

Subscription Price, in Advance, \$1.00 a Year. Single Copy, 5 Cents.

# The Living Church.

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

Vol. XII. No. 25.

CHICAGO, SATURDAY, SEPTEMBER 21, 1889.

Whole No. 568.

**RACINE COLLEGE,**  
*Racine, Wis.*  
Thirty-Sixth Year.  
Beautifully and healthfully situated on the banks of Lake Michigan, on the C. & N. W. Ry. between Chicago and Milwaukee.  
The Grammar School is thoroughly equipped for the education of boys from eight years old and upwards. Special attention given to the health and moral training of the pupils. Address  
THE REV. ARTHUR PIPER, M. A., Warden.

**ST. GABRIEL'S SCHOOL,**  
*Peekskill, N. Y.*  
A BOARDING SCHOOL FOR GIRLS.  
Opens Sept. 23. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about 30 acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge.  
SISTERS OF ST. MARY.

**ST. MARY'S SCHOOL,**  
*Raleigh, North Carolina.*  
Founded 1842. The New Art Building completed 1884. For Catalogues address Rev. B. SMEDES, A.M., Rector and Principal.  
"The climate of Raleigh is one of the best in the world."—B.F. LYMAN.

**DE VEAUX COLLEGE,**  
*Suspension Bridge, Niagara Co., N. Y.*  
A Church School for Boys. Conducted upon the Military System.  
**ST. MARGARET'S SCHOOL,**  
604 and 606 West Adams street, Chicago, Ill.  
FOR YOUNG LADIES AND CHILDREN.  
Number of Boarding Pupils limited.  
The Rev. T. N. Morrison, Jr., Visitor and Instructor in Bible History. Address,  
VIRGINIA SAYRE, Principal.

**OGONTZ SCHOOL FOR YOUNG LADIES,**  
Removed in 1888 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its fortieth year Wednesday, Sept. 25th. For circulars, apply to PRINCIPALS, Ogontz School, Montgomery County, Pa.  
Principal Emerita,  
MISS FRANCIS E. BENNETT, MISS H. A. DILLAYE,  
MISS SYLVIA J. EASTMAN.

**GANNETT INSTITUTE FOR YOUNG LADIES,**  
Boston, Mass.  
Family and Day Pupils. The thirty-sixth year begins Oct. 2, 1889. For circular apply to Rev. GEORGE GANNETT, A.M., D.D., 69 Chester Square, Boston, Mass.  
**ST. JOHN BAPTIST SCHOOL,** 231 E. 17th St., New York. A Boarding and Day School for Girls. Under the care of the Sisters of St. John Baptist. Res't French and English Teachers—Professors. Terms \$300 to \$400 per school year. Address,  
SISTER-IN-CHARGE.

**ST. HILDA'S SCHOOL,** Morristown, N. J.  
A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. Terms \$250. Music and painting extra. For Circulars address THE SISTER SUPERIOR.  
**THE MISSES HUBBARD'S SCHOOL**  
112 Newbury Street, Boston, Massachusetts,  
for Girls will reopen October 1, 1889. A limited number of boarding scholars will be received.  
**BETHLEHEM, PA. BISHOP THORPE.** A Boarding School for Girls. 22nd year. Academic Course. If desired, pupils prepared for College. F. I. WALSH, Principal.

**KEBLE SCHOOL, SYRACUSE, N. Y.** Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S.T.D. The nineteenth school year will begin Wednesday, Sept. 11, 1889.  
Apply to MISS MARY J. JACKSON.  
**ST. MARY'S INSTITUTE, BOARDING AND DAY SCHOOL** for Young Ladies and Girls. Under the auspices of the Protestant Episcopal Church, offers superior advantages to young ladies desiring a first-class education. The building is of stone, occupying a commanding site of twenty acres in the suburbs of the city of Dallas, Texas, and is designed to accommodate 100 boarders. The course of study is fully abreast of the requirements of the age. The object is to combine the best intellectual training with the holy influences of a refined Christian home. For catalogues, or any information, apply to the RT. REV. A. C. GARRETT, D.D., Dallas, Texas.

**ST. LUKE'S SCHOOL,**  
*Bustleton, Pa., near Phila.*  
The Rt. Rev. O. W. Whitaker, Visitor. A high class school, in an exceptionally healthy location, with delightful surroundings, doing good work. Boys sent this year to Yale, Princeton, University of Penna. and Troy. Number limited to forty-five.  
CHAS. H. STROUT, Prin.

**HOWE GRAMMAR SCHOOL,**  
*Lima, Ind.*  
A BOARDING SCHOOL FOR BOYS.  
The Rt. Rev. D. B. Knickerbocker, D. D., Visitor. Christmas term opens Sept. 11th. Thorough preparation for college or business. Careful discipline. New buildings with modern improvements. Large grounds, gymnasium, etc. Address  
THE REV. C. N. SPALDING, Rector.

**ST. JOHN'S BOARDING AND DAY SCHOOL FOR GIRLS.**  
Founded by the Rev. Theodore Irving, LL.D.  
21 and 23 West Thirty-Second St., New York, Between Broadway and Fifth Avenue  
Every advantage for Students in Art, Literature, Music and Languages. Every comfort in the home. Seventeenth year October 8th, 1889.  
MRS. THEODORE IRVING,  
MISS HOWE.

**ST. MARY'S SCHOOL,**  
*Knoxville, Ill.*  
Twenty-Second Year.  
A first-class establishment, healthfully located, conducted by the officers who founded it. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address  
The REV. C. W. LEFFINGWELL, D. D., Rector and Founder.

**GIRLS' HIGHER SCHOOL**  
Removed from La Salle Ave. to 479 & 481 Dearborn Ave., Chicago. Fourteenth year begins Sept. 18th. Boarding and day school for young ladies and children. Full courses of study, including preparation for college. Excellent houses thoroughly fitted up.  
Address { MISS REBECCA S. RICH, A. M. } Principals  
{ MISS MARY E. BERRY, A. M. }

**ST. MARY'S SCHOOL,**  
*8 East 46th St., New York.*  
A Boarding and Day School for Girls. The twenty-second year will commence Sept. 30th, 1889. Address the SISTER-IN-CHARGE.  
**KEMPER HALL,**  
*Kenosha, Wis.*  
A Boarding School for Girls. The twenty-first year will begin Sept. 24th, 1889. Address the SISTER-IN-CHARGE.

**ST. JOHN'S SCHOOL,**  
*Sing Sing, N. Y.*  
Rev. J. BRECKENRIDGE GIBSON, D. D., Rector.  
The 21st year will begin Sept. 17.  
**EDGEWORTH BOARDING AND DAY SCHOOL FOR GIRLS.**  
122 West Franklin Street, Baltimore, Md., Mrs. H. F. LEBEVYRE, Principal. This school will re-open on Thursday, the 19th of September. The course of instruction embraces all the studies included in a thorough English Education and the French and German languages are practically taught.

**SELWYN HALL, READING, PA.** A CHURCH School for boys. Military system. Healthy location. Steam, gas, hot and cold water. Thorough preparation for college or business. Boys of any age received. Send for catalogue.  
LOT C. BISHOP, Headmaster,  
REV. WM. J. WILKIE, Associate.  
**COLLEGE OF ST. JAMES' GRAMMAR SCHOOL**  
*Washington, Co., Md.*  
A Church School. The 48th year begins on Sept. 19th. For circular and information, apply to HENRY ONDERDONK, College of St. James', Md.

**A THOROUGH FRENCH & ENGLISH HOME SCHOOL** for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Peck, both late of St. Agnes' School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4313 Walnut St., Philadelphia.  
**NORWOOD INSTITUTE,**  
1407 Massachusetts Ave., and 1212 and 1214 Fourteenth St., Washington, D.C. A select Boarding and Day School for Young Ladies and Little Girls. Curriculum Complete. Standard High. Comforts and Privileges of Home. Address,  
MR. and MRS. WM. D. CABELL, Principals.

**ST. AUGUSTIN'S SCHOOL,** (Incor'd.) New-Brighton, Staten Island, N. Y.—A Church school of the highest class for boys; terms, \$500; eight resident masters from Brown, Columbia, London, Oxford, Cambridge, Dublin, and Paris; house and grounds (of Commodore Garner) among the most beautiful near New York; will reply a visit. Apply to the Rev. ALFRED G. MORTIMER, B.D., Rector

**J. & R. LAMB,**  
Established 1857. | 59 Carmine Street, New York.  
**SAFES FOR VESTRY ROOMS**  
Answering a question often asked us, we have designed a special fire-proof safe, arranged particularly to hold the church silver, alms plate, record books, etc., etc. These are made in three sizes. Prices quoted, delivered in any part of the United States. Correspondence solicited.

**Fine Wedding Stationery**  
CORRECT FORMS  
FINEST WORKMANSHIP  
MODERATE PRICES  
**A. C. McClurg & Co.**  
Wabash Avenue and Madison Street Chicago

**PERCIVAL H. HICKMAN, B.S.,** formerly Professor of Mathematics in Racine College, will receive into his family for instruction, eight boys, under 14 years of age. P.O., Wayne, Delaware Co., Pa. Terms, \$800 a year.  
**ST. MARY'S HALL,**  
*Faribault, Minn.*  
Twenty-fourth year begins Sept. 12th. Terms \$350 per year. The Rt. Rev. H. B. Whipple, Rector. Miss E. F. Lawrence, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers, two efficient Matrons. For admission apply to St. Mary's Hall, Faribault, Minn.

**EPISCOPAL HIGH SCHOOL OF VIRGINIA.**  
L. M. BLACKF. RD. M. A., Principal.  
LLEWELLYN HOXTON, Associate Principal.  
The Diocesan School for Boys, near Alexandria. The 51st year opens Sept. 25, 1889. Catalogues sent.

**KENYON MILITARY ACADEMY**  
GAMBIER, O.  
Prepares thoroughly for College or Business  
**JARCOURT PLACE SEMINARY**  
GAMBIER, O.  
Prepares thoroughly for the leading Colleges for Women, or gives a complete course.

**The Kirkland School,**  
*275 and 277 Huron St., Chicago.*  
Will reopen Sept. 18th, 1889. Kindergarten attached. Boys admitted into primary classes. A few boarding pupils received. For catalogue address MISS KIRKLAND or MRS. ADAMS.  
**ACADEMY WITH HOME FOR TEN BOYS.**  
Thorough preparation for College or Business with Graduating Courses. Special attention to English Composition. Good Gymnasium. Ten Boys received in Principal's family to all home privileges. Absolutely healthful location and genuine home, with the most refined surroundings. Highest references given and required.  
J. H. ROOT, Principal, Greenwich, Conn.

**WATERMAN HALL,**  
**SYCAMORE, ILLINOIS.**  
A BOARDING AND DAY SCHOOL FOR GIRLS.  
Opens Sept. 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Owing to endowments, board and tuition offered at the rate of \$250 per school year. Address  
REV. B. F. FLEETWOOD, Sycamore Ill.

**THE GORHAM MFG Co**  
SILVERSMITHS  
BROADWAY & 19TH STREET  
NEW YORK  
ECCLESIASTICAL DEPARTMENT  
BRASS PUI PITS  
BRASS EAGLE LECTERNS  
BRASS FONT COVERS  
Brass Processional Crosses  
BRASS LITANY DESKS ETC  
MEMORIAL TABLETS IN BRASS AND BRONZE  
Silver and Plated Communion Sets  
SOLE AGENTS FOR  
**HEATON BUTLER & BAYNE**  
By appointment to H. R. H. Prince of Wales  
ARTISTS IN STAINED GLASS  
MOSAICS AND DECORATIONS  
London England  
Photograph Designs and Estimates on Application

**H. GEISSLER,**  
CHURCH FURNISHER AND IMPORTER  
118, 320 & 322 EAST 48th St., NEW YORK.  
Gold and Silver Work. Stained Glass. Fabrics, Fringes. Iron Work. Ecclesiastical Embroideries. Marble Work. and Domestic. Banners, Flags. Monuments.  
Send for circular.

**PHIPPS, SLOCUM & CO.,**  
Manufacturers of  
**DOMESTIC AND ECCLESIASTICAL STAINED GLASS.**  
FIGURE & CHURCH WINDOWS A SPECIALTY  
"Ticknor House," 9 Park St., Boston, Mass.

**Stained Glass.** FOR CHURCHES  
Manufactured by George A. Misch, 217 East Washington Street, Chicago, Illinois.  
**THE WELLS GLASS CO.**  
Formerly the W. H. Wells & Bros. Co.)  
**STAINED GLASS WORKS**  
Office and Manufactory,  
302 to 305 Randolph Street, Chicago.

**SEVEN GABLES** Bridgeton, N. J. Mrs. Westcott's boarding school for young ladies. In South Jersey. Prepares for any College. Climate mild and dry. Gymnasium. Illustrated circular.  
**GOLDEN HILL SEMINARY**  
for Young Ladies, Bridgeport Conn. For circulars address  
MISS EMILY NELSON, Principal.  
ESTABLISHED 1867.

**CHICAGO MUSICAL COLLEGE**  
CENTRAL MUSIC HALL, CHICAGO, ILL.  
Catalogue giving full information mailed FREE. Fall term opens Sept. 9, '89. Dr. F. ZIEGFELD, Prest.

**JOSEPH GILLOTT'S STEEL PENS**  
GOLD MEDAL PARIS EXPOSITION 1878.  
Nos. 303-404-170-604.  
THE MOST PERFECT OF PENS.

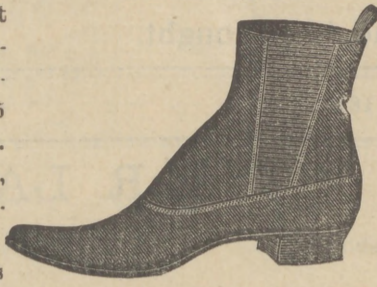


# Don't Buy Shoes

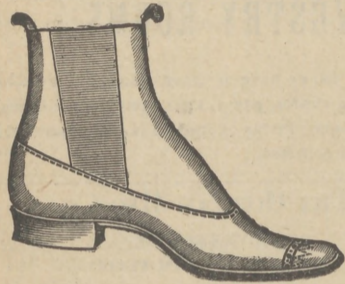
which are not reliable. We GUARANTEE every pair of these shoes to be just as represented. They are splendid value for the money, and we know will please you. Do not allow this chance to pass without taking advantage of it. Try a pair and you will be happy.

ALWAYS ENCLOSE CASH WITH YOUR ORDER.

No. 1. Our great HAND-SEWED FOOT-FORM SHOES, Warranted to equal any \$5 Shoe in the market. Genuine Hand-Sewed, made from Oak Tanned Calfskin, Kangaroo Tops, Seamless



Vamps, in Button, Lace, and Congress, Medium or Broad Plain Toe Sizes and half sizes. A, B, C, D, and E widths. Try them and be happy. Price, \$4.25. Send for a pair.



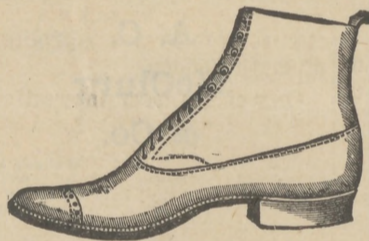
No. 2. Men's Genuine Calf Shoe Machine Sewed, Dongola Tops. Button, Lace or Congress. Tipped or Plain Toes. Medium or wide Plain Toe. E width only, \$2.25. This shoe is genuine Calfskin and is a splendid wearer. Send for a pair.



No. 3. Men's Wescott Calf Shoes. Goodyear Sewed. Seamless Vamps. Button, Lace or Congress. Tipped or Plain Toe. Medium or wide Plain Toe. E width only. A splendid fitter. \$2.55. This shoe is sold everywhere at \$3.50. We save you an even \$1.00 on this line.



No. 4. Ladies' Genuine Glazed Gondola Button Shoe. Machine Sewed. Common Sense or Opera Lasts, and C, D, and E width. Price, \$2.20.



No. 5. Men's Common Sense. Screw or Machine Sewed. Glove Grain Tops. Tipped or Plain Toes. This is more of a mechanic's shoe and will stand hard wear. A rare bargain. Price, \$2.05.

No. 6 Ladies' Genuine Glazed Dongola Hand-Turned Button Shoe. Common Sense or Opera Lasts. C, D, and E widths. This line is a bargain at \$3.50. We only ask you \$2.85.

No. 7. Ladies' Genuine Glazed Dongola Button Shoe. Machine Sewed. Common Sense or Opera Lasts. C, D, and E widths. The equal of any \$3.00 shoe in the market and a Perfect Fitter at \$2.55.

Be sure always to enclose at least 30 cents to pay postage. We will return any stamps we do not use in mailing. Do not miss this opportunity to buy a good, honest shoe cheap. Send for our catalogue of general merchandise.

**Favorite Co-Operative Association,**  
45 Randolph St., Chicago.



**STEEL FENCE!**  
A SOLID  
15 Cts. per Foot, material 3 feet wide. Adapted for Residences, Churches, Cemeteries, Farms, Gardens, &c. All needing Fences, Gates, Arbors, Window Guards, Trellises, etc., write for our illus. price list, mailed free. THE NEWEST THING AND THE BEST. Central Expanded Metal Co. | S. W. Expanded Metal Co. Pittsburgh. | Chicago. St. Louis Expanded Metal Co., St. Louis.



**BARLOW'S INDIGO BLUE!**  
Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask for it.  
D. S. WILTBERGER, Prop.,  
233 North 2d St., Philadelphia, Pa.

**LORD & THOMAS**  
Newspaper Advertising  
45 TO 49 RANDOLPH ST.,  
CHICAGO.

## To Schools and Colleges

In the past we have paid special attention to the announcements of institutions of learning, and our desire is to give this class of advertising our best efforts.

From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade beyond the village school.

We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their announcements in papers that will be the most productive of good results.

We will be pleased to submit our **SPECIAL SCHOOL RATES.**

Don't be afraid to place your advertisements in any paper because there are "so many school advertisements there." Remember that we always look in the biggest stores for the best goods.

**LORD & THOMAS**  
Newspaper Advertising  
45 TO 49 RANDOLPH ST.,  
CHICAGO.

**WHEN PURCHASING A FINE SHOE**  
IT IS NATURAL TO SELECT THAT WHICH IS PLEASING TO THE EYE IN STYLE AND FINISH.



The material must be of the finest texture, and when on the foot the shoe must combine beauty and comfort. **THE "LUDLOW" SHOE POSSESSES THIS FEATURE.** If you try one pair you will wear no other make. Sold by the best trade throughout the United States.

**N. B. HOLDEN,**  
226 State Street, cor. Quincy.  
Special Agent for Ludlow shoes

**HONEST**  
sample Watch \$4.50 net (no disc't) Good profits to agents. Send 5c postage for Illustrated Catalogue, full particulars. It will keep its color and wear a life-time.



An American Watch Gents' 3/4 plate, stem wind and set, with improved back ratchet, quick train (18,000 beats per hour), straight line lever escapement, jeweled balance holes and end stones, iridium pallet stones, carefully regulated; in a Dueber silverine case, not silver, but stronger; good timer & warranted! Send 50c for expr's charges and it will be sent for examination, C.O.D. If as represented you can pay for it, otherwise return it. When you send 6th order I will send One Watch Free W.G. Morris, Wholesale, 90 5th Ave., CHICAGO.

References: Any bank, commercial agency or this paper.

**JUDICIOUS AND PERSISTENT** Advertising has always proven successful. Before placing any Newspaper Advertising consult **LORD & THOMAS,** ADVERTISING AGENTS, 45 to 49 Randolph Street, CHICAGO.

# Ayer's Hair Vigor

IS the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken, and imparts a delicate but lasting perfume.



"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

# Ayer's Hair Vigor,

PREPARED BY  
**Dr. J. C. Ayer & Co., Lowell, Mass.**  
Sold by Druggists and Perfumers.



**PURE! PALATABLE! POPULAR!**  
**GUARANTEED Pure Beef** in concentrated form. Solid in jars, liquid in bottles. **Housekeepers** find it invaluable for Soups, Stews, Meat Sauces, Bouillon, etc. **As Beef Tea,** strongly recommended by leading physicians, for invalids, infants and others. Appetizing and strengthening. Ask your druggist or grocer for **Armour's Beef Extract** Or send 50c. for sample package and descriptive pamphlet, to **ARMOUR & CO., Chicago.**

**FOR SALE AT A BARGAIN.**  
Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address: **J. HOWARD START, 45 Randolph St., Chicago**

**AGENTS WANTED** for "A Race with the Sun." Around the world in 16 months, by Hon. Carter H. Harrison. This wonderfully fascinating elegantly illustrated, beautifully printed and bound book is a boomer. Liberal terms. Exclusive territory given agents **W. E. DIBBLE & Co., 134 Van Buren St., Chicago Ill**

**\$60 SALARY. \$40 EXPENSES IN ADVANCE** allowed each month. Steady employment at home or traveling. No soliciting duties delivering and making collections. No Postal Cards. Address with stamp, **HAFER & CO., Piqua, O.**

# USE "DURKEE'S SALAD DRESSING"



# The Living Church.

SATURDAY, SEPT. 21, 1889,

## NEWS AND NOTES.

THE Archbishop of Canterbury's second visitation of his diocese is to commence at Canterbury on the 22nd of October. The primate will deliver two charges at Canterbury, another at Maidstone, and the fourth at Croydon.

THE debates of the year have furnished a new ecclesiastical term. "Prop Rep" will hereafter stand as the symbol of the party which made its desperate struggle for expiring Congregationalism in the Church, in the effort to induce the General Convention to adopt "proportionate representation."

THE pulpit in the new St. Paul's cathedral, Melbourne, is to be a memorial of the episcopates of the first and second bishops of the diocese—Bishops Perry and Moorhouse, both of whom are now resident in England. It is proposed to confine the subscriptions to persons who have been confirmed by those prelates.

BEFORE leaving Addington for the Continent, the Archbishop of Canterbury arranged to hold the next consecration of bishops on November 1st. Dr. Hodges will be then consecrated to Travancore, and it is expected that three other bishops will also be consecrated on the occasion—Dr. Saumarez Smith, to the bishopric of Sydney, and the two new English suffragans.

THE Archbishop of Canterbury recently inspected the training homes of the Church Army in the Edgeware Road. This is the only college of any size where working people are trained for mission work in the Church of England. Thirty men and fifteen women were in course of training. This society, which now also accepts ladies as its mission nurses, is hoping in October to send some of its agents to the leper settlements in India.

WE clipped the following from a parish paper, and have kept it as a curious instance of the double meaning of words: "The Rev. Mr. S— receives our thanks for kindly officiating at the funeral of Mr. S—, during our absence in June. We are glad to have been able to return the compliment during his present vacation by administering the Holy Communion in private to Mrs. K—, and taking the services at her funeral, besides taking the services at the funeral of Mr. J—."

THE Bishop of St. Albans has sanctioned the use of a special burial service over unbaptised persons, and it has just been used at Coggeshall parish church over the remains of a well-known Essex solicitor, a regular attendant at his parish church, and a prominent Conservative, who had declined to accept the rite of Baptism, though his son was churchwarden of the parish church. Dr. Claughton dedicates, but does not "consecrate," burial grounds in his diocese where there is a burial board.

THE Most Rev. Lord Plunket, D. D., (William Conyngham Plunket, fourth baron), Archbishop of Dublin, who was consecrated ninety-first Bishop of Meath on Dec. 10th, 1876, and enthroned as Archbishop of Dublin on Jan. 1st, 1885, in succession to the late Archbishop Trench, has recently completed

his sixty-first year, his Grace having been born on Aug. 26th, 1828. It is expected that Archbishop Plunket will be present at the opening services of the General Convention.

THE *New York Observer* would seem to be getting tired of Chautauqua. It says: "The origin of the name Chautauqua is said to be the exclamation of an Indian chief who, driven to desperation by the energetic tongue of his squaw, plunged headlong into the lake, exclaiming as he went: 'She talk away, she talk away.' There is a terrible suspicion that the ghost of the old squaw still haunts the shades of Chautauqua, and bewitches the tongues of not overwise speakers."

WITH the coming in of September and the consequent return to their homes of many of our people, we venture the hope that offerings for missions and other needs of the Church may be multiplied. Perhaps there is no greater need of immediate help than the case of our brethren at Seattle, Washington Territory, who are bravely struggling to re-build their church which was swept away by the great conflagration which laid in ashes the greater part of the city, late in the spring. The rector has modestly stated the urgency of the case, and has quietly gone on in his work. We hope that his faith in the sympathy of the Church will be justified.

A GOOD story of the Archbishop of York is told in the "Miscellanea," of the *St. James' Gazette*. It is said that in the days when he was an ardent fisherman—and by the way he has not quite lost his liking for the sport—his Grace found himself in an obscure village on the borders of a promising stream. He informed the landlord who he was, and Boniface, although somewhat skeptical, said nothing. When leaving, the Archbishop wrote out a cheque in satisfaction of all demands, and signed it "W. Ebor," in that fine flowing hand of his. Now came the opportunity of the publican. "I thought you were humbugging me," he remarked, "when you said you were the Archbishop of York."

DR. LITTLEDALE discussing the question, What is the smallest book in the world? states that he is the possessor *Schloss's English Bijou Almanac for 1889*, which measures 3-4 in. in height, 1-2 in. in breadth, and 1-6 in. in thickness. It consists of thirty leaves, including portraits of the Duchess of Kent, the Duke of Wellington, Lady Blessington, Mdme. Pasta, and Beethoven, with verses on each by "L. E. L." Then comes the calendar for 1889, two pages to each month, followed by tables of the Royal family, the Sovereigns of Europe, the Queen's Ministers, and the ladies of the Court. The book is engraved throughout, not printed from type.

IT is reported from Madrid that some communications have passed between the Spanish, Austrian, German, and Italian governments about the rumored intention of Pope Leo XIII. to leave Rome in the event of a European war next year. The Madrid government is not much pleased with the demonstrations which several towns like Seville, Barcelona, and Valencia, and which the Spanish Catholics generally have

made to encourage the Pope to come to a country where his presence might create serious domestic and international difficulties. Therefore the Madrid government will support the other governments, and especially Austria, in advising the Pope to fix his residence in Portugal if he left Rome on account of a European war. Except the Ultramontane papers, the majority of the press show little inclination to encourage the Pope to come to Spain at all.

THE committee appointed to promote the restoration of St. Saviour's church, Southwark, has recently been holding several meetings to forward the object for which it was elected, the ultimate design being to constitute St. Saviour's, when restored, a cathedral for South London. With reference to its fitness to occupy such a position, the recently published report of the Society for the Protection of Ancient Buildings describes St. Saviour's as "next to Westminster Abbey, the finest mediæval building in London." Many people now inspect the church daily, as, by the order of the Bishop of Rochester, it is kept open for inspection from 11 A. M. to 4 P. M. It has been computed that the restoration will take five years to complete, and it is proposed to carry the work out in the most thorough manner, and at the same time to establish a fund for repairs and contingencies, so as to have a cathedral worthy of South London.

ONE of the most interesting events which have occurred for some time in the diocese of Dublin was the recent renovation and re-opening of the ancient church of Killeigh by the Archbishop of Dublin. The church is built on the site of the ancient abbey of St. Sincheal, founded in the sixth century. In 1393 a monastery was built there by O'Connor Haly for the order of St. Francis. The present church dates from 1641. Through the exertions of the present rector, Canon W. G. Russell, the structure, which had been much neglected, has been put into complete repair, and is now a very creditable monument of judicious restoration. Earl Digby, the patron of the living, Mrs. Tarleton, of Killeigh Abbey, and Mr. Tarleton Fothergill, of Hensoll Castle, South Wales, who have an interest in the locality, were among the principal subscribers to the restoration fund. The sermon on the occasion was preached by his Grace, who, with the clergy present, was afterwards hospitably entertained by Mr. and Mrs. Tarleton. Thus it is that the Irish Church amid many difficulties is continuing to build her waste places.

SULGRAVE church, in Northamptonshire is one of the shrines in England which are much visited by Americans. The tomb of Lawrence Washington, who was Mayor of Northampton A. D. 1533 and 1546, the founder of the Washington family, and the ancestor of the "Father" of his country, is there, and on it were, a few days ago, five brasses. There are now only three; somebody has stolen two. Upon which *Church Bells* remarks: "No words are sufficiently strong to condemn this terrible sacrilege—this Vandalic barbarism. Surely no American would be guilty of such an act. The shrine should most of all be sacred to every citizen of the

United States; and if, as seems probable, some American tourist has committed this atrocious spoliation, he has covered himself with lasting disgrace. If such relics are put into an iron cage, tourists who are utterly incapable of respecting their antiquity and associations, would be the first to rend the air with indignant howls, because they were not trusted. It is not, we think, generally known that the stars and stripes on the coat-of-arms of the Washington family are the origin of the stars and stripes on the American flag. One of the brasses not yet stolen has this coat-of-arms upon it."

THE Bishop of Manchester, in his recent charge, ably champions the Church of England. He points out the independence of the ancient British Church, and how the Saxon Church, and after it the Norman Church, resisted the imperious aggressions of Rome, which bold example was followed by the Church in the days of the Tudors, and he sets forth—what history confirms—that the Church of England did not separate from that of Rome, but the latter excommunicated the former. Rome, when she re-affirmed her errors which scriptural light had exposed, required of her followers "conscious acquiescence in a lie," and fearlessly the bishop affirms that "the whole Roman system of sacerdotalism is unscriptural and superstitious." Touching upon the evils of division, his lordship deprecates them, but he declares we can "no more expect to escape from errors of thought by finding some one to think for us, than we can expect to escape from errors of action by getting some one to will for us. We prefer the intellectual life and energy of our scriptural Church, with all its drawbacks of wilfulness and contention, to the barren and stagnant peace of an unthinking acquiescence."

## CHICAGO.

CITY.—The Sisters of St. Mary will open their new house No. 12 South Peoria St., on Saturday, St. Matthew's Day. The house will be open for the reception of visitors on that day from 2 to 6 P. M.

## NEW YORK.

CITY.—The diocesan convention which for several years has been held in St. Augustine's chapel, will be held this year in St. George's church, beginning it is understood, Sept. 25th. The General Convention will be held in the same place, while the parish house, etc., adjoining will be at the disposal of the bishops. There is no more spacious and imposing church in New York than St. George's, and the parish house is in all respects worthy of it. The Sunday school room alone will accommodate 700 or 800 people, and this together with other rooms will supply all that could be desired for the convention of bishops, committee meetings, missionary meetings, etc. In the course of the convention it is expected that the Church Unity Society will hold a meeting at 14 and 16 Fourth Ave., the headquarters of the Church Temperance Society, the rooms having been applied for by Bishop Whitehead, the chairman of the society. On October 14th, the Church Temperance Society will hold a public meeting at Chickering Hall, the Bishop of the diocese presiding.



Archdeacon Mackay-Smith returned from the country on Sept. 14th, and was to celebrate the Holy Communion at St. Barnabas' chapel on Monday, Sept. 16th, and also make an address. It has been customary to have these celebrations twice a month, when all the missionaries connected with the city mission attend. By invitation of the archdeacon some leading rector often makes an address, which has to do as a rule with some department of the missions' work. The whole is followed by lunch.

At St. Barnabas' chapel in charge of the Rev. T. C. Williams, Sunday services including Sunday school are held morning and afternoon. Daily services are also held morning and evening at which all the inmates are expected to be present. During the summer the house has been doing good work in sending mothers and children to the Creche at Bedloe's Island. All above 12 years of age were provided with tickets, the children going free. When on the island all were in part at least provided with lunch.

The Rev. J. G. B. Heath, who for 21 years has been in charge of the mission work connected with the Tombs, Jefferson Market Prison, etc., is assisted by the Rev. Brockholst Morgan, who till within two or three months was assistant to the Rev. Dr. Rylance. For several years, however, Mr. Morgan had to do with missionary work at the Tombs and other places. In his work at the Alms House on Blackwell's Island, with which he has been connected 16 years, the Rev. W. G. French is assisted by the Rev. C. C. Proffit. It is possible that the Rev. J. M. Thompson, who was put in charge of St. Ambrose church, which a year or two ago was added to the mission, may return to Canada, and that the Rev. Mr. Graham, who has recently entered the Church, may take his place. It is understood that the Rev. Mr. Pace, who was put in charge of the San Salvatore church in Mulberry St., and who only is authorized to represent the Italian mission work in New York, is doing remarkably well. He has brought up the church till its regular attendance is above 200, while the Sunday school numbers as many scholars. The church has been provided with a surplised choir of men and boys, and would seem to owe much to Mrs. Bowdoin, prominently connected with Grace church. Other missionaries are the Rev. J. G. Fawcett at the Penitentiary, and the Rev. G. W. Meyer at the Charity Hospital, Blackwell's Island; the Rev. E. C. Haskins at the Homoeopathic Hospital, Ward's Island; the Rev. C. A. Wenman, who looks after the work connected with lunatics and foundlings, and the Workhouse at Randall's and Ward's Islands, and the Rev. Henry St. George at Bellevue Hospital. At all these institutions the missionaries conduct services on Sunday, and do such other work as the religious and helpful needs of the inmates require in the matter of private services.

**TOMKINSVILLE.**—On Wednesday, Aug. 23, the corner-stone of the "parish house" of St. Paul's memorial church was laid. The ceremony took place at 6 P. M., and was conducted by the Archdeacon of Richmond County, the Rev. G. D. Johnson. This event gave heartfelt delight to the congregation and their hard-working rector, the Rev. Henry N. Wayne. The parishioners have worked for years with this object in view, and, as in the majority of such cases, the women have done the

most drudgery, but they now deem their compensation ample. The building will be used for chapel and Sunday school purposes; rooms in it for rector's office and study, choir-room, kitchen, etc., it was designed by, and will be erected under the supervision of a prominent New York City architect, Mr. John W. Walter.

**POUGHKEEPSIE.**—The church of the Holy Comforter, which has been closed a month for interior decoration was reopened on the 12th Sunday after Trinity. It has undergone a complete transformation and is now a perfect example of the decorator's skill. The work was under the personal care of Otto Gartner, who is at the head of the decorating department of the firm of Chas. F. Hogeman, Lafayette Place, New York. He has a complete knowledge of this art, having studied seven years in Munich. Throughout the work he has displayed painstaking care, and has certainly shown his ability and thoroughness. The entire church has been put in perfect order. The organ has been re-built by the firm of Chas. Davis & Son, New York, and is now virtually a new instrument. The whole interior of the church has been decorated, and the treatment throughout is rich in color and in exact harmony with the Gothic architecture of the building. The chancel as it has come from the hand of the frescoer, is magnificent. The lower part is painted a rich maroon color; marked with a floriated cross and *fleur-de-lis*. The upper portion of the wall has been treated in a yellow tone, flecked heavily with gold and the beautifully arched ceiling is made to represent a night sky, lit by the moon and studded with stars.

An early celebration of the Holy Communion was the opening service, the Rev. R. F. Crary being the Celebrant, assisted by the Rev. Richard R. Graham, of St. Paul's church. Morning Prayer with a baptism was at 9:30, and the regular service at 10:45 with a sermon and second celebration of the Holy Communion. The Rev. R. F. Crary, rector of the parish, preached an earnest sermon from the text, St. Mark viii: 37, "He hath done all things well," and showed Christ as our perfect example in Church and individual life. He spoke of the peoples' gifts to their church, and its great beauty, urging them that their own spiritual beings be also adorned, and made fit dwelling places for the Holy Spirit.

The Sunday school met as usual at 3 o'clock, when the rector announced the intention of founding two guilds for the children of the parish. The other Guilds will also begin work again this week.

#### MILWAUKEE.

**LAKE GENEVA.**—The joyful festival of Harvest Home was held according to annual custom in the church of the Holy Communion, on Sunday morning, Sept. 8, 1889. The spacious edifice, exquisitely attractive in all its appointments, was beautifully decorated with flowers, fruits and grains. The principal figure was a large and most tastefully arranged heap of the products of garden, orchard and field, the substantial portion of which was divided as a donation between St. John's Home, Milwaukee, and St. Luke's Hospital, Chicago. An offering of money (\$24) was likewise divided between the same exponents of a very practical Christianity in the two cities. The festival is looked forward to year by year as an occasion of very great enjoyment.

The Chicago Clericus made an excursion to Lake Geneva, on Monday, Sept. 9th, and put in a full day of an "outing," notwithstanding the considerable rain. Mrs. Geo. Sturges kindly placed the steam yacht Arrow at their disposal for a complete tour of the lake, and Mrs. N. K. Fairbank entertained the company with a tea lunch at her hospitable summer home. The Clericus was most cordially welcomed by Rector Raymond and a few others who had brief notice of their coming, and the hope is expressed that they may come again in stronger force on a brighter day. Bishop Walker was a guest at the "Butternuts." Mr. Fairbank's summer residence, a few days in July, and preached on the 21st, morning and evening, to the great pleasure and profit of large congregations.

#### MARYLAND.

On the evening of Sept. 6th, the Rev. D. W. C. Loop accompanied Bishop Paret to St. Mary's, a beautiful rural church, near Lorraine Cemetery. Though the evening was wet and threatening, a fair congregation was gathered, to attend the Confirmation service, in which five were thus sealed for the Lord. The Bishop gave a fine extempore sermon, on the gift of the spirit in Confirmation, as distinguished from that in Baptism and preparatory to the Holy Communion. He dwelt especially on its reality, and the need of faith in those expecting it. A beautiful font, presented by Mrs. Wm. P. Webb, and made by Lamb of New York, received proper notice, being a memorial to her late son, Prescott. Mr. Loop, in charge of this church, as well as Mt. Winan's mission, presented the candidates.

**PETERSVILLE.**—The convocation of Cumberland convened in St. Mark's church here, on September 12. Lunch was served in the church yard in the morning and afterward, Bishop Paret presiding, the Rev. Dr. John W. Nott was elected dean, in place of the Rev. Dr. Jas. Stephenson, who declined a re-nomination. The Rev. Osborne Ingle of All Saints' church, Frederick, preached the sermon in the afternoon. The clergy in attendance were: Bishop Paret, the Rev. Osborne Ingle, Edward Wall, rector of the church; the Rev. Dr. Jas. Stevenson, the Rev. Dr. Thomas Bacon, the Rev. W. Mitchell, the Rev. Henry Edwards, the Rev. J. B. Koon, the Rev. R. Whittingham, and the Rev. Alex. Haverstick.

#### PENNSYLVANIA.

The health of the Rev. J. D. Newlin, D. D., rector of the church of the Incarnation, having for some time been other than his friends could wish, he has taken a trip to the Yellowstone Park, whence he is expected to return towards the middle or close of next month.

A most earnest "welcome home" was given to the Rev. R. E. Dennison, rector of St. Timothy's church, Roxborough, and his wife at the parish building, Saturday evening, Sept. 7th, after an absence of nearly three months abroad. The address of welcome was given by the assistant minister, the Rev. C. N. T. Jeffery, to which Mr. Dennison briefly replied.

The chapel of the Holy Communion, which is the thank offering of one of Philadelphia's liberal laymen is having an important addition made to it which at present takes the form of a Bible class room, and a small room adjoining it but which is by its construction to be ultimately the chancel and ves-

try room, as is clearly shown from the exterior. The one is 18 by 20 feet, the other is 9 by 14. The present chancel wall will be retained for a time; in the wall on the Gospel side, an arch is being formed which it is expected will in future be taken out and give place to a fine chancel organ. The outside construction is stone matching the chapel. It is lined with brick. It is of open timber construction, and when thrown into the chapel will give a deep chancel, with ample room for a good sized vested choir. The addition is being made by him whose thank-offering the chapel is.

The memory of the late wife of the Rev. Benjamin Watson, D. D., rector of the church of the Atonement, is beautifully commemorated by the placing in that church by Mrs. M. Richards Muckle, of a handsome brass lectern.

Several important changes have taken place in the Faculty of the Divinity School. The Rev. George Emlen Hare, D. D. LL. D., Professor of the New Testament Literature and Language in the Department of Biblical Learning, becomes Professor Emeritus, retiring from active duty after a service of more than 25 years, full of honor. Two new professors have been called and have accepted, the Rev. Fleming James, D. D., and the Rev. Ezra P. Gould, D. D. The Rev. Dr. James has been for several years a member of the Faculty of the Gambier Theological Seminary in Ohio, and is well known as an able preacher, and an experienced instructor. He takes the chair of Homiletics and Pastoral Care. The Rev. Dr. Gould has already done distinguished work as professor of New Testament Greek in the theological seminary (Baptist) at Newton, Mass., and now succeeds the Rev. Dr. Hare.

The consecration of Calvary church, Conshohocken, the Rev. A. B. Atkins, D. D., rector, will take place on Thursday morning, September 26th, when the sermon will be preached by the Rev. O. A. Glazebrook, D. D., of Elizabeth, N. J.

A Mission will be held in October next at the church of the Evangelists, the Rev. H. R. Percival, rector, by the Rev. C. R. Chase, Vicar of All Saints', Plymouth, and one of the great mission preachers of the Church of England. The Rev. William McGarvey will preach a course of three sermons in preparation for the mission.

The consecration of Grace church, Mount Airy, the Rev. S. C. Hill, rector, will take place November 13th. The Bishop of Pittsburg will preach the consecration sermon.

#### CENTRAL PENNSYLVANIA.

**TOWANDA.**—Christ church through the generosity of some of its parishioners, has been enriched by an important reredos and altar. These are elaborately carved in hard wood, Gothic in character, to accord with the architecture of the building. The reredos panel is decorated with the *Agnus Dei* and other symbols, and an inscription reading as follows: "To the glory of God, and in loving memory of Henry S. Mercur, and Sarah A. Mercur, his wife. The memory of the just is blessed. Erected by their children, A. D. 1889."

The altar and reredos are enriched by carved symbolism; the most important features being the I. H. S. in the centre, balanced on either side by the Alpha and Omega. The carved inscription reads: "To the glory of God and in memory of John Charles Adams."

This was executed for the families interested by the well-known firm of Messrs. J. & R. Lamb, of New York.



**MASSACHUSETTS.**

The Rev. T. J. George, who came from the diocese of Gloucester and Bristol, England, has received the appointment of missionary in charge of Connersville, Indiana. During the month of October he will take charge of Grace cathedral, Indianapolis.

One of the oldest clergymen of the diocese has passed away. The Rev. B. R. Gifford, died at Wood's Holl, on Wednesday, Aug. 14, aged 69 years and 10 months. He came into the church from the Congregationalists in early manhood, and was ordained by Bishop Lee of Iowa, both deacon and priest. He was many years in that diocese, but was rector of St. Paul's church, Natick, Mass., for a few years before retiring from the active work of the ministry. For some years he has resided at Wood's Holl, the town of his nativity. And during that time he, although not in good health, has ever been active in promoting the work of the Church. He was particularly active in beginning and establishing services in places in which none had been held before. He was a patient, earnest man, a sound Churchman, and a good preacher. He was buried in the Falmouth Cemetery; the funeral services being held in the church of the Messiah, Wood's Holl. Besides the rector, the Rev. H. H. Neales, there were present of the clergy, the Rev. G. S. Converse, the Rev. Thomas Fales, and the Rev. Dr. Shackelford of New York.

The seventh annual report of the Massachusetts Branch of the Church Temperance Society has been published in pamphlet form, and is in the hands of the clergy of the diocese. It exhibits to the Church that it is fast becoming a power for good, for the uplifting and amelioration of those who have acquired the drink habit. Owing to the enforced absence through serious illness, of the devoted secretary of the society, the Rev. Father Osborne, the organizing secretary prepared and presented the report. Very much credit is due to the indefatigable efforts of the organizing secretary, the Rev. S. H. Hilliard, both to make the work of the society tell, in the means that have been so successfully adopted in the city of Boston, and in setting the claims of the cause of temperance, from the Church's standpoint, before the many parishes and missions of the diocese. And the change of feeling in parishes towards the society indicates that she has a special mission of her own. One of the greatest factors of the work is the Coffee House Movement. All these rooms, of which there are about five within the limits of the city of Boston, have served the purpose for which they were opened, viz., offering free reading and amusement rooms for the class who have no homes deserving the name, who frequent street corners and liquor shops, where they seek to find amusement, perhaps after a day of hard drudgery. There is a great need of more funds to pay the current expenses of these rooms; and although there have been some large-hearted Churchmen, who have come forward to help along these noble efforts, still there are other parts of the great city where many more of the Coffee Rooms could be planted with grand results.

In the parochial branches of the society, a great variety of work has been carried on. Amongst others should be mentioned especially the formation of companies of the Knights of Temperance in five parishes in the diocese, solving the great problem which has

long troubled the clergy, as to what branch of work in the Church, the young boys can be put. Connected with the parish branches, in many parishes, there are what are called Junior Branches, composed of the children of both sexes. The Woman's aid to the Church Temperance Society have contributed much by their zeal, self-devotion, and wisdom, to the successful opening and maintaining of the Coffee-rooms.

The Massachusetts Branch has now resolved itself into the New England department, comprising the dioceses of Massachusetts Rhode Island, Vermont, New Hampshire, and Maine.

**LOWELL.**—The parishioners and friends of the Rev. Dr. and Mrs. A. St. John Chamberlaine greeted them at the rectory on the evening of September 9th, on their return from Europe, where they have been enjoying a three months tour through Great Britain, visiting the places of interest in the South of Ireland, in Scotland, the principal see cities of England, and spending four weeks in the great metropolis of London. Dr. Chamberlaine is rector of St. Ann's church, a member of the Standing Committee of the diocese, one of the provisional deputies to the General Convocation, and the President of the Massachusetts Church Union.

**NEBRASKA.**

**LINCOLN.**—Holy Trinity church, the Rev. John Hewitt, rector, has through the energetic efforts of its Altar Guild, recently been enriched by an elaborate brass eagle lectern, heavy and massive in appearance. From the circular base resting upon lion's claws a central shaft arises, surmounted by an elaborately chased capital, upon which the eagle stands. The lectern is inscribed with the text, "Blessed are they that hear the word of God," and the following: "The gift of the Altar Guild, 1889"

The lectern is the workmanship of the well-known firm of Messrs. J. & R. Lamb, of New York.

**ALBANY.**

**BOLTON, LAKE GEORGE.**—Last Monday, the 2d inst., was a red letter day for the little church of St. Sacrament, in this place. The trustees held their annual meeting at the Sagamore Hotel in the morning, and after having fully inquired into the spiritual and financial condition of the work, passed resolutions which were as complimentary to the Rev. Mr. Blanchet, whom the Bishop appointed to this difficult charge some four years ago, as to the kind friends who have sustained him in his arduous task to build up a work here for the Divine Master and His Church.

Then the convocation of Troy held the first session of its annual meeting in the church in the evening, when there were 14 clergymen, several lay delegates, and a large and attentive congregation in attendance. The services were conducted by the venerable Archdeacon of Troy, the Rev. Dr. Carey, of Saratoga, assisted by the Rev. Wm. D. Martin, of Troy, the Rev. F. M. Cookson, of Glens Falls, and the Rev. J. N. Mulford, of Florida. By a happy coincidence, this happened to be the 20th anniversary of the consecration of the church, and at the Archdeacon's request, the Rev. Mr. Blanchet gave a brief, but interesting, account of the work done here; from which it appears that it was mainly the work of an earnest, Christian young lady, Miss Henrietta Thienot, now Mrs. Chas. H. Meade, of Plainfield, N. J., as the result of some ten years of personal and indefatigable efforts: first, in gathering the poor children of the place into a

Sunday school, under a rough shed of unplanned lumber; then in raising funds by personal solicitations, and in various other ways. After this had been accomplished, and the church had been duly consecrated, this good Christian woman was providentially called away, and it was a great grief to the people to see it closed year after year for eight or nine months in the year, simply because no provision was made for the support of a clergyman throughout the year, and no one was found willing to spend the winter here, even though provision had been made for his support. The Rev. Mr. Blanchet's appointment to this charge some four years ago, was accordingly considered a doubtful experiment by many; but has, nevertheless, proved a happy turning point in the history of this venture and work of faith, as is evident from the fact that he has, through the sympathy and kindness of friends, raised his own support, made improvements on the church property to the extent of at least five hundred dollars, has paid insurance dues, and back interest for several years, and three hundred dollars on the debt of a thousand dollars on the rectory; and from the following statistics given on the above occasion; viz: Baptisms, total, 144; Confirmations, total, 47; communicants, present number, 49. The church is entirely free, both from debt and as to the sittings, and in excellent condition; the walls having been freshened up this last spring with calomine in tints and stencil work in appropriate designs, and the wood work with a coat of "hard oil," trimmed in walnut finish, and a set of fine cushions for the whole church, presented by ladies stopping at the Sagamore this summer.

A very interesting and touching letter was read from the Rev. Dr. Tuttle, of St. Luke's, New York, who was present at the consecration of the church 20 years ago, expressing deep regrets at his inability to be present on this occasion, and congratulating all interested in its welfare on its present prosperous condition. Then followed three missionary addresses, each, and all of which added greatly to the interest of the occasion. The first by the Rev. Mr. Taylor, of Chester, but formerly of New Zealand; the second by Mr. Jas. F. Chamberlain, of Sabbath Day Point on Lake George, representing the laity; and the third by the Rev. Dr. Van De Water, of New York.

Tuesday morning, after early service, the convocation proceeded by steamer to Ticonderoga. At evening service, the Rev. Chas. Pelletreau spoke on "What is a Missionary?" and the Rev. F. M. Cookson spoke for Diocesan Missions. Mr. James F. Chamberlain again gave an address, in a most happy manner, on the subject of "Giving." Full morning service was held on Wednesday. At the Holy Communion, the Rev. Dr. Carey, Archdeacon, celebrated, and the Rev. John McKinney, of Fort Edward, preached from St. Matthew xxii: 42. In the afternoon, Dr. Carey read an excellent paper on the subject: "Preacher and Sermon." The Rev. C. E. Freeman, of Waterford, read a clear and sensible view of a recent novel, which does not deserve (in the opinion of reviewers and convocation) as much publicity as the mere mention of the name would give; it being a weak and wretched attack upon Anglican Christianity. At Choral Evensong, which closed the convocation, the Rev. J. N. Mulford spoke for Domestic Missions, and the Rev. Dr.

Battershall, of the convocation of Albany, spoke on "The Value of Life." Eighteen clergy were present during part or all of the session. In the business meeting, it was voted to ask the Bishop and Board of Missions for a republishing of the diocesan paper: "Our Mission Work." Mr. Chamberlain's paper was highly commended, and thanks were voted to the choir and to the rector and congregation. The officers of the convocation and delegates to the Board of Missions were re-elected, and the following appointments made for the January meeting: Preacher, P. W. Mosher; substitute, J. W. McIlwaine; essayist, G. D. Silliman; substitute, F. M. Cookson; reviewer, C. J. Whipple; substitute, T. B. Fulcher.

**KANSAS.**

**WINFIELD.**—On Sunday, Sept. 1st, Bishop Thomas visited Grace church. For nearly two years this parish has been in charge of Mr. F. E. De Longy, as lay reader, and his work has been unusually successful. With the aid of the vestry, and especially the senior warden, Dr. Perry, a graceful church building has been erected, furnished, and paid for, and last May it was consecrated. The congregation has been increased, and stated services have been held on Sunday, and during the week days in Lent. Candidates for Confirmation have been prepared, and while engaged in this work Mr. De Longy was led to devote his life to the ministry. His examinations having been passed, he was at the close of Morning Prayer presented to the Bishop for ordination to the diaconate, by the Rev. Dr. Batty, president of the Standing Committee. A number of visitors were present from Wellington and Arkansas City, all of whom remained for the Holy Communion. In the evening, after divine service, the Rev. Mr. De Longy presented to the Bishop five persons, who received the sacred rite of Confirmation.

**TENNESSEE.**

**GALLATIN.**—Bishop Quintard visited Emmanuel church mission on the 5th inst., and confirmed a class of three. His sermon on this occasion was a strong appeal for the Apostolic rite of Confirmation, and was listened to with rapt attention by the congregation which represented every sort of religious belief, and can not fail in being productive of much good. On the morning of the next day the Holy Eucharist was celebrated, when the Bishop spoke some very encouraging words to the little band of faithful Church people and delivered a most thoughtful, and convincing sermon on Christian unity. The mission at Gallatin is under the care of the Archdeacon, the Rev. R. E. Metcalf, and is developing much earnest activity. The congregations have increased since January from 15 to an average of 45. They have secured a valuable lot at a cost of \$600 and have \$1 000 towards the erection of a church building, and will commence work on it as soon as plans can be secured.

On the 8th the Bishop visited White Chapel in Montgomery County, and confirmed four persons. Large congregations were present at both morning and evening services, when the Bishop preached two most impressive sermons. This congregation is under the care of the Rev. E. B. Ross, deacon, visited by the Archdeacon monthly. At this country mission, plans are being matured to purchase a glebe and build a new church, the church to cost \$3,000.



**PITTSBURGH.**

The Bishop Bowman Institute opened Sept. 11th with a full quota of pupils, and under more favorable circumstances than any preceding year. The Rev. Robert J. Coster, who has been rector successfully for many years, continues in charge, aided by Mrs. Coster, a lady of experience and long acquired reputation, and an excellent corps of teachers. The Bowman stands second to no institution of its kind in Pittsburg, and is recognized by the very best people in the most practical way, by the names of their daughters on the catalogue.

The Longview School at Brookville, will be opened on the 18th, under the charge of the Rev. John Mulholland, D. D. and wife, with a new corps of instructors, and with a good prospect. The Bishop will be present at the opening, and at the same time make his visitation to Trinity parish. With the exception of this visitation, which includes Reynoldsville and Punxatawney, and the 29th at Elizabeth, he will be at home during September. Trinity Hall opened Sept. 11th, with the largest number of cadets ever enrolled on an opening day. The Rev. Pedro S. Mesny, M. A., the head master, since his return from England has completely revised the curriculum, and the trustees have placed the buildings in perfect order, and the outlook is favorable for more than a successful academic year.

The Rev. J. De Quincy Donohoe has been placed in charge of Tarentum and Freeport, where he is doing most excellent and successful work. The Rev. J. O. Ferris has ceased to be rector of St. Andrew's, Clearfield, and the Rev. Jas. Moran, Jr., late of the diocese of Fond du Lac, has taken charge of the missions at Youngsville and Clarendon. The Rev. John Huske, late of Buffalo, has entered upon his duties as rector of St. Paul's, Erie. The general missionary, who has been taking a much needed rest in Canada, with the Rev. John D. Heron, has returned to duty at Johnstown. During their trip they have secured the refusal of a cluster of islands in the Muskoka region in the diocese of Algoma. It is proposed to form a syndicate in this diocese, composed of clergy and laity, for the purchase of several of the islands as a haven of summer rest. A missionary work will be included in the scheme, under the personal direction of the Rev. Charles A. Bragdon, acting with the missionary of that diocese.

A contract has been let for the stone work of a new church at Braddock, under the charge of the Rev. Dr. Irvin. It is to be of native granite, Gothic in style, and will have a seating capacity of 500. The cost of the ground alone was \$4,000, and the edifice, which will be the finest church in town, will cost about \$12,000.

A beautiful new font of white marble, designed by Geissler, has just been placed in the new church of the Ascension, Shady Side. It is the gift of the little girls of the parish, and the fruit of much patient labor and self-denial. A pipe organ is now in course of construction, and will be ready for use next week.

The Bishop has held two services at the Mountain House, Cresson Springs, during the summer, and also visited Ebensburg, where arrangements are being made to build a chapel. He has also spent much time in Johnstown, looking after the interests of Church people. As was stated in these columns, a portion of the church lot had been

temporarily loaned to the Red Cross Society. In it, and by its means, much good has been done in caring for the families of sufferers. The society has from this extended its work, and several similar buildings, 45x100, have been erected in other parts of the town, somewhat after the style of passenger steamers, with apartments arranged around a central hall and rented in suites to families at a minimum cost. Twenty families can thus be cared for in each building, at a much less cost than in separate structures. The Red Cross Society also provides bedding and furniture, and then presents the buildings to the community, putting them in charge of competent and reliable persons, who are to pay the running expenses from the receipts. The first building, which was of undressed lumber, was built on the Church lot. A temporary chapel is to be erected at once on the lot, but the building of the new church will be delayed until it is ascertained where the permanent town site is to be. It is impossible at present to predict the location, about 100 families have already moved to a suburb called Mossham, others have taken up lots on the hillside near by, which it is expected will be reached by means of an incline railroad. If the town is re-built, the old lot will be used, but the new church must follow the people.

The congregations at the church of the Atonement, Mansfield, are still large, and additional services have been secured by the engagement of Mr. Knox, an experienced lay reader from England. The services at the mission at Scottdale, Blairsville, and Indiana, have been continued during the summer, and the corner-stone of the new church at Greensburg will shortly be laid.

Diocesan statistics from the journal: Clergy—bishop, 1; priests, 59; deacons, 8; candidates for priest's orders, 11; candidates for deacon's orders, 1; postulants, 7; licensed lay readers, 36; parishes, 60; mission stations, 47; communicants, 8,814; Confirmations, 1,025; Baptisms, 1,185; marriages, 218; burials, 408; Sunday school teachers, 777; Sunday school scholars, 7,803; parish churches, 60; mission churches, 24; parsonages, 23; total contributions, \$192,517.55; value of church property, \$1,547,056.

**VERMONT.**

**NORTHFIELD.**—St. Mary's church, the Rev. Homer White, rector, has through the generosity of one of its parishioners, Mr. P. D. Bradford, recently been enriched by an important memorial window. This is a double-lighted figure subject, a rendering in stained glass of the well-known painting by J. M. H. Hoffman, of Munich, "Christ on His way to Emmaus." Two disciples are detaining Jesus, and asking Him to stop with them, while at the base of the window, just underneath the figure subject, running across the two lights is the text: "Abide with us; for it is toward evening, and the day is far spent." In the upper kite above, the symbol of the pelican and her young has been introduced. The panel on the left of the window is blank for future use, while that on the right receives the inscription:

George W. Soper. Natus June 23, 1834, Obiit March 12, 1888.

Eileen E. Bradford Soper. Nata April 2, 1839. Obiit April 12, 1889.

The work is carried out very artistically and effectively in color by the well-known firm of J. & R. Lamb, of New York.

**ST. ALBANS.**—The Vermont Choir Festival is to be held in St. Luke's

church, Oct. 31st, and All Saints', 1889. Prof. S. B. Whitney of Boston, Mass., conducting. A handsome tablet of brass and marble has been placed in the chancel by the family of the Rev. Dr. Fay, as a memorial to their father. Also a brass plate upon the organ, with the following inscription: "This organ is placed in St. Luke's church to the glory of God, in loving memory of the Rev. Charles Fay, D. D., by the Parish Guild, Ascension Day, 1889." The parish has been called upon to mourn the loss of its devoted and beloved choirmaster, William Embery, who was killed at his post of duty in an accident on the Rutland R. R., at Brooksville, Vt., Friday evening, Aug. 30, 1889. He was an engineer, and could have saved his life by jumping, but instead showed his martyr spirit by standing at his post until the last, and by so doing, though his own life was lost, the train was saved. At the time of his death he was a member of the vestry of St. Luke's. About three years ago he organized and trained the boy choir for St. Luke's, which has proved a success from the start. The funeral was held in church, Sunday afternoon, Sept. 1st. On Monday morning about fifty of the parishioners and the choir, accompanied the body a 150 miles to its last resting place at Norwich, Vt., the C. V. R. R. kindly placing a special car at the disposal of the parish.

**KENTUCKY.**

Trinity church, Covington has been the recipient of many improvements and decorations, including a memorial window to Katie Hunt from her grandfather, John W. Baker; a tower 103 feet high by 16 feet square, trimmed with freestone, from John W. Baker and his wife, and a chime of ten bells, a round baptistry, tower 45 feet high, built of pressed brick and freestone, from Mr. H. L. Lovell, a new ornamental front with cathedral windows 26x16 feet, new pews of quartered antique oak, besides new carpets and various decorations and improvements in the chancel and baptistry.

The church of the Advent, Louisville, has recently received a fine bell, a donation from members of the congregation, which has been placed in the belfry of the tower, whose mellow tones will hereafter summon the devout communicants to their accustomed place of worship. Advent is one of the most beautiful sacred edifices in the city. Its interior furnishings are as beautiful and churchly as its outward design. For many years it was a mission of Christ church. The Rev. M. M. Benton, the rector, is much beloved; he also has charge of the Church Home Infirmary.

**NORTH CAROLINA.**

Diocesan statistics: Clergymen belonging to the diocese: Bishop, 1, priests, 44, deacons, 7, total, 52; clergymen ordained: priests, 2, deacons, 1, total, 3; candidates for Priest's Orders, 5; for Deacon's Orders, 5; postulants, 3; families reported from 82 parishes and missions, 1,879; individuals reported from 77 parishes and missions, 8,110; Baptisms reported from 73 parishes and missions: adults, 117, infants, 396, not defined, 11, total, 524; Confirmations as reported by the Bishop, 188; communicants as reported from 90 parishes and missions, 3,985; marriages as reported from 40 parishes and missions, 83; burials as reported from 56 parishes and missions, 208; Sunday schools—reported from 58 parishes and missions: teachers, 325, scholars, 2,741; total contributions reported from 8 parishes and missions, \$39,910.34; total value of church property

reported from 76 parishes and missions, \$291,619.

**FOND DU LAC.**

**DYCKESVILLE.**—The old Catholic mission, under Pere Vilatte, reports encouraging progress. The Bishop has greatly strengthened the hands of the faithful missionary, and has given new hope and courage to the poor people who have cast in their lot among us. He was received most cordially at his recent visitation and 38 persons were confirmed. A large house near the church is about completed, for the residence of the clergy, lay brothers, and students of the mission. Funds are greatly needed for the support of the work among these poor Belgians. THE LIVING CHURCH will gladly forward contributions.

**LONG ISLAND.**

**HEMPSTEAD.**—Services at St. George's church, Sunday, Sept. 1st, were of a specially interesting character, the occasion marking the fortieth anniversary of its pastor's rectorship. Both services were largely attended, in the morning, the rector, the Rev. Dr. Moore, being assisted by Archdeacon, the Rev. Dr. Cox, of the cathedral, who at the conclusion of the remarks of the rector, spoke feelingly of the event, and tendered his sincere congratulations to the rector and his people on this happy occasion, and expressed the hope and confidence that the parish would maintain its past history, aim and purposes. The music was of a high order, well rendered, and the floral decorations in the chancel were grand. One of the pleasant mementoes of the occasion was the gift of elegant clerical vestments presented to the rector by his congregation.

**WEST VIRGINIA.**

**HUNTINGTON.**—Trinity church, the Rev. N. N. Marshall, rector, has recently been enriched by a memorial brass pulpit, the oak base of which intersects and receives against the choir steps. The metal work rests upon this, in the centre of which is an interlaced circle and triangle, symbol of the name of the church. This is surrounded by intricate, interlaced metal work, twisted columns supporting the four corners, and above, a broad band which receives the memorial inscription: "In memoriam, May Ensign. 1889."

**OHIO.**

**MOUNT VERNON.**—St. Paul's church, through the generosity of one of its parishioners, Miss Lizzie Ash, has been recently enriched by an important memorial stained glass window. This is the East window, over the altar, and contains the figure of St. Paul, with uplifted hand, represented as preaching on Mars Hill. This has been made very deep and rich in coloring, and is particularly appropriate for its position in St. Paul's church. The work has been designed and executed by the Messrs. J. & R. Lamb, of New York.

**CENTRAL NEW YORK.**

**BINGHAMTON.**—A dozen or more of mechanics worshipping at the church of the Good Shepherd, have been engaged for some time in beautifying the church with their own hands after hours. They have already constructed a pulpit, litany desk, and chancel screen, which are handsome designs indeed, and are now busy with an ornamental and somewhat elaborate reredos. The complete Catholic ritual is followed at this church, and the rector, the Rev. Mr. Le Grebau, is untiring in his work, winning many of the manual working class to the church.



### PROPORTIONATE REPRESENTATION.

BY THE REV. W. T. GIBSON, D. D.

It seems incredible that so radical and revolutionary a change as the proposed diocesan representation in General Convention according to numbers should have already secured such earnest advocacy in some parts of the Church. But those who advocate it affect to be above details, and so have not determined what should be the basis of representation—whether the number of clergy, or parishes, or the baptized, or confirmed, or the actual communicants of the Church, or again, the amount of contributions, parochial or extra parochial. They refer to the equal representation in the lower house of Congress and the electoral College according to population. That is a simple matter, but yet the election is by districts, and not as our diocesan elections would have to be, by general ticket, as the Presidential electors are elected; so that a thousand majority in New York counts for more than a hundred thousand in Pennsylvania. Thus a majority of Presidential electors by no means connotes a like majority in the House of Representatives. But even if Congressmen and State Senators are elected by districts a party majority in a State Legislature makes the apportionment. In the ways that are dark, of modern politics, if a long lease of party power be desired, could not such apportionment be made so as to require nearly twice as many voters in one district as in another? Is not gerrymandering one of the common tricks of party government? The accumulation of voters of one kind in a district arbitrarily and not naturally bounded, may not produce riots, except when the "proportionate" quota of draft soldiers is exacted: but in ecclesiastical matters there is nothing to repress a schism in such a case.

Well, does anybody propose to "apportion" the dioceses in this way, and if so, who is to make the apportionment? and on what basis? We cannot take the national basis of population, that is not equally carried out even in the nation. Our nearest approach to it would be to take the number of baptized people connected with each parish and mission in a diocese, if we are to have what some call "equal representation." Are communicants alone entitled to representation? This has not been found satisfactory as a basis of diocesan assessments. It operates on poor but earnest parishes like punishing a poor man for having more children than the rich man. Perhaps, however, in this matter it might give poor parishes the advantage of outvoting the rich ones on this plan, or on any plan, except the proportion of contributions. On any of these plans, however, we should often distrust the "reliability of the returns."

Would clerical representatives be in proportion to the whole number of clergy in a diocese, or only to those having charges? Some dioceses admit only those with a pastoral charge, as if a clergyman must represent a parish or other lay constituency. Others admit all clergy, as representing only their own orders. It would be impossible to secure either uniformity of principle, or accuracy of statistics for these purposes in all the dioceses. Moreover, as any majority at all would secure the whole representation of an old and large diocese (without any district system) in which the minority is only

less than half, party manipulation might enable an actual minority, active and unscrupulous enough, to outvote the real majority in the aggregate of many dioceses together—exactly as is the case in many of our Presidential elections. The fatal objection to the whole thing is, that it throws open the Church to all the manoeuvres and demoralizing tactics of political strife. It would be an express invitation to, and education in, that "science of politics," which men of the world delight in, irrespective of the principles to be sustained, or opposed, the object being office.

But the fact is, this is the root of the difficulty before us, that "men of the world" are "running," as they themselves term it, too many of the "strong and wealthy parishes," which are perhaps rare in the "small dioceses," and more concentrated into the large ones. It was from these came that ungodly comparison of missionary contributions—the pecuniary standard set up for the widow's mite as well as the "money" of Simon. We know a few such as these, even in a "small diocese." They must have a gorgeous church, and music regardless, and an eloquent Boanerges, versed in general science and learning and philosophy, ("we pay for the best and we ought to have it," the old warden said), with no too strict notions about "preaching the Gospel," not disposed to tax his parishioners with week-day services or frequent communions, or too much earnestness in the details of the Christian life, and parish good works of all kinds. Yet in such places it does happen occasionally that "the rich man also died and was buried," but of course with a funeral on the same imposing scale as everything else about the church, even though the very newspapers significantly announce in connection with the bequests in his will, that "he left nothing for any public purpose." One or two such parishes in a diocese, with their able rectors, have been known to antagonize nearly all the rest, and to make no end of trouble and distress for a bishop whose election they were powerless to defeat. What wonder they should hail this proposition of proportionate representation as the readiest available means of giving the respectability of wealth its proper influence and control in the Church. As things are now with equal parish votes, that can hardly be said of any town which the cowboy said of Boston, that "it is a place where respectability stalks unchecked." And is not this the real grievance? that the judgments of the Church do not merely register the influence of her wealth and worldly power, but also have an equal chance of representing her piety and devotion to truth? No saintliness or purity, or earnest, self-sacrificing devotion in bishop or priest can make the slightest impression on the hard tortoise-shell back of mere secularized religion—of worldly minded selfishness. As Sydney Smith said: "You might as well stroke the dome of St. Paul's to please the Dean and chapter."

It is said that the Duke of Wellington refused to allow the workingman (or negro) to be removed from his side at the altar rail. "All equal are at the Church's gate." Is it not on the principle of a spiritual corporation that the Church has been organized, and with an eye to that spiritual responsibility which has been devolved upon apostles and elders, brethren, from above and not from below, as in popular secular

government, and in Congregationalism? As matters are, our dioceses, when not torn by party strife, as we trust but few are, without any special issue, elect their presbyters and laymen of age, experience, and good sense, known to be loyal and trustworthy, in character, whatever their particular views on some subjects, who can be depended upon to safeguard the interests of the Church, and the principles of the Prayer Book. These men represent the general tone of their diocese, and with the bishop form an integral unit of the Church at large, whose highest legislation is, as Bishop Huntington says, an "organization of organizations, not a mere assembly of people."

How much better this is than to turn the Church into a bear-garden, or to cover the land with battlefields of strife between shifting majorities and minorities, in which mere false cries or the most fatuous trifles may be exalted into portentous issues. For this is what we see in the political world, and is what the polity of the Church could never endure. Daniel Webster never said any thing more admirable than that he was a "Senator of the United States—not of Massachusetts," and when disunion was hinted at, asked, in thunder tones and words of Saxon simplicity, grander than volumes of rhetoric: "Where am I to go?"

Why should not the Church preserve this solidarity, amidst the degradation of our political life? Why should we not meet in General Convention as fellow councillors, charged with the work and welfare of the whole Church, equally interested and concerned in it all, and not obliged to have the importance of our counsels measured by the petty standard of the size of our constituency, as if we were the mouth-pieces of mobs, instead of the Church's legislators!

If any one considers the fact that it was the vote at Chicago on the proposition of two eminent laymen to drop the words "Protestant Episcopal" from the style and title of the American Church so that it could be seen and known by the whole population of this country that we are a part of the great Anglican Communion which embraces the English speaking races of the world, and is for them the Catholic Church of Christ—if, we repeat, one remembers the fact that it was the unexpected vote in favor of thus righting our position before the world, that suddenly induced its opponents to take up this fad of proportionate representation as the best means of checking its further development, the bare reflection is enough to discredit the whole movement. It had, indeed, been before suggested as a means of reducing the unwieldy size of General Convention; but if the Church is expected to grow, we can hardly see how this plan can fail to rather increase it, that is, if the smallest dioceses are left any representation at all. Besides, no plan of proportionate representation could be worked, that would not produce great inequality in the number of clerical and lay deputies, and if the same number were fixed of each order, what might be "equal representation" of the clergy would not be such of the laity. Dr. Goodwin's proposition in 1883 allowed but four deputies to any diocese, no matter how large it might be, but with less than fifty clergy, it could have but one. This was called "graduated" representation, not indeed "equal" or "proportionate." The Committee on Amendments that year reported that they could not "advise so radical a change in the fundamental principles on which the General Convention was originally constituted, and

which have been continued in harmonious and successful operation for well nigh a century."

We suppose those "fundamental principles" implied the absolute equality of dioceses as the integral units of the whole system, the Church in this country constituting but one Province, especially as the General Convention is the highest legislative body, charged with the doctrine, discipline, and worship of the Church, no changes in which should be made without the concurrence of a majority of the dioceses as well as of their bishops. This is the reason, as we have stated before, why we might be willing to try proportionate representation in inferior synods, or provinces, not charged with these fundamental or constitutional muniments of the Church; though even in these as well as in single dioceses, we believe the present plan of parochial and diocesan equality works better practically, than any other could be made to do in its place. The principle has so far been followed in the organization of the federate councils, so-called; and this feature it would be desirable to retain even if the members of General Convention should hereafter come to be elected by provincial synods instead of the dioceses separately.—*The Church Eclectic.*

### MAGAZINE NOTICES, ETC.

It is not generally known that there was an American Governor of Emin Bey's province in Africa, which has recently attracted so much attention, owing to Stanley's relief expedition. Colonel H. G. Prout who is now editor of the *Railroad Gazette*, was the immediate successor of General Gordon, as Governor of the Equatorial Province, and was one of his most trusted friends. It is announced that in the November *Scribner* Colonel Prout will fully describe Emin Bey's province, and will give many most interesting recollections of General Gordon, with extracts from some unique private correspondence, and with a number of fac-similes of Gordon's letters and maps.

MR. FRANK R. STOCKTON has written a new and characteristic story called "The Merry Chanter." It will begin in the November *Century* and run through four numbers. Mr. Dana Gibson will illustrate it. The November *Century* is also to contain a new story by Mark Twain. During the coming volume *The Century* is to have an illustrated series of articles on the French Salons of the seventeenth and eighteenth centuries, including pen portraits of many of the leaders and a detailed account of the organization and composition of several historical salons. A great number of interesting portraits will be given with the series.

THE publishers of *St. Nicholas* announce that that popular children's magazine is to be enlarged, beginning with the new volume, which opens with November, 1889, and that a new and clearer type will be adopted. Four important serial stories by four well-known American authors will be given during the coming year.

CHARLOTTE M. YONGE's new historical story will be ready next week. Its title is "The Cunning Woman's Grandson," a tale of Cheddar a hundred years ago. The publisher, Thomas Whitaker, will issue at the same time "The Third Miss St. Quentin," by Mrs. Molesworth.

THE negro insurrection at San Domingo in 1789 has been commemorated in a capital story for children, by Madame Fresneau, a translation of which will be published this fall by A. C. McClurg & Co., Chicago, with the title "Theresa at San Domingo."

AN admirable tract to give or read to persons hesitating about Confirmation, is Dr. Lowrie's "Parish Helps," No. 5, more than ten thousand copies have been sold. Price two cents a copy. Address the Rev. R. W. Lowrie, D. D., Benning, D. C.

MESSRS. E. P. DUTTON & Co. have arranged with the English publishers for the sale in this country of "Joyful Years," translated from the Latin of Lohner by the author of "Charles Lowder."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.



## The Living Church.

Chicago, Saturday, Sept. 21, 1889.

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

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

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

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

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

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

Address THE LIVING CHURCH,

182 Washington St., Chicago, Ill.

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

From this date, September 21st, to January 1st, THE LIVING CHURCH will be sent to new subscribers for 25 cents. This period includes the report of the General Convention. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

THE first issue of THE LIVING CHURCH in October will appear in a "new dress" and upon heavier paper than that heretofore used. These, and other improvements contemplated, will involve an increased expenditure which should be met by an increase of circulation. Will our readers aid us in securing at least five thousand new subscribers before Easter? The present rate of subscription does not enable us to pay salaries and expenses of canvassing agents. We are now giving to our subscribers much more than would be necessary to pay all such expenses, and a much better paper than we gave some years ago at double the price. We are preparing to do even more, and trust that we shall have the hearty co-operation of our large constituency.

THE LIVING CHURCH can promise to its readers a fair and full report of the General Convention which will meet next month in New York. This does not mean a verbatim report of the speeches, but such a summary as will enable the reader to form better ideas of the work done and the issues involved than could be obtained by an unpracticed observer in the House of Deputies. It will be, perhaps, the most important meeting of our great council for a century. No Churchman should fail to read and understand its proceedings. In order to place the report before the greatest number of our people and to introduce THE LIVING CHURCH to new readers, we offer to send the paper for three months for twenty-five cents. It is hoped that many of our readers will take this opportunity to introduce THE LIVING CHURCH to friends who may become regular subscribers.

The Churchman, to whose columns we are accustomed to look for well considered and conservative

views, seems to have grown quite desperate regarding the revolutionary measure which of late it has been advocating, viz., the practical extinction, so far as concerns the General Convention, of two-thirds of the dioceses now represented. Of course there is not the slightest probability that such a wild scheme will succeed. The Church will go on in "the good old way," and *The Churchman* will be left to mourn, like Marius alone 'amidst the ruins of Carthage, over the departure of cherished hopes. This fact, it appears, is beginning to dawn upon the mind of our heretofore farsighted contemporary, and it seems to have an effect very far from soothing. If the General Convention will not change its constitution and abolish the vested rights of more than one-half the dioceses which give it being, so much the worse for the General Convention! *The Churchman* has not a particle of doubt that "until the House of Deputies shall be made truly representative of the clergy and laity of the Protestant Episcopal Church it is not a proper body to express the mind or will of the Church in any matter of common and universal interest."

If this is not repudiation of the authority of the General Convention, it is perilously near to that. Such utterances cannot fail to weaken the confidence of people, in the Church and out of it, in our highest legislative body. Scant respect, even now, is shown to rubrics and canons. Let these revolutionary sentiments become widespread, and one generation will see the end of all ecclesiastical law and order in the communion calling itself Protestant Episcopal. If the General Convention as at present constituted, is not a proper body to express the mind of the Church, to what respect are its decisions entitled? A crisis is upon us as to Prayer Book Revision. One side will carry its propositions by vote of dioceses and orders; the other side will lose by such vote; possibly the small dioceses may turn the scale. How are we to expect loyal submission and an end of controversy if such sentiments as that above quoted prevail! One conservative and unifying bond, the Prayer Book, has been weakened by nine years of agitation and change. Must we now, with the uncertainty of our liturgy, suffer the insecurity of law? Shall the foundations of our peace and progress, which our fathers laid, and upon which we have built in harmony for a hundred years, be now overthrown, or even be weakened by the removal of a single stone?

THE position assumed by *The Churchman* is this; that until the

Constitution of the Protestant Episcopal Church shall be changed in such a manner as *The Churchman* advocates, the policy should be adopted of obstructing all legislation on matters of importance, if possible bringing about a deadlock between the two houses in all such cases. Such teaching as this is simply revolutionary, and the cause must indeed be desperate in which such measures are advocated. When we recall the old, safe, and conservative policy for which *The Churchman* has in times past been so justly celebrated, we can hardly believe our eyes on finding such mutterings of rebellion in its columns, or imagine what strange spirit has gained possession of it.

*The Churchman* even indulges a dream, encouraged by the rather rash and premature declaration of one of the newer members of the House of Bishops, that that house may feel itself "compelled steadily to refuse to recognize resolutions of the House of Deputies as expressive of the true opinion and desire of the Church with respect to proposed legislation." Of course we need not say that the House of Bishops will do no such thing, but will, as in times past, act strictly in accordance with the constitution to which every one of its members has promised conformity and obedience. They will lay down no other principle of action than such as the constitution and canons of this Church provide. It is a fairly startling sign of the times that an influential Church paper can coolly assume the possibility of the House of Bishops refusing to acknowledge the Body which the Church has designated to co-operate with it, as "a proper body to express the mind or will of the Church in any matter of common and universal interest." If such a revolutionary attitude as this could be for a moment admitted, even the measure which *The Churchman* has at heart would be rendered impossible except by the resolution of our Church order into its original elements and a re-construction from the foundation; for if the House of Deputies as at present constituted is not a proper body to deal with any matter of importance, how can it be tolerated that it should presume to legislate on so fundamental a matter as the basis of representation?

THE cooling breath of September again revives the flagging energies of the working world, and this is the world to which we all belong. Parish work, like other work, feels the stimulus of the advancing season. The clergy are making plans for an onward movement all along the line, and looking to the General Convention for helpful action in furtherance of the great interests of

the Church. But the convention is a large and slowly moving body. It meets but once in three years, and cannot give much aid to the small economies of parish work. What every pastor needs most is the weekly visit of a good Church paper to every family in his cure. This he can have, approximately, at a very small outlay of exertion. THE LIVING CHURCH will gladly act as his assistant, and the trifling charge for its visits can be easily met. Some member of his guild or Sunday school can be secured to get subscriptions, and it is seldom that he would be denied if it were known that the rector desired the paper to be taken by his parishioners. Now is the time for pushing this work, and we trust that a large harvest of new subscriptions may be gathered before snow flies. Write for terms and specimen copies.

ONE of the greatest objections to anything like a general revision of the Prayer Book is the method which has hitherto been followed, and to which we are, rightly or wrongly, supposed to be bound by our present constitution. According to this method, each change by itself, being submitted to the General Convention, and acted upon, must after lying over for three years, be ratified by the next succeeding convention. Thereupon it becomes legally a part of the Prayer Book. The revision thus proceeds by disjointed parts and scraps. New committees being appointed at each convention, no settled programme is followed. The work done is of the character of patchwork. There is a lack of unity. The matter falls at successive periods into the hands of different leaders, each of whom has his own special fads, sometimes good sometimes bad. There is a constant danger lest one earnest spirit in his eagerness to carry his own particular schemes may be tempted to compound for the support of some other no less eager spirit by allowing the introduction of innovations of an undesirable and even dangerous character. But the most serious aspect of the case is that which affects the practical use of the Prayer Book. The introduction of a few changes at a time with the prospect of others at each succeeding convention, renders it impossible to set forth a Standard Prayer Book. Each priest must confuse or exasperate his people, (and in the use of these expressions we do not draw upon imagination), by inserting forms with which they are unfamiliar, until they become indifferent to innovation and the old jealousy for the integrity of the Prayer Book is completely lost. With it goes the most powerful agency this Church has possessed for forming the devotional life of



her people and giving a fixed and definite character to their religious feelings and habits. These considerations would have appealed with great force to the minds of the majority of Churchmen only a few years ago. That they seem less effective now is but a sign of the unsettling effect of keeping our Prayer Book "in solution" for so many years. It ought of itself to be a warning to our Fathers in God that this work should be brought without delay to an utter end.

#### THE LIMITS OF CRITICISM AS APPLIED TO BISHOPS.

A contemporary announces that it will not publish any criticism upon a bishop. This seems to us to be going to an absurd and even dangerous extreme. For ourselves we have no sympathy with "Bishop-baiting," as it has been called; such criticism, for instance, as made a prominent English Church paper notorious a few years ago. We believe that great harm was done by the slashing and unmeasured terms which that paper employed at every opportunity in attacking even the most exemplary of the English prelates. The motto seemed to be: "Wherever you see a head, hit it," provided only it be the head of a bishop. We had thus the paradox of the most strenuous defender of episcopacy, in the abstract, becoming practically the most intemperate assailant of bishops in the concrete. The same spirit communicated itself to many of the younger clergy, both in England and this country. Holding as we do that obedience is a fundamental Catholic principle, and that obedience implies a spirit of loyalty and respect, we consider that an order, request, or expression of opinion is not to be deemed as presumptively tyrannical, wrong, or the fruit of base motives, because it comes from a bishop. The true spirit of loyalty, we hold, will assume the bishop to be probably right, and will sink personal preferences to the last degree rather than raise an unnecessary issue. Such a spirit, we believe, would have saved the Church many deplorable scandals. But while we say this, we are far from allowing that a bishop is or ought to be above criticism. The bond between the bishop and his flock, and the normal and healthful relation which ought to exist, is one thing. But besides this a bishop is a public functionary. His words and acts have a public importance imparted to them by his position which would not belong to them as the words and acts of a private man. They often have a bearing upon the interests of the whole Church for good or ill. Considered in this light he becomes the proper subject of criticism, and it is

for the best good both of the bishops themselves and of the Church at large, that this should be the case. It is well understood at this day, that it is not good for any class in the community to be above criticism. Only infallibility ought to resent it. For men who are not infallible, it is good to know how their utterances and their doings appear to others. Where any policy or course of action is concerned involving the Church generally, the fullest light ought to be sought. In such cases it is doubtless natural on the part of those who have in hand something which they deem important, to evade scrutiny and shut off discussion; but where this has been successful (as in the case of the Mexican imbroglio), the result has generally been deplorable. Again, when a bishop appears in the public prints, in magazine or newspaper, or, it may be, in a book, he surely does not claim exemption from proper criticism. By the very act of publication he enters the arena of discussion, he appeals, as it were, to reason, and is hardly warranted, if he finds the public sentence averse to him, in pleading his office as a bar to unfavorable criticism.

In short, we hold it to be a part of the office of a Church paper to meet and oppose what seems to be false or injurious to the cause of truth and the good of the Church, no matter from what source it proceeds. Such a course requires to be kept clear of all needless acrimony and of ungenerous attributing of motives. There must be a single eye to the vindication of truth and righteousness, of lawful liberty and true justice. Scolding, bitterness, nagging, violation of the respect due to a sacred office—such things are no proper part of such a mission, though, through human weakness, too easily confounded with it.

On these lines, therefore, and with these limitations, we think it lawful even, if need be, to criticize a bishop. But we trust grace may be given us so to perform any such task that the object of our criticisms will himself have chief reason to thank us for them.

#### MODERN METHODS.

The new and better life of the Church ought to bring in new and better methods of work and appliances for work. For a long time now our Church has simply been trying to make room for itself. It is not strange that it has been so. It was the natural result of the conditions of our national life. But the day of small things is at an end. A new era is before us. Correspondingly, the Church is lengthening its cords and strengthening its stakes. It has life, and has life more abundantly because it is more and more adapt-

ing itself to its environment. This is its most hopeful characteristic. It has learned much in the last few years. We believe it will learn more rapidly in the next few years. How it will do its work, in what degree it will fulfil its great mission will, under God, simply be a question of the measure of its correspondence with its environment. It is a large subject. It has to do with every living question among us to-day. The "Cathedral System," the "Provincial System" are simply phases of this new life, efforts toward a larger life and better methods and appliances. The strength of the Church is in our great cities, and in our great centres there has been naturally the most rapid adaptation. But the new life and better appliances are quite as needful in our country parishes as well. In our smaller cities and in these, no doubt, this better adaptation will be most apparent in the next few years, as in these there is the greater need for larger work and better appliances for work. The little, battered, brown church edifices of fifty years ago are not suited to our present needs. In them a little flock were wont to meet for Sunday services only. If opened during the week it was for a Saint's day service or "the Friday night lecture." On other days they were as closed and silent as a deserted house. Such churches are indeed better than none, but they are not suited to our present needs. In some of our parishes there are good examples of the new life and methods and appliances for Church work in this day. Perhaps no better instance of it is to be found than in Trinity church, Watertown, N. Y. Within a few years that parish has made marked advance in every respect. An "apostolic succession" of faithful rectors did good work for God in their day. The present rector of that parish entered into a harvest of their sowing, but the condition of that parish is, under God, very largely the result of his faithfulness, ability and zeal. He could not have accomplished what he has however without the admirable appliances for work with which that parish is so richly blessed. For those appliances the parish is chiefly indebted to two generous sons of the Church, Mr. Anson, and the Hon. R. P. Flower, but especially to the former. Its model parish house, its noble rectory, its large, handsome church, now being built, would not stand there to-day but for his signal faithfulness in the stewardship of the wealth that God has given into his keeping. Few parishes are thus blessed, but many parishes—and even poor parishes—might well profit by what is to be seen there.

Parishes that contemplate building a new church might well send a committee to inspect the parish house of Trinity church before deciding upon their plans. It answers every purpose of a church as well as parish house. Parishes that cannot afford both church and parish house might combine the two in one edifice, which would answer the needs of both. We have not space to tell how admirably such an edifice would meet the needs of our village parishes, but we think that in the parish house of Trinity church, Watertown, N. Y., may be found one of the best examples of which we have knowledge, of an edifice well adapted to the needs of a live parish. In the assembly room of the light, dry, airy basement, six hundred people may at one time sit down to tea. All around the interior above this, save at the chancel end, are guild rooms, and rooms for Sunday school and Bible classes. In a moment these can noiselessly be thrown open into the chapel proper; and in this way there is seating capacity for a thousand persons. This parish house is open all day through the week as well as on Sunday, and is the centre of a work for the good of man, and the greater glory of God, which gladdens every Christian heart. We have hundreds of parishes wherein a like work ought to be done and could be done if only they had the proper appliances for doing it.

The sad thing to think of is that we have thousands of rich communicants who are hoarding money which might be devoted to such holy uses. Ah! if only they could see what they might do for the upbuilding of God's Kingdom in their midst. If they had the grace to do it, what an occasion for thankfulness it would be to them in that near coming hour when it will be said to them: "Give an account of thy stewardship, for thou mayest be no longer steward."

#### THE PROPOSED NEW RUBRICS.

BY THE REV. ARTHUR LOWNDES.

(From *The Church Review*.)

Then comes the rubric directing the priest to "pause for a space." It is much to be regretted that the Committee inserted this, and the final rubric—

There shall be no celebration of the Lord's Supper, except there be some to communicate with the priest.

More has been done to jeopardise the whole of the desirable alterations in the report by these two proposed rubrics than by anything else. To the outside world it looks very much as if the chairman had endeavored in this manner to force his own particular views, in the recent controversy, on the Church. It is to be hoped that the committee will yet have the wisdom to withdraw both resolutions. There really is no need of either rubric. No one would wish to interfere with the usage



which prevails in some churches for the withdrawal of non-communicants. On the other hand such congregations as are in the habit of staying throughout the divine service ought not to be invited to withdraw. It is quite true that there is no verbal invitation to that effect, but we all know how significant a pause may be made. May not the law of charity prevail here? May we not adopt the advice St. Augustine gave Januarius on the frequency of Communion? Speaking of those who come daily, and those who come less frequently, he exclaims:

Neither of them lightly esteems the Body and Blood of the Lord; on the contrary, both are contending who shall most highly honor the Sacrament fraught with blessing.

May we not, like St. Augustine, further compare these two classes to the two centurions, one who received the Lord joyfully into his house, the other who said: "I am not worthy Lord, that Thou shouldst come under my roof."

Should, however, the Church insist upon some rubric directing a pause, unfortunate as we believe such a direction would be, the pause ought to be at another point of the service. It is proposed that it shall be after the prayer for the Church. Now the Prayer for the Church forms part of the Communion service proper, the pause should be at the end of the Ante-Communion service. The rubric in our Book before the Offertory sentences reads:

Then shall follow the sermon. After which, the minister, when there is a Communion, shall return to the Lord's Table and begin the Offertory.

Clearly, the Ante-Communion service ends with the sermon. The English Book places its similar rubric after the Offertory sentences. Thus in both Books, the Prayer for the Church belongs, as it ought to do, to the Communion service proper. Much has been said of the pause ordered by the "Order of Communion of 1549," but the intention of the pause is very different there.

The pause was to succeed a short direction by the priest that any blasphemer, adulterer, etc., should withdraw. This, it is to be noted, was to be said "to them that be ready to take the Sacrament," not to the congregation. The pause, therefore, in its intention was very different to the reason now given for it. It was an attempt at a restoration of primitive discipline. The first rubric of the Communion service, regarding "notorious evil livers," really replaces the above pause.

The rubrics accepted by the Upper and Lower Houses of the Convocation of Canterbury\* in 1875, directed that—

At the discretion of the minister the pause may be made before the Offertory sentences are said or sung, or after the prayer for the Church militant has been said.

It is, we presume, from the last clause of this proposed rubric that the Committee have obtained their idea as to the place. They have not only taken the worse feature of a bad rubric, but actually made it compulsory where it was only optional.

So much has been said on the subject that it is needless to say more. As for the second rubric it is perfectly impracticable. How is a priest to know who is going to communicate or not, unless the old rule be revived that none

\* It has been stated that both Convocations, Canterbury and York, passed this rubric. This is incorrect. York never passed any such rubric at all. It is, therefore dishonest to state that the Church of England passed such a rubric, and that its insertion in the Prayer Book is only waiting sanction of Parliament.

communicate without previous confession, or at any rate without giving due notice of intention to communicate. If this rubric passes as it is, it certainly inferentially enforces confession or previous intimation to the priest. Are the Committee prepared for this result? Common-sense and experience have combined to render a similar rubric in the English Book inoperative. If the rubric ran "there shall be no celebration except there be some present in the church," it would be sensible and capable of obedience, and be cutting at the root of the abuse the reformers desire to abolish—private masses.

### CHRISTUS CONSOLATOR.

BY THE REV. J. ANKETELL.

Jesus, Lord of life and glory,  
Hear my humble sigh!  
As I love Thy sacred story,  
Answer to my cry:  
Saviour, heed me;  
Shepherd, feed me;  
God of God, in safety lead me  
To Thy home on high!

Let me not in sorrow languish  
For Thy precious grace;  
Thou hast borne my pain and anguish,  
Grief once moved Thy face!  
Now with singing,  
Angels bringing  
Praise, their crowns before Thee flinging,  
Fill the holy place.

Feed me with the Bread of Heaven  
From Thy holy hill;  
Let Faith's sanctifying leaven  
All my being fill;  
Safely guard me,  
Watch and ward me,  
Never from Thy flock discard me,  
Trusting to Thy will.

When my eyes grow dim with weeping,  
Near my pillow stand;  
When death's dews are o'er me creeping,  
Hold me by Thy hand;  
Though I quiver,  
Though I shiver,  
Lead me on through death's dark river  
To my Fatherland!

### SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and The Forum.....	\$5 00
The Art Amateur.....	4 80
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
Good Housekeeping.....	3 25

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

Address THE LIVING CHURCH,

139 Washington St., Chicago, Ill.

### PERSONAL MENTION.

The address of the Rev. A. C. Clarke is not Windsor, but Harpersville, New York.  
The Rev. Lewis Cass Bird has resigned the rectorship of Grace church, Wabasha, Minn., and accepted the rectorship of St. Matthew's church, Worthington, Ind., to begin work the second Sunday in October, 1889.

The address of the Rev. W. Everett Johnson is St. Chrysostom's chapel, cor. 39th St. and 7th Ave., New York City, N. Y.

The Rev. J. Gorton Miller has resigned St. John's, Honeoye Falls, W. N. Y., and accepted St. Paul's, Columbus, Indiana.

The Rev. S. B. Pond, who has been in charge of the church of the Beloved Disciple, New York, during the summer, has accepted a unanimous call to the rectorship of Holy Trinity parish, Danville, Ill., and will enter upon his duties there on the 14th Sunday after Trinity. All mail will be directed accordingly.

Bishop Quintard has appointed the Rev. R. E. Metcalf Archdeacon of the convocation of Nashville. Post office address at Gallatin, Tenn.

The Rev. G. Turner was ordained, on Sunday (12th Sunday after Trinity) to the diaconate by Bishop Knickerbocker, and has been appointed by him minister-in-charge of Bristol and Warsaw, Ind. Mr. Turner's address is the Rectory, Bristol.  
The address of the Rev. Sydney G. Jeffords has been changed from St. Paul, Minn., to corner Monroe and Wayne Streets, Peoria, Ill.

The Rev. G. W. G. Van Winkle has accepted the rectorship of St. Thomas' church, Rawlins, Wyoming. Address accordingly.

### TO CORRESPONDENTS.

J. S. G.—You will find a satisfactory treatment of Herbert Spencer's theories in the "Philosophic Series" pamphlets, No. VIII., Charles Scribner's Sons; and in "Creation or Evolution," by Charles Tieknor Curtis; D. Appleton & Co.

CONSTANT READER.—The *Irish Ecclesiastical Gazette*. Address J. Charles & Son, Middle Abbey St., Dublin.

### OFFICIAL.

The consecration of the church of the Redeemer Sayre Pa., will take place Tuesday, Sept. 24th, and the meeting of the Archdeaconry of Scranton will be held at the same place, September 23, 24, and 25, 1889. The church will be consecrated by Bishop Rullison, Bishop Coleman preaching the sermon.

THE triennial meeting of the Church Unity Society will be held in New York, during the first week of the session of the General Convention. There will be a public meeting and a business meeting. Such diocesan secretaries as are not able to be present at the business meeting are requested to appoint proxies.

W. S. SAYRES,  
General Secretary.

RETREAT.—The annual Retreat of the "Order of Brothers of Nazareth," will be held (D. V.) at their "home," 521 East 120th St., New York City, from Saturday evening, Oct. 5th to Wednesday morning Oct. 9th. The conductor will be the Rev. Father Huntington, O. H. C. chaplain of the "Order." The Retreat is especially intended for those who are technically "religious," and for any who may be looking forward to dedicating themselves to God's service in the religious life, but laymen generally will be welcomed.

BROTHER GILBERT,  
Superior, Order of Brothers of Nazareth.

### OBITUARY.

Entered into life, Thursday, Sept. 12th, at Cape May Point, N. Y., Clara Heilman, wife of the Rev. Dr. Matlack. Funeral services were held at the church of the Holy Trinity, Philadelphia, Interment at Woodlawn Cemetery.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."  
WORTHINGTON.—Entered into rest at Bishopthorpe, Omaha, Sept. 12th, L. Louise Worthington, the only sister of the Bishop of Nebraska. Burial at Batavia, N. Y.

RANDOLPH.—Entered into rest at Falmouth, Mass., Robert Inness Randolph, M. D., Thursday, August 22, 1889. The funeral was held at the residence of Geo. C. Walker, Esq., 228 Michigan Ave., Chicago, Monday, Sept. 26, the Rev. W. W. Raymond, of Lake Geneva, Wis., officiating. The burial was in Graceland Cemetery, by the side of his beloved wife, who had preceded him by a few years in the Paradise of God.

### APPEALS.

I appeal to Church people generally for money to pay off a debt of about \$300, due the builder of Christ church, Gloversville, N. Y. Particulars of the needs and character of the work here will be sent to any one requesting them. This appeal has the approval and commendation of the Bishop of Albany.

C. P. A. BURNETT,  
Priest in charge.

### MISCELLANEOUS.

A TRAINED nurse would like a position in hospital or school out of New York City, graduate of '82. Address R. B. L., this office.

A CLERGYMAN in one of the suburbs of Chicago would like to borrow \$1,500 on his house and lot, at 6 per cent interest. Address J., LIVING CHURCH, Chicago, Ill.

WANTED.—A purchaser for a first-class drug store, paying a net profit of \$2400 per annum. Three thousand dollars in cash will secure it. Good location. Very poor opposition. Purchaser must be a Churchman, and be prepared to purchase inside of 30 days. For particulars address A. C. STOWELL, Cedar Rapids, Neb.

WANTED.—An energetic priest of the Connecticut type of Churchmanship, to be an associate in an itinerant missionary work. Salary \$1,000 per year. Address E. LIVING CHURCH.

A CLERGYMAN of experience wishes a position as rector or assistant. Is a good reader, fair preacher, (MS.) Catholic, musical. First-class references. Address A. G. B., LIVING CHURCH, 162 Washington St., Chicago.

YOUNG man of quiet tastes and habits wishes position as companion and amanuensis. Is a Churchman, and has good social standing. Musical. Good writer and reader. References if desired. Address X this office.

A PRIEST of the Church, a graduate from a French University (A. M.) speaking French and German fluently, and capable of teaching the classics (Latin and Greek) and other branches, would like an engagement in a school, in the city or out of it, or would give private lessons. Address L., care of THE LIVING CHURCH.

WANTED.—A Churchwoman to take charge of a Church school, after the Kindergarten system, connected with St. John's church, Lake Benton, Lincoln Co., Minn. Must be able to teach the children Church music. References given and required. Address J. D. GREENE, Lake Benton, Minn.

PARENTS in Chicago and vicinity who desire an interview with the rector of St. Mary's School, Knoxville, should address him at this office. Letters on other school business should be addressed to Knoxville, Ill.

### THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

### THE SEABURY DIVINITY SCHOOL.

The academical year begins the 1st of October. Full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, the REV. PROFESSOR CHARLES L. WELLS, Faribault, Minn.

### A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.

### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

### GENERAL CONVENTION, NEW YORK.

The General Convention of the Protestant Episcopal Church will be held in the city of New York, October 24 to 26th. The Michigan Central, the "Niagara Falls Route," in connection with the Great Four Track New York Central and Hudson River Railroad, has made a reduced rate to New York on account of this convention, of one and one-third fare for the round trip on the certificate plan; that is, tickets will be sold at their office in Chicago to New York at the regular rate of \$20, accompanied by a certificate which, when duly sized by the secretary of the convention, the Rev. C. L. Hutchins, at New York, will authorize the sale of a return ticket to the holder at one-third the regular fare. Tickets will be on sale to persons entitled to the reduced rate on and after September 30th; but, on account of the heavy volume of travel at this season, application for sleeping car accommodation should be made as early as possible, in order that ample preparations may be made. Wagner Palace sleeping cars, running through without change, leave Chicago by this favorite route, 10:35 A. M., 3:10 P. M., and 10:10 P. M., arriving at the Grand Central depot, New York, 4:30 P. M., 8:50 P. M., and 7:20 A. M. These reduced rates are for the benefit of deputies to this convention and others attending the convention and the meetings connected therewith, who are entitled to the endorsement of the secretary. Address, for tickets, certificates, and sleeping car accommodations, L. D. HETSNER, City Passenger and Ticket Agent, No. 67 Clark St., Chicago, Ill.

### GENERAL CONVENTION—REDUCED RATES

The Pennsylvania Railroad offers reduced rates—one and one-third fare for the round trip—to delegates to the General Convention which meets in New York City, Wednesday, Oct. 2nd.

Attention is especially called to the following conveniences via the Pennsylvania line.

1st. All trains go from Chicago through to New York without change of cars over the best road in the world.

2nd. The Pennsylvania depot in New York is particularly convenient in location for those going to the vicinity of Union Square and the Westminster hotel.

3rd. The hours of departure from Chicago and arrival in New York are highly desirable. Passengers can leave Chicago at 10:30 A. M., on Monday, and arrive in New York Tuesday, at 4 P. M., in plenty of time to reach their hotels before dark, and get settled for the Convention next day.

4th. The famous Horseshoe Bend in the Allegheny Mountains is passed in daylight, affording a view of the grandest mountain scenery.

5th. You will have delightful company, for we already know that a great many Churchmen are going over our road.

Be sure and get your ticket over the Pennsylvania route.

For further information address

C. W. ADAMS,  
Asst. Gen. Pass. Agent.

65 Clark Street, Chicago.

### FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R.R., will sell from principal stations on its lines on Tuesdays, September 10th and 24th, and October 8th, Harvest Excursion Tickets at Half Rates to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago Ill.



## The Household.

CALENDAR—SEPTEMBER, 1889.

21. ST. MATTHEW, Evangelist. EMBER DAY. Red.  
 22. 14th Sunday after Trinity. Green.  
 29. ST. MICHAEL AND ALL ANGELS, 15th Sunday after Trinity. White.

### THE CHRISTIAN YEAR IN ART.

BY E. O. P.

#### THE GOOD SAMARITAN.

Each week doth bear a heavenly embassy;  
 With silent steps, as on a crystal stair,  
 It comes and goes to heaven. With such  
 sweet care

The Church hath deck'd the week with bloom-  
 ing wings,  
 Which else were earth's stern-hearted mes-  
 senger

Leading to death: she at perennial springs  
 Clothes it with holy light, and like an angel  
 brings.

—The Cathedral.

In a setting quite its own 13th Sunday after Trinity has the Good Samaritan for an altar piece. The sacred portraiture thus appears on a day which in the present year is recently past; yet it is always seasonable and at once mystical and practical in its applications to all our life as we "daily endeavor ourselves to follow the blessed steps," the entire parable as expressed in art also may be helpful to us.

A window of the cathedral at Sens tells the Gospel story in its central compartments. The traveler is going down on his way from Jerusalem the city of the blessed to the world, as represented by Jericho, and in the other compartments is given a commentary on the story. A similar treatment of the subject though not so happily executed, may be seen on a window of Bourges cathedral. In a night-piece by Vandervelde the Good Samaritan appears at the door of the inn with the wounded man. The master of the house has come to them and holds a candle. Aldegrever, one of the so-called "little masters" who followed after Durer, has given the subject in four scenes, which have been often copied. The first shows the traveler attacked and wounded. In the next, oil and wine are ministered to him by the Good Samaritan, and in a third scene the wounded man is placed upon the mule. In the fourth he has arrived at the inn.

In the National Gallery at London is a composition by Giacomo Bassano, which shows the traveler lying in the road "half dead," and the Good Samaritan is dressing his wounds. The ass he has been riding is near, and the priest and Levite who passed by are not far off. Rembrandt has given the story in a well-known etching, expressive and admirably executed. Another picture by this artist is in the Louvre. Two persons at the door of an inn are about to carry into the house a wounded traveler, whom they have lifted from his horse. To the right on the steps is the Good Samaritan, and purse in hand he is giving directions to the host. In a lovely landscape by Paul Venese the wounded traveler is tended by the Good Samaritan. Away off may be seen the priest and the Levite.

A devout interpretation of the Gospel picture which shows how it is a story of the Incarnation has been traced to Origen. It is the same which to very many is familiar so far as it is offered in the precious words: "O Jesu, I am that poor traveler, who going down from Jerusalem to Jericho fell among thieves, and after many blows was left half dead. Thou art my Physician and that Good Samaritan, Who was moved with compassion towards me, Who has bound up my wounds, yea, has prepared for me the medicine of Thine own Wounds and Blood." Some of the details as with variations they are rehearsed by Archbishop Trenchard and by Anglican writers in America may be recalled here.

Adam as representative of our race is the "certain man," and the robbers stand for the powers of the evil one by whom he was stripped of his robe of primeval innocence.

By sin he was wounded, and the old dispensations passed by, neither the law nor the blood of slain beasts availing for his cure. It is our Lord Himself, for our sakes taking the journey from heaven to earth—the journey of the Incarnation, Who comes to heal and to rescue each child of Adam. He is our Good Samaritan, the Physician Who gives ever the oil of His grace, the wine which is His blood, bringing sin-sick souls, "having no power of ourselves to help ourselves, as on His own beast to the inn, which is His Church, where His priests minister the sacraments represented by the two pieces of money, and by the "more" that was promised to the commissioned inn-keeper.

These mystical meanings make up a series of pictures which may render only more plain the ever continuing Bible text of mercy; how we are to soothe and tend with our own oil and wine even those who think us their foes, and are to draw them to the inn after His loving manner Who is Divine Neighbor to us all.

The great painter to whom we owe the *Angelus*, Jean Francois Millet, already had become famous, and returning to visit Normandy entered the village church just when the angelus was ringing. Waiting there until the priest, the aged Abbe who had been his first teacher, had ended the evening devotion, it was after their embrace with happy tears, that in reply to the ever faithful catechist his pupil of long ago said of the Psalms: "They are my breviary, I get from them all that I do." A blessed treasury is that from which this devout painter, like many others, gathered the materials for all his beautiful works. It is the same which has furnished the Church with fair colors for her own mystic adorning, that has decked her garments with gems and filled her with song, and all may know how as bright hues in every evangelic portraiture of the Christ, appear words of holy David. In Psalm xxxiv: 7, of the English Psalter, our Good Samaritan, the angel of deliverance to our poor human nature, appears, the "Angel of the Lord." The identification is helped on in other verses, while the inn of our parable is disclosed to many in their daily reading of Psalms 84: 1, 2, of this version, and in Psalm 70: 1, 2; we may find allusion to the robbers.

### MR. JESSAMY'S LILIES.

From The Rock.

#### CHAPTER I.

When old Mr. Jessamy retired from business, and gave up city life, he advertised for a small house with a good garden, and, after long search, he found what he desired in a little semi-detached suburban villa, which, having been built when land in the neighborhood was still at a low premium, could consequently boast a larger garden than most dwelling places of its size.

After his long experience of "rooms in the city," Mr. Jessamy would have felt lost in a big house, and as his housekeeper and Tom, the dignified old tabby cat, were, besides himself, its only occupants, Ivy Villa more than met their requirements. For years it had been Mr. Jessamy's dream of bliss to possess a well-kept garden beyond the reach of city smoke and dust, where, in his declining years, he might find occupation and amusement in the cultivation of his beloved flowers, and no other hand beside his own had any share in the care of the neat borders and smooth grass plot that were the admiration of all the passers-by.

But that was only the front garden. In the back grew the choicest of Mr. Jessamy's floral treasures, and to his mind the garden was at its best when the white lilies reared their tall, fair heads above the brighter blossoms beneath them. They were his favorite flowers, and he certainly brought their culture to a state of perfection that many a professional gardener might have envied.

There was a reason for the preference that no one even amongst Mr. Jessamy's most intimate friends had ever heard. No one had even guessed that deep down in the

heart of the lonely old bachelor there lay a hidden memory that awoke again all the tender joy and sorrow of long ago, when the faint sweet perfume of the lilies scented the old-fashioned rose-bordered garden far, far away, where in the spring-time of his manhood, there had begun and ended for Robert Jessamy the one love dream of a life-time.

There were many who wondered why Mr. Jessamy had never married—"just the man, too, who would have made a woman happy," as little Miss Tiffany, the maiden lady over the way, was often heard to remark, as she heaved a gentle sigh over the lonely state of her bachelor neighbor.

Mr. Jessamy only smiled and shook his head when such remarks were repeated to him. He was too well occupied to feel lonely, he always answered, and he needed no other companionship than that of his cat and his flowers. And Mr. Jessamy spoke the truth. Since the Great Healer had softened down the bitter disappointment of his early life, the quiet happiness of his later years would have been perfectly unruffled save for one little grievance—"the lodgers next door."

Ever since Mr. Jessamy came to Ivy Villa a card with "Apartments to Let," had been displayed at intervals in the window of the companion house, and each fresh letting seemed to bring some new trouble to the quiet old bachelor.

The first to take the rooms were a couple of noisy young medical students, who, night after night, came home late, and woke Mr. Jessamy out of his first sleep by knocking furiously for admittance. Then in the summer they took a sudden fancy for pistol practice, and spent their evenings in popping at improvised targets till poor Mr. Jessamy tended his flowers in momentary terror of his life.

The landlady grew tired of their racketty ways at last, and with heartfelt thankfulness Mr. Jessamy saw them superseded by a quiet looking maiden lady. Surely she could be no annoyance. Vain hope! She was studying at a neighboring academy of music, and the ceaseless repetition of vocal scales and exercises that penetrated the thin partition wall soon made the return of the pistol shooting days a thing to be sighed for.

The musical neighbor gave place to a widower with two sons, and "those dreadful boys" speedily became the very torment of Mr. Jessamy's existence, leaping over the fence into the centre of his choicest flower beds to recover the cricket ball that the old gentleman threw back at least a dozen times a day, shooting catapult missiles through the panes of his greenhouse, and pelting poor Tom with stones if ever he dared to set paw in their domain.

After such experiences Mr. Jessamy was naturally anxious about the new set of lodgers when they drove up one summer's day and took possession of the rooms next door. The glimpse he obtained of them was hopeful; the fly load consisted of a young, delicate-looking lady, in deep mourning and two little fair-haired children and Mr. Jessamy congratulated himself on the fact that they were girls. "Such good, quiet little things, and the sweetest lady as ever I see, but so delicate, poor thing," was the verdict on the new lodgers, imparted by the "girl next door" to Mr. Jessamy's housekeeper. Through the same medium, he learnt that the lady was a widow, and seemed very badly off, though she did pay her rent so regular. She was in a decline, as anyone could see, for all she talked so hopeful at first about the good it was to do her being away here out of the town.

Martha's gossip aroused a pitying interest in his new neighbors in kind old Mr. Jessamy's breast, and he was not a little pleased when an unexpected and unsought opportunity of making their acquaintance presented itself. Bending one day to tie up some carnations, he was startled on looking up to see a pair of large blue eyes gazing intently at him over the garden fence. They disappeared instantly on meeting his own, and Mr. Jessamy waited patiently for quite two minutes before the golden head

popped up again. He had been a child-lover all his life, and there was a kindly smile on the face beneath the wide straw hat that won the little maiden's confidence at once. This time she did not vanish again, but remarked gravely, as she glanced around—"Such booful f'owers."

Of course by that speech she won her way direct to Mr. Jessamy's heart. "Do you like flowers, little one?" he asked.

"Es; we've dot no f'owers in our darden. Muvver loves f'owers welly much, and muvver's ill."

Who could resist such an appeal? Certainly not Mr. Jessamy; and out came his garden knife from his capacious pocket, as he said with a smile: "If you think mother would care for some of these, choose what you would like best."

With a bright smile of pleasure lighting up her dimpled face, the child looked thoughtfully round ere she answered slowly and decisively: "Some of the big white ones, p'ease. Muvver likes white f'owers best, and they'se booful."

Notwithstanding that he was usually rather chary of gathering his lilies, Mr. Jessamy did not hesitate. He had given the child her choice, and it was only fair that he should keep his word, he inwardly reasoned as he cut some half-dozen of the finest blossoms, and tied them in a bunch.

"There, little one, now you must tell me your name."

"Elsie Melville," answered the child. "Lilian's my sister. See, she's coming now;" and so saying, Elsie joyfully held out her flowers for her sister's admiration.

"Oh, Elsie, dear," said a gently reproving voice, "you shouldn't take the gentleman's flowers. I'm afraid you asked for them."

"No, I didn't," pouted Elsie indignantly. "He dave them me hisself, and I'se doin' to dive them to muvver."

"I am always glad if my flowers can give pleasure to any one," put in Mr. Jessamy, peeping over the fence to defend his little friend. "I shall be so pleased if your mother will accept these."

"Thank you," answered the elder child with a bright flush overspreading her fair, sweet face. "Mother loves flowers dearly, only she wouldn't have liked Elsie to ask. You see, she's such a little thing; she forgets sometimes."

"How is your mother to-day?" asked Mr. Jessamy, gazing with more than passing interest at the delicately chiselled features and the large grey eyes that filled with tears as the child answered, with quivering lips, "Not any better, I'm afraid—she gets so dreadfully weak."

"Ah! she will be better, I hope, when the weather gets cooler; this heat is trying to everyone." Mr. Jessamy spoke cheerfully from a desire to reassure the child, but as Lilian and Elsie turned away, and he went back to his gardening, he shook his head gravely, and the tears rose to his own eyes.

All that he had heard of this little Lilian—of her gravity and wisdom beyond her years, her tender love and devotion to her invalid mother, had aroused his interest in the child, and this first sight of her had sent a strange sudden thrill through his heart. What was it in the gaze of those earnest grey eyes, and the tones of the grave, sweet, childish voice, that, like the scent of the lilies, had awakened the memory of a vanished past in Mr. Jessamy's breast? But dimly did he realize that they had done so; yet, as he sat that afternoon in the shady arbor, repeating softly to himself "Lilian! Lilian!" he was thinking, not of the little fair-haired maiden next door, but of another Lilian whom he had first known and loved when she was just about the age of this one.

He and Lilian Gray had been friends from childhood, and Robert Jessamy had never really known when his tender, protecting love for the little golden-haired playmate of his boyhood first changed to the deeper feeling that, all unsuspected, became the guiding star of his early manhood. It was for Lilian's sake that he was willing to leave the dear home of his childhood for one amongst strangers, to exchange



the country pursuits he loved for the city life he hated—all in order that he might the sooner be enabled to offer her a home worthy of her acceptance.

And Lillian never guessed it, never dreamed for a moment that she was more to him than he to her. Perhaps if she had done so she would have given a different answer when, after years of patient waiting, he asked her to be his wife, to learn that to her he was only "Brother Bob," the "dear old friend," of her childhood, and nothing more. Bravely and silently he bore his disappointment, and no one guessed where the blow fell most heavily when, a year later, pretty winsome Lillian grieved her friends by a foolish, ill-judged marriage that blighted her young life and changed her prematurely into a sorrowful, careworn woman.

Life had seemed very dark to Robert Jessamy in those days till out of their darkness there had dawned for him the light of a new joy "which this world can neither give nor take away," and he had come forth from the furnace of affliction with all that was noblest and best within him refined and purified by the fiery trial. It was the memory of the sanctified sorrow of his own life that had left to old Mr. Jessamy that power to "soothe and sympathize" which can belong to those alone who having themselves brought their sorrows to His footstool, can point others to the gracious invitation of the Great Burden-bearer, "Come unto Me, and I will give you rest."

What he had heard of their history had already awakened a kind wish in Mr. Jessamy's breast to do something for the lodgers next door, and the interview of that afternoon had increased the desire.

"Just the same earnest grey eyes," he murmured, as he sat over his solitary tea. "And her name, too; that alone should claim my interest in the child. I wonder if the mother would take it kindly if I called."

(to be continued.)

#### THE SHRINE AT EVENSONG.

BY WILLIAM B. CHISHOLM.

See the white-robed choristers,  
At happy Evensong,  
Filing in, as harbingers,  
To the waiting throng,  
Of the Holy Litany,  
Of the Eve of Agony—  
Soft their voices fall and low  
With the Saviour's hour of woe,  
Of His last Gethsemane,  
Of His hours on Calvary,  
Of His stripes and wounds, all, all,  
Precious death and burial;  
Of His three days Blessed Sleep,  
While the stern centurions keep  
Futile watch and idle ward,  
Of the mourners bent and awed,  
Of the first glad Easter morn,  
Then a sound of trump and horn;  
"Sing! Sing! with angels sing,  
He is Risen! Christ the King!"

Or when on Ascension's eve  
Whispers He: "I will not leave  
This dear band all comfortless.  
But our earthly pain and stress  
He, the Blessed Paraclete,  
Shall provide the manna meet  
For them in the wilderness."

Or, far down the winter days  
Hear the choral concourse raise  
Loud hosannas o'er the night,  
'Mid the blaze of sevenfold light,  
'Mid the wreathen font and arch  
See a little army march,  
Christmas carols loudly singing  
From full-throated chorus ringing;  
"Christ is born this blessed morn,"  
\* \* \* \* \*

Oh, the happy thoughts that throng  
Round the name of Evensong!

#### DON'T!

IN CHURCH.

Don't go to your seat in church if you are late, during prayer.

Don't go at any time, noisily or in a hurry, but quietly and reverently, bearing in mind the presence of the Lord.

Don't bury your face in your hands while you are kneeling in prayer so that your responses are muffled, "coming from the depths." Kneel upright,

if possible, with bowed head, responding clearly and from the heart.

Don't look about you to see which of your friends or what strangers are in church. Have an eye unto Him, and be lightened.

Don't begin to talk as soon as the service is over. Reserve your remarks until you are out of the house of the Lord.

Don't neglect to go to Church, and especially to the Holy Eucharist, and take care that your soul is fed at His table, just as much as your body is fed at your own.

AT HOME.

Don't be idle, and thus tempt Satan to tempt you.

Don't be sulky, peevish, provoking unto wrath, uncharitable, or deceitful, be Christ-like.

Don't talk in an uncharitable way of your neighbors and their doings; never bear false witness.

Don't be slothful in your business, insincere, or hypocritical.

Don't be slack in providing things necessary in order that you may dress handsomely and fashionably, but be clothed upon with righteousness.

Don't fail to be as polite to your own family as you would be to strangers upon whom you wished to make a favorable impression. Be courteous toward all men.

IN SOCIETY.

Don't put on airs, be natural. Don't dress loudly or in a way unbecoming to one in your station of life.

Don't try to attract admiration or attention in an unseemly manner.

Don't gossip; set a watch before your mouth and keep the door of your lips.

Don't forget that you are called by the name of Christ, the Son of God, and that whatever you do and don't do, must be done and left undone for the Glory of God and of His Bride, the Church!

#### A CHURCHMAN WITH A CAPITAL "C." (REVISED).

BY THE REV. R. W. LOWRIE, D.D.

A Churchman is one who believes fully in the Church; a churchman, one who believes in it a little, and, sometimes, just as little as he can.

A Churchman is a man or woman who belongs to the Church, out of real principle; a churchman, frequently only out of choice or convenience.

A Churchman stands by his parish, no matter who the rector may be; a churchman, if he happens to like the rector.

The Churchman is in his place of worship, good reasons alone preventing; the churchman, if inclination and convenience dictate.

The Churchman kneels, and, as a rule, on both knees; a mere churchman usually bows the head or leans slightly forward, as if the Church did not know the parts of the body, and when she says "all kneeling," meant all bending the spine. Daniel did not bend the shoulders "three times a day towards Jerusalem," he kneeled.

Churchmen gladly give of their means as a privilege; churchmen, grudgingly, as a kind of tax. The Church is a "Matthew-at-the-receipt-of-custom" only to church people, not to Church people.

Churchmen have good Church manners; churchmen, very poor ones: the latter frown round and gaze back or stare, or get together and whisper and giggle and "carry on;" the former, not. Before, during and after service, the

real Churchman is a Churchman; and his Church-manners show it.

Church people know that we all "join the Church" at Baptism; church people talk of joining it in Confirmation. We are Churchmembers from infancy, or ought to have been.

The Churchman calls a church by its name, St. Paul's, St. John's; the churchman, by the name of its rector, Doctor Smith's church, Rev. Mister Brown's.

A Churchman says "offerings" or "offertory," the former being that given, the latter the act of giving; but the churchman generally says collection, as if it were a sort of commercial transaction.

Church persons say "Going to church," or to service; church persons, "Going to preaching," or to "Hear Mr. So-and-So."

A Churchman is very apt to say "Roman Catholic" when he means the Roman kind; a mere churchman generally says "Catholic," and leaves us often in the dark as to which sort he means—Roman, Greek, or Anglican?

Churchfolk feel that they are in church as soon as they get in it; those who are only churchfolk, as soon as they see the minister come in.

And, in a great many other ways, is there a great difference between Churchmen with a Capital "C," and those without.

For instance, the latter say "the Sacrament," and leave us to guess which one they mean; they say "Episcopal minister" of any clergyman, whereas the only *Episcopal* minister, strictly speaking, is the Bishop; they say "Sabbath," and yet do not really mean Saturday, "Sunday" or "Lord's Day" being good English for what they really want to say. [The Seventh-day Baptists are right in one respect; Sunday is not the old Sabbath, it is not truly the old day; still, the Christian Church did not change the seventh-day to the first-day, did not substitute one for the other; she changed nothing, she only dropped a Jew-day; the first day is observed because it is the Lord's Day, a weekly Easter, a totally new day, her day, the Church's, not a successor of any other day, however sacred; she appointed it of her own authority, as she wrote the Bible and instituted Easter; it is her highest feast and greatest festival, and rests for sanctity on her appointment, being, besides, convenient for rest of body and refreshment of soul, with the added sanctity which comes from very long and ancient usage by and with the consent of Christendom—the holy Church throughout the world.]

I cannot mention here all the marks by which the Churchman may be distinguished from the churchman. They are many, large or small, and plain to the practised eye and ear. No Churchman will assert that "Henry VIII. founded the Episcopal Church." He has too much regard for the ninth commandment. The Church was in England from the very earliest times, before any Henry, James, Charles, Elizabeth, or William ever came to the throne. During Henry's reign, she took certain steps and made certain changes. As for him, he was born and educated, lived and died a Romanist, friend of Rome and the Pope. Besides though kings have played popes, and popes kings, no king can found a church! Henry was just then between two fires, and the English Church, seizing the opportunity, reformed some of her ways, cast off many useless things, and sallied forth under more favorable

auspices from about the date of Henry's reign, and this is why some who are not well-read in the parliamentary and other proceedings of that day, make the foregoing assertion. The Churchman makes it not; only the churchman. When a Presbyterian millionaire founds a Baptist college, and a Protestant Methodist, a Roman cathedral, then say that about Henry, but wait until!

Again, the "capital C. Churchman" never preaches a "trial sermon," nor asks any one to do so; he has more delicacy and self-respect. He never finds fault with his rector as to what services, or how or when they shall be held; the rector is head of the parish, and his conscience and bishop are his only ecclesiastical superiors; the capital C. Churchman pays his pew rent, and pledges gladly and promptly, never requiring to be dunned; if elected vestryman, declines to serve or else does it properly; if a teacher, is in his place, or sends a substitute; calls like a gentleman on a new rector; shows courtesy to strangers at church, vacates his own seat if need be on occasion, responds, not mumbles, tarries a space for his own silent prayer and that of others, leaves church quietly with only subdued talk and that of some necessary sort, bats himself at the door, not in the aisle, and demeanes himself near the church and homeward, well, just as he ought to!

A "good Churchman" is a Churchman who is trying to be truly good, and my word for it, his capital C-ness will help, not hinder his goodness.

#### EXPLORATIONS IN THE FAYUM.

BY THE REV. DR. WINSLOW,  
AMERICAN VICE-PRESIDENT OF THE EGYPT EXPLORATION FUND.

Mr. Petrie has just communicated to the London Academy the valuable and archaeologically fascinating "results" of his special work in the Fayum during the past season, from which some excerpts will be interesting. I am sure, to many of THE LIVING CHURCH readers; and will recall the article on the excavated library (tablets), in the issue of August 10th. Indeed, the tablets of Tel-el-Amarna and the disclosures in the Fayum splendidly supplement the magnificent recovery of the great Temple of Bubastis (the P-Beseth of Scripture) completed this spring by the Fund, from which some precious sculptures have arrived in America, to find a home in the Boston Museum of Fine Arts. The triple discovery makes 1889 memorable in Egyptian exploration annals, each site, moreover, presenting its own distinctive points of value and interest; at Bubastis, grand monuments, with historical inscriptions; at Amarna a very old-fashioned library; in the Fayum—well, let us see what.

The 26th dynasty included the Pharaoh-Hophra of Scripture, whose city, Tahpanhes (Jeremiah xliii: 8) was disclosed by the Fund, and Amasis, the Pharaoh that deeded Naukratis to the Greeks as their emporium in Egypt. Says Mr. Petrie:

"In a large tomb of the XXVIth dynasty were found a series of mummies, each bearing a full set of amulets. Moreover, built into solid masonry, in a second chamber of this tomb, was a stone sarcophagus, containing three wooden coffins, one in the other, which inclosed a very rich mummy. The amulets upon it were seventeen, in gold, of exquisite work, four being inlaid *cloisonnee* with minute stone work, and



over a hundred cut and engraved in carnelian, beryl, lazuli, etc., of the finest class. This set stands to ordinary amulets much as Aah-hotep's jewelry is to ordinary bracelets and rings. Of course, it was selected for the Bulak Museum. Within the sarcophagus were also four canopic jars in alabaster, curiously varying in size, though all alike inscribed for the deceased Horuta. And on either side of the sarcophagus, in closed recesses in the masonry, were 200 *ushabtis* of the highest finish and unusual size."

This Queen Aah-hotep, of the beginning of the 18th dynasty, had a small jewelry establishment in her mummy case—now exhibited at Boulak. The gold ornaments included collars, one with a superb pectoral pendant, a diadem, armlets, bracelets, anklets, daggers, hatchets, a mirror, and a silver and a golden galley, the latter with silver rowers. Much of the gold is inlaid with precious stones.

Mr. Petrie remarks of the site adjoining the pyramid at the mouth of the Fayum, on the side of the Nile valley:

"The sites of the temple, and of a shrine joining the pyramid, have been cleared, and the name of Useratesen II. was repeatedly found, showing whose this pyramid is. The cemetery around the pyramid has been all plundered anciently, and re used in the XX1st-XXVth dynasties. The foundation deposit of the temple was found in a central cavity, with much pottery and many strings of uniform carnelian beads (possibly a standard of exchange like cowries), but no inscriptions or cartouche, only the models of tools and corn-rubbers. This—of Useratesen II.—is the only deposit before the XXVth dynasty yet examined. Adjoining the temple is a town, evidently laid out by the architect for the workmen and stores of the pyramid and temple building. It is inclosed by a wall square with the temple, and consists of ranks of chambers all laid out regularly and in even numbers of cubits. The objects found are mostly of the XIIth, with some of the XIIIth dynasty. Of later times there are only a few casual burials in the ruins. The domestic objects of the XIIth dynasty are, therefore, now fully revealed to us—pottery, beads, bronze and wooden tools, and flint tools, some set in wood. A large number of papyri, many in perfect condition, have also been recovered. These will, at least, show the writing and usages of the XIIth dynasty, for which but few examples have been yet available; and we may hope for some historical light also from such a series."

Not the least valuable of the discoveries at Tanis (Zaan) and other sites during the past lustrium, have been the domestic tools and implements of the ancient Egyptians at different epochs. In addition to the foregoing, note, in this connection, the next paragraph:

"A few miles distant I discovered another town, occupied in the end of the XVIIIth and XIXth dynasties, but ruined already in the time of Seti II. This yielded all the domestic objects, pottery, tools, etc., of that age, and a large number of beads in stone, glass and glazed. Two splendid bronze pans, still polished and flexible, and bearing inscriptions, were found here, and are now at Bulak. And in the tombs of this age were three fine statuettes in wood, also now at Bulak. A later cemetery of the XXth dynasty lies near the town, and another of the Ptolemaic age. This last has yielded a large quantity of papyri from the cartonage of the mummies, both in demotic and

Greek. The latter are largely the ephemerides of Ptolemy Philadelphos, giving the daily decrees. I also found three large deeds of the fifth century A. D., at Hawara, quite complete; and I have obtained a mass of Coptic and Arabic papyri, mostly broken, from a *deir*."

I place in italics what I consider surprising, even among what Mr. Petrie calls "surprising," and "the great results," of his work in the Fayum:

"In the town of the XIX dynasty, pottery of the Mykeræan and Theran styles was found, unquestionably associated with Egyptian objects of that age. A foreign settlement existed here, as a man named An-tursha was buried here, with some light-haired people, and all the weights found were un-Egyptian. On the pottery of this town are Cypriote and Ptolemaic Greek letters incised, found, in some cases, even under the house walls. Over a hundred examples have been collected, and the whole evidence points to both of these alphabets having existed in the thirteenth century B. C. Further, in the town of the pyramic builders, about 2500 B. C., were found various Cypriote letters incised on pottery which is utterly distinct from that of the XIXth dynasty above mentioned. In one case, a letter was found on a jar buried in the floor of a room over which was a papyrus of the XIIth dynasty in the rubbish. All the evidence here points to this alphabet having been used before 2000 B. C. Foreign influence is shown by non-Egyptian weights being found here. Some Mediterranean pottery was also discovered, quite different from that of the XIXth dynasty town, and presumably earlier in style. Considering that the Cypriote alphabet must be earlier than the Ptolemaic settlement in Cyprus, as otherwise it could not have obtained a footing in face of the Ptolemaic alphabet, we need not deny the possibility of its existence at such a date as we here arrive at."

Such a philological disclosure, equally interesting as that we made at Nankratis touching the earliest development of the Greek alphabet, is likely to "call out" the few Cypriote scholars—such as my friend, Dr. Isaac H. Hall, of the New York Metropolitan Museum—and some of the text-reading orientalisks. Verily, what a diversity of interests, archaeological and otherwise, is attached to the many secrets of the untouched mounds and tombs of that great mother land of the nations. Mr. Petrie is a great economist, making some hundreds, or a few thousands, of dollars work miracles with the pick and spade.

Boston, August, 1889.

#### LETTERS TO THE EDITOR.

##### THE PROPOSED RUBRICS.

To the Editor of *The Living Church*:

In *The Church, Eclectic* for September, the editor has noticed my letter to you (Aug. 17th), and in which he says, referring to the proposed rubric compelling the priest to "pause" after the prayer for Christ's Church, "We should vote against that rubric because no such rubric has ever been in the historical Anglican Prayer Book." This is a very satisfactory reason, and one which ought to govern the Convention, if this proposed rubric should be retained in the final report of the committee for action.

But this he claims is the particular reason why he should vote for the other proposed rubric, and upon a line of restoration, "and all we ask for is the

recognition of the principle, (italics mine) without quibbling as to the phraseology. 'Without some to communicate' simply forbids 'solitary masses,' and leaves the priest to his discretion, so it seems to us, whether there shall be three, two, or even one." What is this principle that he contends for? Is it because the rubric of the first Book of Common Prayer calls for certain means whereby the people may be disposed to communicate any *week day* "and by this means the minister having always some to communicate with him, may accordingly solemnize so high and holy mysteries with all the suffrages and due order appointed for the same, and the priest on the *week day* shall forbear to celebrate the Communion, except he have some that will communicate with him." Is it because of this instruction about *week day* communions that a principle is contended for to control all celebrations of the Holy Eucharist? I can hardly think so when it is remembered these instructions were laid down to draw the people to communicate often and more preparedly as set forth in the two exhortations. Besides, the whole of these instructions must be taken together, as the next clause states: "Furthermore every man and woman to be bound to hear, and be at the divine service, in the parish church where they be resident, and there, with devout prayer, or Godly silence and meditation, to occupy themselves," (italics mine) "under the penalty of excommunication if they willingly offend, or for no just cause absent themselves. And the minimum of reception by the people to be once a year shows in connection with the above that the "divine service" must have conveyed some benefit even without the Communion. Perhaps the real principle contended for is, that the validity and efficacy of the sacrament, for the purpose for which it is offered, is endangered by the lack of one to communicate with the priest, although every man and woman in the parish be present to hear and be at the divine service, and in *silence* and *meditation* occupy themselves.

The editor of *The Church Eclectic* complains that we do not read carefully his notes. If he will turn to page 189, vol. 15, he will see that he gives us his conclusion upon the whole matter, there recited, that a "brief pause (be) allowed without any organ voluntary, etc.," would be the best method of disposing of the people who insist upon trooping out of church after the Prayer for the Church. This certainly was the first knowledge I had of that term "a pause" being used since the subject was first broached in *The Church Eclectic* three years ago, and as it seems to have grown marvelously into a proposed rubric of the committee, of which the editor is a member, I must be acquitted of carelessness in reading his always interesting "Notes," and honoring him as a champion of the "pause" rubric.

It would seem that the animus of this whole attack on the celebration of the Eucharist must be an endeavor to link the two proposed rubrics together, to prevent the efforts of those who believe that the sacramental doctrine of the Eucharist should not be overshadowed by the Communion, as the tendency has been for so long a time, but that the Incarnation shall be accented by worship, thanksgiving, and meditation of the faithful, at least once a week, as a needed sign to rebuke this scoffing age.

If there is to be a nullification of the resolution passed by the committee of 1883, not to touch "statements or standards of doctrine in the Book of Common Prayer," then let us have in place of the two proposed rubrics the following, after the Prayer for the Church:

NOTE—Every priest shall celebrate the Holy Communion on every Sunday and holy day when he can have three, or at least two, to communicate with him.

This will be certainly enrichment, but also flexibility.

W. C. D. (Layman.)

#### "SPECTACULAR MASSES."

To the Editor of *The Living Church*:

The answer to the Rev. R. R. Upjohn's defence of "Spectacular Masses" and his eloquent charge of "miasmatic" doctrines against those who dislike Celebrations without lay communion, lies here.

The worship in the Eucharist is quite subjective as the Presence. The elements are not only identified with the Body and Blood of Christ, but also identified with the Church, the Mystical Body in which we sacrifice ourselves. The elements are not objects, but instruments of worship. And further, the Real Presence is twofold. The Body and Blood of Christ are present as a sacrificial food, and the Risen Christ is also present to give Himself with His Body and Blood, and to receive the worship of the faithful. He is with His minister to validate the sacramental acts, and with His people according to promise.

Mr. Upjohn appears to suppose that Christ Himself is present "under the forms of bread and wine," whereas the bread and wine are not to be identified with Him, but with His Body and Blood. Neither do we adore His Body and Blood, but Him, who now as in His Institution of the Eucharist gives His Body and Blood.

Another point is, that according to St. Paul we "show forth the Lord's death" as *partakers*. The Eucharist contains object teaching, but such teaching is purely secondary and incidental. The "showing forth" is chiefly to God, it certainly is not intended for a mixed multitude.

Many Churchmen will object to "Spectacular Masses" because among other things they practically change that lawful non-communicating attendance which is allowed for cause, into a rule and a rite, and substitute subjective worship for a true sacrifice claimed as ours by our sharing in it objectively.

G. MOTT WILLIAMS.

St. Pauls, Buffalo, Sept. 6 1889.

#### CUTTLE FISH TACTICS.

To the Editor of *The Living Church*:

The cuttle fish, when closely pursued, ejects a large quantity of dark and nauseous looking fluid, which discolors the water for some distance around him, and in the general confusion which he creates, the canny creature escapes from his pursuers, or accomplishes some purpose which he has in hand. Now it is pertinent to ask whether a certain New York Church paper is not playing cuttlefish. The attack upon Liturgical Revision has been pretty sharp since the report of the present committee was issued. It is suspected that there are certain features of that report which its friends are determined to carry by hook (in the House of Deputies), or by crook (in the House of Bishops). But possibly they will need both hook and crook. So their tacticians set to work to raise an



issue. The issue is that absurd fad, "Proportionate Representation." With the discussion on this monstrous invention the waters of the General Convention will be thickly clouded, and then matters of a different nature and of vital importance will be pushed through before the house is alive to the fact. Does not it rather look as if the opponents of certain features of the Revision were being urged to go a hunting of the snark? A DEPUTY.

A QUERY.

To the Editor of The Living Church:

Since the Hymnal Committee have issued their "Preliminary Report," and we all have a chance to say something about it, either for, or against, I would like to ask why they have appended to the volume 31 Doxologies, when these are almost entirely disused. I think I have never heard a Doxology sung to a hymn since the last Hymnal was issued. Why then have practically useless master inserted. D.

THE EMPIRE OF ARCHAEOLOGY.

BY THE REV. DR. WINSLOW.

Here are two illustrations. To-day, a small-salaried Congregational minister of Connecticut encloses five dollars, saying: "I give it as I give to foreign missions or any religious object, for I think you are doing a grand work for Christianity and the Bible." The other day, a zealous rector, who had attributed little importance to "exploration," and who made much of his Sunday school, asked me to inspect his new Sunday school rooms. There hung maps of Palestine and Egypt. "Do you use these maps?" "Constantly; they are of the greatest service to me. I point out the exact places we are studying about in the lessons; it fixes the site in the minds of the scholars and interests them in the subject." Whereupon I said in substance: Do you not know that were it not for exploration and research from the days of Edward Robinson to now, and for the Palestine and Egypt Exploration Funds, those maps would not, could not, be hanging upon the walls of your Sunday school rooms? Reading and thinking people, like the true university, in order to be liberal-minded, must recognize all departments of study and investigation as forming their units, tens, thousands, in the grand aggregate of knowledge for man's education and progress. They must realize, too, that much of the knowledge attained by man has cost money as well as study, and money must be gladly consecrated, as well as mind, to acquiring knowledge in each and all departments of learning. In the former case, the followers of Asa Gray recognize the cohorts of William D. Whitney, the students of James McCosh never belittle the work of Benjamin A. Gould in mapping the sidereal heavens; and to refer to women, the many Maria Mitchells and Amelia B. Edwards shake hands over no jealous chasm, but over the edges of astronomy and archaeology, with kindly acknowledgment of what each science is doing for man. In the latter case, the cultivated rich man builds his university, endows a chair, or supports a scientific research or investigation. There are diversities of gifts and operations; one man bestows his goods to feed the poor, but another donates or bequeaths for humanity in another way—humanity's advancement in knowledge. I have heard a humanitarian (as he aspired to be called) sneer at archaeology, and I suppose some hide-bound antiquarian can be found who cares little for "fresh air funds." Let such be rare exceptions. The great and blessed empire of charity is world-wide, and must have countless millions for its needs and its growth. The important and increasing empire of archaeology must have a few thousands, from time to time, to accomplish its mission for knowledge unto men. Let not the rich man ejaculate, as he hears of appeals for Egypt Athens, Babylonia, "That is a work for the scholars to carry on." Nor let the scholar praise the work and reap the results, but, reserving his mite, reply to its needs; "Get the rich men interested; they should be thankful to help on so good and important a cause." St. James (James 1: 16), must have had a prophetic inkling of this when he remarked: "What doth it profit?"

OPINIONS OF THE PRESS

The North-East.

PROPORTIONATE REPRESENTATION.—It is argued that the House of Bishops and the House of Clerical and Lay Deputies are analogous to the Senate and House of Representatives in Congress, and as in those bodies the Senators represent sovereign states and are equal in number from each state, so in the House the Representatives are apportioned according to population and each one represents a proportional number of electors. The cases are not parallel as will at once be seen, as while in one case the Senators represent the state as a unit, and the Representatives represent the people directly, in the case of the General Convention the House of Bishops sits as an order and in no way represents dioceses. They act and sit as an independent body, and their votes are as Bishops in the Church of God and not as representing their respective sees. With such a basis of representation as is proposed by some of our friends, the smaller dioceses would find themselves entirely at the mercy of the larger ones, and they could get no possible relief through any action in the House of Bishops. Unless the whole system of representation has been wholly wrong and based on wrong principles from the beginning, and the entire scheme of legislation in the American Church is shown to have been founded in error, we fail to see any reason for a change except in the direction that we have proposed, by reducing the number of deputies and hereafter being more careful in the admission of new and weak dioceses.

The Church Messenger.

THE GENERAL CONVENTION.—The subject of "Proportionate Representation" is beyond all others the one that will prove the burning question at the next meeting of the General Convention in October. The advocates of "Prayer Book Revision" have lost their first enthusiasm because of the scanty results of their labors, and in view of the difficulties which confront them in procuring further flexibility. The desire for an "Authorized Hymnal" is not so strong as it was before the present book came into use. It is pretty generally conceded that any common agreement upon a fixed number of hymns will have to be based upon the elimination of those that are best adapted for purpose of Divine Worship, and the mind of the Church is turning to "Hymns Ancient and Modern" as a collection which will be on the whole most satisfactory and the use of which without being authorized might be permitted. The "Change of Name" as it has been called will scarcely be entertained, until the question of proportionate representation has been settled; for it is obvious that if our present system of representation is not equitable it would be quite unjust to decide so grave a question one way or the other.

The Dominion Churchman.

THE PRAYER BOOK AND UNITY.—The English Bible and English Prayer Book are the most precious inheritance of our race, and they, under God, have placed us in the forefront of the nations of the earth. Thousands of holy men have found in the Book of Common Prayer inspiration and helps to devotion, and have said in the words of Robert Hall, the great Baptist, "Next to the Bible, the Book of Common Prayer is the book of my understanding and my heart." Men of all schools of thought have loved it because Christ Incarnate, Christ Crucified, Christ Risen, Christ Ascended, Christ the Mediator, Christ the Judge was everywhere set forth. In the midst of a divided Christendom no other service bears such faithful witness to the Faith, and thousands believe that the possession of this precious inheritance will enable us to do what no other body of Christians can do for the union of Christendom.

Irish Ecclesiastical Gazette.

THE ORNAMENTS RUBRIC.—As might be expected, the evangelical dears of Peterborough has got roundly abused by the organs of the Church Association for his *Eirenicon*. His suggestion to take the Ornaments Rubric in its plain literal sense is regarded as treason. No English Churchman, so far as we are aware, in the copious discussion on the subject of the bearing of this rubric has ever drawn attention to the

fact that the Irish Church plainly saw what its true literal interpretation meant, and accordingly boldly excised it from its revised Prayer Book. No stronger testimony could be given for the honesty at least of the position maintained by the Ritualists. The rubric should either be erased from the English Prayer Book, or else Dean Perowne's *Eirenicon* accepted.

MANKIND was never so happily inspired as when it made a cathedral; a thing as single and spacious as a statue to the first glance, and yet, on examination, as lively and interesting as a forest in detail. I have heard a considerable variety of sermons, but I never yet heard one that was so expressive as a cathedral. 'Tis the best preacher itself, and preaches day and night; not only telling you of man's art and aspirations in the past, but convicting your own soul of ardent sympathies; or rather, like all good preachers, it sets you preaching to yourself; and every man is his own doctor of divinity in the last resort.—Robert Louis Stephenson.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

A Mineral Palace at Pueblo.

Pueblo, Colorado, is about to erect a "Mineral Palace," designed to exhibit the wonderful mineral wealth of Colorado and all the region tributary to that city. All the railroads of that territory run down easy grades to Pueblo, bearing the ores from hundreds of mining camps. Pueblo is thus a vast hooper to which ores come, and hence she is the largest smelting point in America. It is impossible to foretell the great prosperity and growth of Pueblo. The result of the Mineral Palace exhibition will be to attract general public attention to the great opportunities there.

Beecham's Pills act like magic on a weak stomach.

Many industries having been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route), has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8th.

All the railroads in the Northwest have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days. Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. R. R., 501 First National Bank Building, Chicago, or to William Hill, General Agent, Chicago.

Few persons are unaware of the benefits derived from Tar Old. When a really good article is placed before the public its rapid growth in popularity becomes more marked every day. Tar Old is a sure cure for "Piles," salt Rheum and all diseases of the Skin. 50c. Of all Druggists or Tar Old Co., Chicago.

A New Through Line to Denver and Cheyenne.

A new through car route has been established via Chicago & Alton and Union Pacific Railways, between Chicago and Cheyenne, via Kansas City and Denver.

This through train will leave Chicago on Chicago & Alton, "Kansas City Limited" train, 6:00 p.m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points.

For all further information, tickets, and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark Street, Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

HOFFLIN'S LIEBIG'S CORN CURE is warranted. Price 25 cents. By mail 30 cents. Minneapolis, Minn.

**TAR-OLD**  
A new method of compounding Tar.  
**SURE CURE for PILES, SALT RHEUM**  
and all Skin Diseases. Send 3 stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 73 Randolph St., Chicago. Price, 50c.

Dr. T. B. Myers, of David City, Neb., writes:  
"DR. SETH ARNOLD'S  
**COUGH KILLER**  
is the best remedy for Whooping Cough and Measles I ever saw."  
Druggists, 25c, 50c and \$1 per bottle.

**BEECHAM'S PILLS**  
ACT LIKE MAGIC  
**ON A WEAK STOMACH.**  
25cts. a Box  
OF ALL DRUGGISTS.

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

Hood's Sarsaparilla 100 Doses One Dollar

**CATARRH HAY FEVER CATARRHAL DEAFNESS**  
A NEW TREATMENT.  
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. DIXON & SON, 337 and 339 West King Street, Toronto, Canada.

SPECIAL OFFER. KEEP IT BEFORE THE PEOPLE!

A copy of the best book yet published on **Anglican Church Principles**, can be had by any one paying his subscription to THE LIVING CHURCH a year in advance, and 50 cents extra. Those sending the name of a new subscriber, can have it for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper, or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer. Write for terms and specimen copies.

**WANTED** A GENERAL AGENT in every County on liberal terms and exclusive territory, for "A Library of American Literature," by STEEDMAN & HUTCHINSON, in 10 large volumes, illustrated with 160 full-page portraits of distinguished authors. The standard publication, favorably received by the press and public generally, has no equal for success. Sample pages, portraits, etc., sent free.  
W. E. DIBBLE & CO., 134 Van Buren St., Chicago, Ill.

**WANTED**—Earnest Christian men and women to sell "The Christian's Legacy." Agents write "The Christian's Legacy is the fastest selling book I have ever had in a little less than 30 hours' work I have taken 50 orders, and make more money in its sale than on any book I have ever sold, and I have been a canvasser for several years. I enjoy showing it to people it is such a good, helpful book." "I have a record of hours worked, in all a little over a week's work, containing 10 hours for a day, and have 89 orders." Send for circulars.  
E. E. HOLLAND, 40 Dearborn St., Chicago.

MAKE YOUR CHICKENS EARN MONEY.

If you don't know how, send for the book by Fanny Field called "Poultry for Profit and Poultry for Market." She is acknowledged to be the best and most practical writer on this subject in America. It contains valuable information in regard to incubators, brooders, Capons, and tells you how to feed to get the most eggs. If you keep chickens you can make them pay you well by following instructions in this book. If you don't keep chickens you ought to do so if you want to make money. Fanny Field tells in this book how she clears \$1,500 a year on her 60 acre farm. Sent, post-paid, upon receipt of 25 cents. Address,  
**DANIEL AMBROSE,** 45 Randolph Street, Chicago, Ill.

**CHURCH LIGHT.**  
Reflector Chandeliers  
840 STYLES OF REFLECTORS.  
Complete Line of Gas Machines, Lanterns, Etc.  
Street Lighting by Contract. Send for Catalogues and Estimates.  
BOSTON, PHILADELPHIA, Western Wheeler Reflector Co., 195-197 Michigan St., Chicago, Ill.

**SAFE INVESTMENT FARRAND & VOTEY ORGANS**  
DETROIT, MICH. U.S.A.



SEASONABLE DESSERTS.

BY ELIZA R. PARKER.

**PEACH ICE CREAM.**—Boil a pint of cream and sweeten. Take from the fire and mix with a pint of cold cream, let cool and freeze. Pare and mash a quart of soft yellow peaches, and stir quickly into the frozen cream. Turn rapidly for five minutes, remove the dasher from the freezer, pack in ice, cover close and stand aside two hours.

**PISTACHIO ICE CREAM.**—Wash a quart of spinach and put in a kettle of boiling water, boil five minutes and strain, pound until reduced to a pulp. Squeeze the juice through a thin rag. Blanch and pound half a pound of pistachio nuts. Put a pint of cream and a quarter of a pound of sugar on to boil five minutes, take from the fire and stand aside to cool. When cold mix in the nuts, flavor with extract of almond, add a pint of cold cream, color with the spinach juice and pour in the freezer. Freeze hard, remove the dasher, beat, repack in ice and set aside to mellow.

**TEA ICE CREAM.**—Make a pint of very strong green tea, mix it with half a gallon of new milk and a teaspoonful of extract of cinnamon, set over the fire and let simmer, sweeten with a pound of sugar, when dissolved, set aside to cool and freeze.

**Cafe Parfait.**—Make a teacup of very strong coffee, pour it into a quart of thick sweet cream, and whip all together until stiff (have the cream very cold) turn carefully into an ice cream mould, press the lid down, pack in salt and ice, and freeze.

**FROZEN CUSTARD.**—Put a quart of milk on to boil. Beat the yolks of six eggs and half a pound of sugar together, and stir in the boiling milk; stir till it thickens; take from the fire, flavor, let cool and freeze.

**NEAPOLITAN ICE CREAM.**—Beat the yolks of six eggs very light, add half a pound of sugar, and beat again. Beat the whites of the eggs stiff and mix carefully with the yolks. Put a quart of rich new milk on to boil, stir in the eggs and sugar, let simmer until thick, take from the fire, strain, and let cool, flavor, pour in the freezer and freeze.

**Biscuit Glaces.**—Put a pint of milk on to boil. Beat the yolks of six eggs with half a pound of sugar until light, stir in the boiling milk, take from the fire and let cool. Flavor with vanilla and freeze. Whip a pint of cream to a stiff froth and stir in. Fill little fancy paper cases or moulds with the mixture, pack in salt and ice for two hours.

**Glace Meringue.**—Let a quart of rich milk come to a boil, stir in one tablespoonful of gelatine (soaked in half a teacup of cold water), strain, sweeten with two cupfuls of sugar, flavored with vanilla, and freeze; when frozen, remove the dasher, and set aside for one hour. When ready to serve, beat the whites of five eggs stiff, with a small teacup of powdered sugar, lay in a flat earthen dish, set in the stove until a light brown. Take the frozen mixture up in a large glass bowl and cover with the meringue.

**FROZEN PUDDING.**—Take one pint of rich milk, the yolks of four eggs, two tablespoonfuls of cornstarch, one tablespoonful of gelatine (dissolved) and mix together. Let boil, set off to cool, make a syrup of one pound of sugar and one pint of water, when boiling, add forty blanched almonds, pounded fine, one ounce of chopped citron, two each of raisins and currants, one ounce each of candied orange and lemon peel, with one wine glass of currant jelly. Freeze, remove the dasher, repack in ice, and set away to mellow.

**Tutti Fruitti.**—Make a quart of Neapolitan ice cream, when frozen, remove the dasher and stir in a pound of mixed candied fruit, beat thoroughly, cover and stand aside two hours.

**FROZEN Souffle.**—Cover half an ounce of gelatine with three tablespoonfuls of cold water, soak one hour, and add half a teacup of boiling water, and stir until dissolved. Mix the juice from a dozen oranges with a pound of sugar. Beat the yolks of five eggs and mix with the orange juice, stand on ice, strain the gelatine in and stir until thick. Now add carefully and quickly a quart of whipped cream, turn into a freezer and freeze until thick, but not hard. The juices of various fruits may be used in place of the orange, making a variety of souffles.

**PINEAPPLE SHERBET.**—Soak a tablespoonful of gelatine in cold water for an hour. Cut up one large pineapple, and chop fine, add a pint of sugar, a quart of water, the juice of four lemons, with the dissolved gelatine; whip the whites of four eggs to a stiff froth, stir in and freeze.

**LEMON SHERBET.**—Mix the juice of six lemons, one pint of sugar, one quart of water, and one tablespoonful of dissolved gelatine together. Put in freezer and freeze. Oranges or any other fruit may be used in place of lemons.—*Ladies' Home Journal.*

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

ENDORSED.

Mr. W. G. Morris, of 90 Fifth Avenue, Chicago, wholesale watches etc., is endorsed by such papers as *Chicago Times Globe*, *Christian Oracle*, and *Farm, Field, and Stockman*, all published in his own city and the publishers being personally acquainted with him. This isn't all. His customers endorse him and stay by him. Perhaps that is why his business increases while the houses that sell snide goods are gradually forced to the wall. Send for Morris catalogue, 6 cts. in stamps gets it, and make a trial order. Ask about his companion sets and see the illustrations of annive sary presents.

It is astonishing how rapidly the feeble and debilitated gain strength and vigor when taking Ater's Sarsaparilla. For what are called "broken-down constitutions," nothing else has proved so effective as this powerful but perfectly safe medicine.

We take pleasure in commending to readers of this paper the Keystone Mortgage Company of Aberdeen, South Dakota. Aberdeen, the western headquarters of this company in the leading commercial and railway centre of the Dakotas, is located in one of the finest agricultural regions in the Northwest. Great care is taken by this company to furnish investors the best security and good rates. The class of references furnished by them is good enough assurance for the investor. Among others they refer to Hon. A. C. Mellette, Governor of Dakota, Bismarck, Dak., Gov. James A. Beaver, Harrisburg, Pa., T. Dewitt Talmage, Brooklyn N. Y. Their eastern office is in charge of their vice-president, Orr Lawson at 1328 Chestnut Street, Philadelphia. New York agent, Edgar A. Tredwell, Room 45, Vanderbilt Building.

**HOLY LAND.**—Gaze's Special (cheap Conducted Party sells by the United Steamer Umbria" Sept. 28th, \$400. Send for programme. HENRY GAZE & SON, Tourist Agents, 940 Broadway, New York.

Simply Perfect.

The Union Pacific Railway, The Overland Route, has equipped its trains with dining cars of the latest pattern, and on and after August 18th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluff and Portland, Ore., will be provided with delicous meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

YOU WILL SAVE MONEY, Time, Pain, Trouble and will CURE

CATARRH

by using Ely's Cream Balm

Apply Balm into each nostril. ELY BROS., 56 Warren St., N.Y.



LADIES

Who Value a Refined Complexion

MUST USE

POZZONI'S

MEDICATED

COMPLEXION

POWDER.

It imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations, and makes the skin delicately soft and beautiful. It contains no lime, white lead or arsenic. In three shades; pink or flesh, white and brunette.

FOR SALE BY

All Druggists and Fancy Goods Dealers Everywhere. Or mailed on receipt of 25 2c-stamps. Address J. A. POZZONI, St. Louis, Mo.

TWO CHOICE SCHOOLS

BROOKE HALL, FOR GIRLS AND YOUNG LADIES.

SHORTLIDGE MEDIA ACADEMY, FOR BOYS AND YOUNG MEN.

SWITHIN C. SHORTLIDGE, A. M., (Harvard Graduate), MEDIA, PENN. (near Philadelphia).

SWEETEST AND BEST  
PIANO MADE  
**BRADBURY**  
ESTABLISHED 1854  
**PIANOS**  
OVER 20,000 NOW IN USE.

USED AND ENDORSED BY  
PRESIDENT GRANT,  
PRESIDENT HAYES,  
PRESIDENT ARTHUR,  
AND IS NOW THE CHOICE OF  
PRESIDENT HARRISON,  
VICE-PRESIDENT MORTON,  
SECRETARY OF THE TREASURY, WINDOM,  
SECRETARY OF THE NAVY, TRACY,  
SECRETARY OF THE INTERIOR, NOBLE,  
ADMIRAL D. D. PORTER,  
MAJOR-GENERAL O. O. HOWARD,  
AND MANY  
U. S. SENATORS AND REPRESENTATIVES.  
Also numerous members of foreign legations, demonstrating the fact that he

OLD RELIABLE BRADBURY PIANO

has not only attained a pre-eminent national, but also a world-renowned reputation. Moderate prices. Cash or easy payments. Write for Catalogue and price list.

J. M. HAWXHURST,

Manager of Western Branch,  
210 State Street, - Chicago.

A NEW WORK ON ROMANISM.

**THE CATHOLIC FAITH.**  
By John Harvey Treat. Sold by subscription, \$2.50 per copy.

"A body of testimony which is powerfully adverse to the Roman doctrinal system."—*Church Times.*  
"The book is of the greatest value to both clergy and laity."—*LIVING CHURCH.*  
"Will remain always of great value."—*Church Record.*  
Book sent to any address on receipt of price. Profits go for benefit of Nashotah Seminary. Address the undersigned, G. H. H. BUTLER, 126 E. 29th St. New York City

ARTISTS' MATERIALS  
OIL COLORS  
COACH AND CAR COLORS  
DRAWING INSTRUMENTS  
SEND FOR ILLUSTRATED CATALOGUES  
ALSO MANUFACTURERS OF  
HOUSE ROOF BARN AND FLOOR PAINTS  
SAMPLE CARDS ON APPLICATION  
**WADSWORTH HOWLAND & CO.**  
82 & 84 WASHINGTON ST. BOSTON  
263 & 265 WABASH AVE. CHICAGO.

Henry Pilcher's Sons  
**PIPE ORGANS**  
Louisville, Ky.  
JUDICIOUS AND PERSISTENT Advertising has always proved successful. Before placing any Newspaper Advertising consult **LORD & THOMAS,** ADVERTISING AGENTS, 17 N. W. Broadway, Chicago

The Living Church.

THE POPULAR FAMILY AND PARISH PAPER,

Has a large circulation in every Parish and Missionary Jurisdiction in the United States. Its circulation in Canada is rapidly increasing.

THE REV. C. W. LEFFINGWELL, D. D., EDITOR AND PROPRIETOR.

PRICE, ONE DOLLAR A YEAR; IF NOT PAID IN ADVANCE, \$1.50.

There are fifty-two numbers a year, each number containing sixteen pages, neatly printed on good paper, in magazine form, pasted and trimmed, postage paid, and delivered at the seaboard during the week of publication.

From the Central Location of the paper, in the inland metropolis of our growing country, THE LIVING CHURCH is able to collect and publish Church news more promptly than any other Church periodical. By an experience of many years the publisher has learned the wants of the people and secured the means to meet them. Reliable correspondents are engaged at the great centres of Church work and for all occasions of unusual interest. The following are some of the popular features of THE LIVING CHURCH:

NEWS AND NOTES.

To disseminate Church News is the first aim of this journal, and a liberal expenditure of time and money is devoted to it. Affairs of general interest, both foreign and domestic, receive due notice and comment, and as far as possible church matters of local interest in every Diocese and Missionary Jurisdiction are represented.

ARTICLES ON THE CHURCH,

are contributed by distinguished writers, or republished from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject especial attention.

HISTORY AND BIOGRAPHY:

In this department THE LIVING CHURCH may claim to have done signal service. The series "Why I am a Churchman," by the Rev. A. W. Little, which has attained a world-wide celebrity, Heroes of the Church, and the articles on the Saints' Days, and other Commemorative Days, have been widely read and quoted.

THE REVISION OF THE PRAYER BOOK

has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

INDEPENDENT EDITORIALS

on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

OPINIONS OF THE PRESS

is a department which gives to the reader pithy paragraphs from contemporary journalism, upon vital questions of Church and State.

PASTORAL WORK

receives constant attention, and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

THE HOUSEHOLD

has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the favorite family paper. It will be made more and more attractive.

CURRENT LITERATURE:

Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.

POETICAL CONTRIBUTIONS

are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

LETTERS TO THE EDITOR

are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of living questions.

THE LIBERAL SUPPORT

accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

PROGRESS AND ENTERPRISE

will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

THE MODEL PARISH PAPER.

Specimen copies are forwarded free, postage paid. Subscriptions and contributions should be addressed to

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



Rubifoam  
FOR THE TEETH.

DELICIOUSLY FLAVORED.

The most delightful, refreshing, agreeable, and beneficial dentifrice ever placed before the public.

Absolutely Free from All Injurious Substances.

LARGE BOTTLES, PRICE 25 CENTS. REFUSE SUBSTITUTES.

PREPARED AND GUARANTEED BY E. W. HOYT & CO., LOWELL, MASS., MANUFACTURERS OF THE CELEBRATED HOYT'S GERMAN COLOGNE.

SAMPLE VIAL OF RUBIFOAM MAILED FREE TO ANY ADDRESS.





Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. New York. Chicago. St. Louis

COME TO THE LAND OF

**BIG RED APPLES,**

Pears, Prunes, Plums, and Cherries. Climate so mild that grass grows green all the year. U. S. Census reports show Oregon healthiest state in Union. Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

TEN ACRES IN FRUIT WORTH A SECTION IN WHEAT.

Salem, capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrated pamphlet sent free.

**OREGON LAND COMPANY,**  
Salem, Oregon.

L. H. GRIFFITH, H. KILBOURNE, JAMES LEDD

**L. H. GRIFFITH & CO.,**

SEATTLE, W. T.

Leading Real Estate Firm.

Investments and Loans.

Business, Residence, and Acre Property a specialty. Write for information to

L. H. GRIFFITH & CO.,  
Occidental Block.

References—Chicago National Bank, First National Bank, Chicago, Puget Sound National Bank, Seattle, First National Bank, Seattle.

**IF OWNERS OF MONEY**

Knew fully about the care taken by conservative Mortgage Companies in securing choice Real Estate Loans they would purchase these securities more freely, and thus help the West in development. We will send you a pamphlet giving full information about Western Securities.

**KEYSTONE-MORTGAGE COMPANY,**  
Aberdeen, South Dakota.  
Or, 1328 Chestnut St., Philadelphia.

New York Agent, EDGAR A. TREDWELL,  
Room 45, Vanderbilt Building.

**Washington Territory.**

9 per cent. to East rn Investors.

Approved first mortgages. Iso bargains in Real Estate in the future State. CHEAP, RICH ANDS. Large business openings. Write for full information. WALTERS & Co., Ellensburg, W. T. Best References East and West.

**GOLD 8% BONDS**

Semi-Annual Interest. SECURITY UNQUESTIONED. Send for Pamphlet, "A Safe Investment." The Bair-Loomis Banking & Investment Co., TACOMA, WASHINGTON.

ALL ABOUT NEW STATE OF WASHINGTON. Send stamp for Catechism, ESHELMAN, LLEWELLYN & CO., Seattle.



**PUEBLO.**

**THE PITTSBURG OF THE WEST**

Population 32 000—1-3 increase in one year—and continued rapid growth. In the centre of Coal Mines, Iron Mines, and Mines of the Precious Metals.

**GREAT MANUFACTURING INDUSTRIES**

Smelters, Rail Mills, Steel Works, Stove Factories, Foundries, Iron and Lead Pipe Works, Nail Mills, Machine Shops, Wire Works, Copper Reduction Works and others now running. Pay roll exceeds \$250,000 per month and fast increasing.

**ELEVEN RAILROADS**

Eleven Railroads, and several more projected and building, give Pueblo the lowest going freight rates and an enormous Market for manufactured Products.

**FARM LANDS**

Pueblo is the business centre and supply point for the Farmer and Stock Men, on 3,000,000 acres of Fertile Soil. Market Gardeners and Farmers have large opportunities. Good Lands cheap.

**GRAND BUSINESS OPPORTUNITIES**

Pueblo needs more merchants and manufacturers of every kind, with some means, and large energy. Wholesale and Retail Merchants, Coal and Iron Merchants and Mine Operators, and manufacturers of all kinds may write us for full information about any line.

**REAL ESTATE INVESTMENTS**

Real estate is advancing in price and is very attractive to investors. In eight months we have sold over \$600,000 of property, largely to non-Residents. Every buyer, who has not sold, could do so at a large profit. The advance in six months has exceeded 150 per cent. in some cases.

**MANHATTAN PARK ADDITION**

We have the exclusive selling of property in Manhattan Park Addition and vicinity. This is the choicest Residence property in the fashionable direction. Prices \$1,500 for blocks of 46 lots each; \$750—for blocks of 23 lots each. Less amounts \$40 per lot. No less than 5 lots sold, one a corner lot. Terms: 1-4 cash, balance in 4, 8 and 12 months; or 1-3 cash, balance in 6 and 12 months. 7 per cent. interest. SURE TO ADVANCE RAPIDLY. WILL QUICKLY DOUBLE. Write for maps and full information.

**CHEAP EXCURSION TICKETS**

From all points, on all roads, north and west of the Ohio River to Pueblo and return within 30 days, at one fare for the round trip, on Sept. 24, and Oct. 8. Ask your station agent for them and come and see our Wonderful City.

**REFERENCES**

We refer to the First National Bank and the Stockgrowers National Bank of Pueblo. We shall be happy to see you or to answer your letters.

**HARD & McCLEES, Real Estate and Investment Agents,**

Grand Hotel Building,

PUEBLO, COLORADO.

**BERTIER PARABOLA.**



The genuine have "BERTIER PARABOLA" on every pair, in gilt letters. These lenses are mounted in elegant gold silver, steel and nickel spectacle and eye-glass frames of most improved construction.

Ask your dealer for them, and if he does not keep them, send \$2 for a sample pair in fine steel spectacle or eye-glass frames. Directions for self-fitting sent on receipt of stamp.

**GENEVA OPTICAL COMPANY,**  
23 Washington St., Chicago, Ill.

**MAGIC LANTERNS**

From 75 cents to \$500.00.



Opera Glasses, Field and Marine Glasses, Microscopes, Telescopes, Thermometers, Barometers, etc. Spectacles, Eye Glasses and Lorgnettes

**THE "SHANNON"**

LETTER AND BILL FILING

System is the ONLY PERFECT system for classifying all kinds of business papers. Call and examine it and other of our Labor-Saving Office Devices. Send for catalogue.

**OFFICE SPECIALTY MFG. CO.,**  
277 Wabash Avenue, CHICAGO, ILL.



**BEST CALF FEEDER**

In the market. The calf gets its milk in a perfectly natural manner. It can be attached to a pail in one minute and is made strong enough to last a lifetime. Calf meal and prepared food in water is taken as readily as milk. It can also be used to feed lambs and colts. Sample by mail 25 cents.

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

**The GREAT CHURCH LIGHT**

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N. Y.

**CANCER**

and Tumors CURED: no knife, book free. L. D. McMICHAEL, M. D., 189 Wabash Ave. CHICAGO, ILL.

**CHAS. A. STEVENS & BROS.**  
Manufacturers & Dealers in  
**DRESS SILKS**

**SILK PLUSHES,**

Do the largest Mail order business in SILKS, PLUSHES and PLUSH CLOAKS of any house in America. Our Dress Silks are known in almost every County in the United States as the most beautiful, most perfect, and best wearing Silks made and the price being so much below what other silks of the same superior class are sold for, accounts for their wide-spread and rapidly increasing popularity.

Save 25 to 35 per cent. and get better satisfaction by ordering by Mail direct from us. Send 3c for Samples new Fall silks and special Catalogue of Fine Plush Cloaks.

69 State Street, Chicago, Ill.

**RATIONAL THEOLOGY.**

Ethical and Theological Essays by John Milton Williams, A. M.

"An unusually strong and lucid discussion of the great questions which underlie ethics and theology. The author goes over the ground and comes out substantially on the conclusion of the accepted New School—New England Theology. The opening chapter, on old and new Calvinism, is a model of clear content discussion, exhibits unusual reading, and a thorough consideration of the difficulties in the case, which would do credit to any theologian, yet it is expressed in the plain non-technical style of a layman. The book meets a want of the times and is the very best and practical and popular exposition of current theology, in its freer and most rational form, of which we have any knowledge."—The Independent.

This work contains essays on the following subjects: "Old and New Calvinism," "The Conscience," "Virtue from a Scientific Standpoint," "Regeneration," "Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incurable Man," and "The Christ of Nazareth—Who Was He?" Prof. Wright, of Oberlin, says: "I wish every clergyman and student of theology in the land would read it."

The book is bound in cloth, 12mo, over 300 pages and will be sent, postpaid, to your address for \$1.50. Address, DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.

GOLD MEDAL, PARIS, 1878.

**W. BAKER & CO.'S**

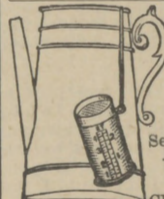
**Breakfast Cocoa**

Is absolutely pure and it is soluble.

**No Chemicals**

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.



**PERFECT COFFEE MAKER.**

A new invention for making Coffee or Tea better than any thing now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.

**PRAIRIE CITY NOVELTY CO.,**  
45 Randolph St., CHICAGO, ILL.



**BAILEY'S REFLECTORS**

Compound light-spreading silver-plated Corrugated Glass. A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.



**CINCINNATI BELL FOUNDRY CO**

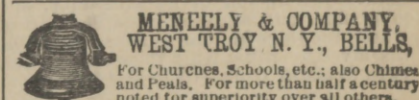
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY, VAN DUZEN & TIFT, Cincinnati, O.



**McShane Bell Foundry**

Finest Grade of Bells, CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.



**MENEELY & COMPANY,**

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

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