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Vol. XII. No. 23.

CHICAGO, SATURDAY, SEPTEMBER 7, 1889.

WHOLE No. 566.

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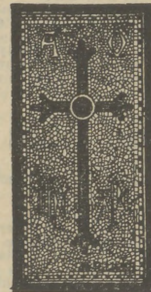
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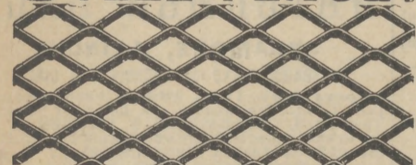
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Falls softened in a golden haze,
And sloping lawns of tender green
Spread out beside the trodden ways.
The breath and light of budding May
Steep lawn and glade in beauty rare,
And round white clouds drift on their way
Through the soft azure of the air.

A wind swept down the western hills
And tossed the opening lilac-blooms,
It swayed the nodding Guelder-rose,
And waved the bright laburnum plumes.
The stately chestnut's spreading shade
Was lit with white lamps, tipped with flame.
In leafy alleys breezes made
A murmurous sound that went and came.

That went, and came, and rose, and fell,
And brought upon its fragrant wings
The echo of the Matin-bell,
That in the old tower hangs, and swings,
And flings its iron music out,
Bidding good souls to chant and pray,
And lift the heart to the dear God
Who sends the sunshine and the May.

And while the echoes faintly die
The cloistered stillness wakes again,
To young boy-voices, clear and high,
That chant a metrical refrain.
And up the winding tower-stairs
Climbs, (two by two, I see them go,)
A troop of white-robed choristers,
With fresh young faces all a-glow.

I catch the beaming of bright eyes
That veil, as best they can, their mirth;
(For hearts are light, when life is May;
And a boy's gladness is of earth,)
They pass; the chant, the mounting feet
Die into silence, I alone,
Beneath the old tree's rustling shade
Catch, now and then, a falling tone.

The cool, clear Cherwell's quiet deeps
Reflect the elm trees overhead.
My thoughts sail down the long, long ways
To old May-days, and springs long fled;
When the stern king, whose grief-worn
heart,
Bereft of peace, craved earnest prayer
From Christian souls who tenderly
Would lift a solemn worship there.

So the sweet music mounts, aspires,
And echoes through the crystal air;
And holy Eucharistic hymn
Floats heavenward with the chanted
prayer.

The whole wide earth seems kneeling low,
Lifting her suppliant hands to Him
Whose glory fills the universe,
Midst echoing songs of cherubim.

A requiem song earth's children raise
At eve or morn, "Lord, give us peace!"
Give us, in mercy, quiet days,
Let strife be hushed, let warfare cease!
"The peace of God"—sweet parting words
That close the prayer and speed us on!
O'er heart and mind they softly fall
Till strife be past and victory won.

* By the will of Henry the Seventh of England, it was ordained that a mass for the repose of his soul should be sung at five o'clock on the morning of the first of May, on the summit of Magdalen Tower, Oxford, "forever." A choral service, including the *Hymnus Eucharisticus*, is now yearly sung at that time and place.

NEWS AND NOTES.

AN anonymous donor has given £10,000 towards the establishment of a new bishopric in South Wales, conditional on the headquarters of the new see being at Swansea.

COPIES of *The Chinese Churchman* may be obtained by addressing the treasurer of the Chinese Church League, Knoxville, Ill. It is sent quarterly to all who contribute to the League.

THE Bishop of Lincoln has been made president of a movement which has been started in Lincoln for the erection and establishment, at a cost of from £6,000 to £8,000, of a church house and institute. A central site has already been purchased, at a cost of some £2,000, by a gentleman interested in the movement.

THE *Star* says that Archdeacon Farrar, who is just now at Moville, on the north coast of Ireland, is resting on his oars for a little time, and is not engaged in any historical labor of the kind embodied in "The Life of Christ," "The Life of St. Paul," and "The Lives of the Fathers"; the last-named being the latest of his series of historical-theological works.

WE call the attention of deputies and others desiring to attend the General Convention to the communication from the secretary, published in another column. From this it will be seen that a generous reduction in railway fare is made by the different traffic associations. Purchasers of tickets should heed the directions given at the end of the letter.

WHILE Oxford men are spending their holidays in the different missions which the University is supporting in the east of London, a number of Cambridge undergraduates are devoting themselves to the edification of the children who crowd the beaches of watering-places. Foremost in this work are the members of Corpus Christi, three of whom are to be seen among the children on the sands at Hastings and St. Leonards.

DESPATCHES from Rome announce that the Pope has appointed a supreme ecclesiastical tribunal of the Roman Catholic Church for the United States, consisting of Cardinal Gibbons, Archbishop of Baltimore; Mgr. Corrigan, Archbishop of New York; and Mgr. Ryan, Archbishop of Philadelphia, to which all matters concerning Church polity, directly or indirectly, and also all other ecclesiastical matters will be referred for final adjudication. Matters affecting Church dogmas will be subject to review by the Propaganda on appeal.

BISHOP BICKERSTETH does "not regard even a native Episcopate in Japan as being in a very remote future." Though the work in the capital is so engrossing, he has had to spend no less than six months in travelling to the various missions. There has been a remarkable movement towards Christianity in Shimosha, a province on the eastern side of the Bay of Tokyo; some thirty have been baptized already. This is but "one of several places where new congregations are springing up." From "the lady workers" the Bishop hopes great things; some more went out in October to be the first members of an "associated mission," and six more are going out this winter to take charge of a ladies' college in Tokyo. The American Bishop Williams has arranged with Bishop Bickersteth that the theological students of each's jurisdiction shall be taught in the same college by a united staff of teachers. The college, situated at Tsakigi, Tokyo, is to have a council consisting of the two Anglican Bishops, one S.P.G. missionary and one American, and two

Japanese clergy. Bishop Bickersteth's next letter to England will be of peculiar interest, as containing details of his visit in October to Corea, in company with Bishop Scott from North China; he says that a new Bishopric ought to be established there.

"The great Evangelical party in the Church," says *The Banner*, "which has emblazoned on its escutcheon the names of Simeon, Bickersteth, Venn, and Martyn, has surely cause to blush for very shame at the announcement that £10,000, of which £7,000 has been actually raised, is to be spent upon the prosecution of the Bishop of Lincoln. Such a fact, in a day when there is a trumpet-call to all Christian people to unite against the combined forces of infidelity, irreligion, and apathy, is calculated to shock all earnest men, and the Dean of Peterborough has not come forward a moment too soon to separate himself from the leaders of such a deplorable movement. It is, of course, easy to understand the activity of the paid officials of a society which lives by the promotion of such un-Christian, if not anti-Christian tactics; but we fail to see how men who are conscious of their own failures and defects can thus combine to spend money which is urgently needed for God's work upon a cause which cannot be connected with the promotion of true religion and piety."

THERE was buried at Highgate Cemetery, London, recently, a missionary—very truly a missionary—of seven summers. "Little Jack," as he was lovingly called, was the son of Captain Edward C. Howe, of the London Missionary Society, and went out to Africa with his father and mother when he was a baby of three months. There, far away from any white people, Jack learned to speak in the native language, and until he returned with his parents to England in October last, he knew but a very few words of English. Little Jack would talk seriously and affectionately to the children, with his arm around their necks or their waists, of the good Father in heaven, and the Lord Jesus Who died to save them from their sins. Even the Arab slave-traders loved him, said the stricken father to one who was present at the funeral. An Arab cloth presented to Jack by one of these men was used as his funeral pall. The station at Lake Tanganyika was an exceptionally healthy one, and Jack from a delicate child grew well and strong. There was no symptom of illness on his return to England until a few days before his death, when he caught a fatal chill. The Rev. R. S. Goode Hare, little Jack's uncle, was present at the last solemn scene, representing the Society for the Propagation of the Gospel; Mr. Jones, of the London Missionary Society, and Major Smith, of the Wesleyan Missionary Society, were deputations from those bodies.

THE Rev. George Preston, rector of Great Fransham, Norfolk, writes to *The Standard*, as follows: "The late Rev. Charles Féral, Canon Tarver, of Chester cathedral, and rector of Stisted, in Essex, a few years ago told me the tale of a certain most notable sight, related to him by a clergyman named Stacy (I believe the late Rev. D. G.

Stacy, vicar of Hornchurch, in the same country), to whom it was recounted by a walking postman, who in his boyhood heard it from the man who saw the sight with his own eyes; and the sight he saw was the head of King Charles I. falling. This spectator was then a young apprentice, about twelve or thirteen years old; his master's house was shut up, as many others in London were on Jan. 30, 1649. The boy heard soldiers marching (or riding) past, slipped out by the back of the house, and running after the soldiers, reached Whitehall in time to push himself into the front rank (as he easily could, for, I am told, there was no great crowd present), and saw the King's head fall. He was the less likely to forget the event because, for a whole year afterwards, he was kept indoors lest he should be recognized as having been present at the execution. He, in his old age, told the tale to a boy—afterwards the walking postman—who, when old, related it to Mr. Stacy. Possibly there are people now living who have heard this account from Mr. Stacy, and no doubt, there are some yet young to whom it has been related by Canon Tarver, so that not improbably the tale may be told in even our grandchildren's time, with only five lives between the hearers and the one who saw the sight."

CHICAGO.

STREATOR.—Father Huntington, of the Order of the Holy Cross, New York, has been doing a noble work here among the miners, both operators and workmen. One of the most thoughtful of the Streator citizens remarked: "Father Huntington's clear insight, evident sincerity and disinterestedness, and ready reasoning, have had more influence in ending the strike than anything else." He won the affection of the miners at the very outset. On the afternoon of Sunday, August 25th, he addressed a mass meeting at the park, on "Labor troubles and their remedy," in which he spoke to the vast crowd assembled from a lofty plane of thought, and turned their attention to high possibilities in their own lives, urging the settlement of labor troubles on the basis of right, truth and amity.

NEW YORK.

CITY.—The three nightly missions carried on by Calvary, St. George's, and St. Bartholomew's churches, are very similar in their order of services, though in summer there is a greatly diminished attendance. At least on Saturday night, August 24th, it would scarcely reach in either the first or second, 25 people. This is chiefly owing to the weather, and may be somewhat owing to the fact that the principal men in charge are taking a vacation. As a matter of fact, there was a much larger number of men in the free reading room connected with Galilee mission carried on by Calvary church, than there was at the service. Of course, it is a great problem how to attract and interest the poorer sort, many of whom, so far as the men are concerned, having no homes beyond those afforded by the cheap lodging houses. Of such lodgers there are believed to be 5,000 in the lower part of the city, and for the entire city 10,000 is thought to be a low estimate. It goes without saying

that the majority of such persons are the victims of intemperance and evil living.

In all the missions singing is greatly relied on in interesting such people, and is greatly enjoyed by them. Several hymns are usually sung in the first place by which to attract them in, and there is frequent singing all through the service.

The other services consist of reading a few verses from the Bible, short and earnest addresses, testimonials, and after meetings for special intercessions and counsel. All possible pains are taken to avoid dragging and dullness. All the mission rooms open immediately from the streets, and unlike the saloons have no screens or blinds, but generally doors wide open. All are well lighted, made attractive with pictures, provided with fans, etc., while upon entering every person is handed a hymn book. The class of people is the hardest in the world on which to make any good and lasting impressions, and yet in some cases changed lives are testified to by all who are engaged in this difficult and self-sacrificing work.

St. Luke's Hospital is prepared to give a two year's course to such women as desire to become professional nurses. Applicants having been accepted on condition of sound health and character, are received for a month on probation, when their fitness for the work is determined by the pastor and superintendent, the Rev. Mr. Baker. All nurses are required to be sober, honest, truthful, quiet, orderly, etc., and persons fulfilling these and other conditions are accepted and required to sign a written agreement to take a two year's course and abide by the rules. They are instructed mainly by the superintendent of the training school and by the head-nurses, being subjected to examinations. The pupils become assistant nurses in the wards of the hospital, receiving \$10 per month the first year and \$14 the second year. While on duty in the wards they are required to wear at all times the uniform dress. At the end of the two years, the nurses after passing final examinations, receive diplomas testifying to their knowledge and ability, and thereafter their services are at their own disposal.

Bishop Holly is in the city trying to raise a sufficient sum with which to build a dispensary in his jurisdiction in Haiti, and also to start Church schools. He wants to raise \$12,000 but had secured only \$1,200. The dispensary is to be a memorial to the late Bishop of New York, Horatio Potter, while the schools are to be in memory of Bishops Lee and Stevens. There is great need of a dispensary and the bishop proposes on his return to rent a room for that purpose, if he can secure one suitably equipped for \$500.

The Bishop of New York who went abroad a few weeks ago, chiefly on business, it is understood, returned on Thursday, August 29th.

The work of building the new church of the Redeemer, New York city, has been re-commenced, and the walls are slowly rising. The persecution which this parish has suffered will no doubt arouse sympathy among Churchmen generally, and lead to generous help in the efforts to be made in the early autumn to raise the money needed to complete the building.

PENNSYLVANIA.

The Parish Churchman, published by the church of the Good Shepherd, Kensington, the Rev. John A. Good-

fellow, rector, now appears with a cut of the proposed new church at its head. If there is a rector who deserves, by dint of hard work for 17 years, a new church, it is Mr. Goodfellow. With the roof on, it will cost about \$10,000, of which \$5,290.18 is raised, and there is a promise of \$2,000 if the sum is brought up to \$8,000 by March 1, 1890.

Two of the Church's institutions are remembered in wills probated during last week. The Sheltering Arms receives \$400 from the will of Isaac C. Price, and the Home of the Merciful Saviour for Crippled Children \$1,000 from that of Catherine A. Hoffman.

The 19th annual report of the City Mission presents some very encouraging figures and shows that a large amount of good has been done not only by the clergy but also by the lay visitors and the Sick Diet Kitchens. Through the agency of the latter 44,736 meals have been furnished to the sick poor of the city, besides groceries, provisions, etc. In the consumptive department there were 22 beneficiaries on April 1, 1888 to March 31, 1889, 86 were received of whom 29 remained at the latter date; 43 names are included in the list of homes, reformatories, hospitals, etc., which are visited by the clerical staff, and in which public services are held. Totals for the year: Meals, 44,736; services, 897; Baptisms, 152; marriages, 6; visits, 9,053; sermons, 445; burials, 50; Holy Communions, 45.

After a pleasant vacation, the Rt. Rev. the Bishop of the diocese has returned to the city in good health, and has resumed his manifold duties with earnestness.

On the tenth Sunday after Trinity the congregation of the new mission of St. John the Divine were very much gratified to see that two friends of the mission had during the week carpeted the chancel and placed rich hangings along either side. Another friend has ordered a set of alms basins, one 15 inch receiving basin and two 12 inch basins which are now being designed, and will be wrought in rich bronze.

PITTSBURGH.

Grace church, Ridgeway, which has been for some years conducted in connection with Sugar Hill, has again become self-supporting, the Rev. W. T. Schepeler has accepted the rectorship, and the parish starts out upon its new career with bright promises. The congregations have increased under a new organization, and helpers are coming to the front. Three large Longren burners adapted for natural gas have just been put up in the church, adding to its brightness and comfort, and side lights are to be added in the chancel. A new set of hangings are to be put up at once, a portion of the funds for which is already raised. Repairs have been commenced both on the church and rectory, which will be followed by improvement of the grounds, and a new stone church is already talked of. The rector has taken steps to re-organize the old mission at Dagus Mills, and a new one at Carmen, a station on the Ridgeway and Clearfield Railroad. The prospects of the parish are excellent.

St. Paul's, Kittanning, has secured the services of the Rev. John H. La Roche, late of South Manchester, Conn., who enters upon the rectorship on the 11th Sunday after Trinity.

The city rectors have returned from their vacations and all the closed churches were expected to be open Sept. 1st.

The Rev. William H. Wilson, general missionary to the colored people in the

South, with headquarters at Lexington, Ky., recently spent a few days in Pittsburgh among his former parishioners of St. Cyprian's. "The Bishop of Carthage," as he was familiarly called was warmly welcomed by his brother clergy.

MARYLAND. BISHOP'S APPOINTMENTS. SEPTEMBER.

1. Rock Creek and Mount Pleasant.
4. Belair and Hickory.
6. Franklin.
8. Adamstown and Point of Rocks.
10. Petersville.
11. Convocation at Petersville.
15. Cumberland and Frostburg.
16. Mount Savage.
17. Oakland.
19. Lutherville (Consecration of chapel).
21. Opening of theological classes in Baltimore.
22. Beltsville and Trinity parish, Howard county.
29. Pikeville and Western Run.

BALTIMORE.—The plans for a rectory for St. Bartholomew's church have just been completed. The new building will adjoin the church and will be 30 feet front by 84 feet deep. The front will be of rock-faced Maryland marble extending to the top story, which will be of red slate. The cost of the rectory will be \$8,000.

SOLOMON'S ISLAND.—The cornerstone of St. Peter's church was laid here August 21, with imposing ceremonies. The Rev. Theo. C. Gambrall, dean of the convocation, conducted the services. He was assisted by the rector, the Rev. R. Heber Murphy, the Rev. John Barrett, of Anne Arundel county, and the Rev. J. W. Murphy, of North Carolina. In the corner-stone were placed a list of the clergy who had regularly conducted services at this mission, copies of Church and county papers, and several specimens of this year's coinage. The chapel will be 22x40 feet, surmounted by a belfry, and will cost about \$1,000. After the ceremony convocational services were held in the public school-house on the island.

WESTMINSTER.—The vestry of Ascension church have decided to make a number of improvements in the church property. The interior of the building will be repainted and a new wall will be built around the churchyard. The Rev. Wyllys Rede, the rector, is making arrangements to hold a Mission in the church in October.

COLORADO.

LA JARA.—The recently-completed church here was opened for worship by services on Sunday morning, Aug. 18. There was a crowded attendance, mostly of non-Church people, this being a purely missionary point, some of whom drove 15 miles to attend. Almost every one present endeavored to follow the service in the Prayer Book, and were fairly successful. The responses were very hearty. All Saints' is the only place of worship for about 900 square miles, and the population surrounding it seem determined to avail themselves of the spiritual opportunities therein provided. The Rev. Amos Bannister, rector of St. Thomas' church, Alamosa, holds services in La Jara every month.

ALAMOSA.—St. Thomas' church has been undergoing extensive remodeling and enlargement during the hot season. It was re-opened for services on the 9th Sunday after Trinity. A new carved wood altar, the gift of Dean Hart, of St. John's cathedral, Denver, is being made, and is expected to be in its place within the next two weeks. A former parishioner now residing in Denver, is to provide a handsome brass memorial cross. The new stained glass windows, while plain, are very effective. The rector, the Rev. Amos Bannister, in common with his parishion-

ers, are much gratified with these improvements.

MASSACHUSETTS.

BOSTON.—The first annual report of the Episcopal City Mission, which has been sent to the clergy of the diocese, shows that there has been much energy put forth by the band of faithful workers. The work has been systematically carried on by the Rev. F. B. Allen, the superintendent, assisted by two clerical and six lay missionaries. Work has been successfully carried on in South Boston, where there are two churches, the Redeemer and Grace, under the care of the City Mission Board. The labors of the three lady missionaries have been wonderfully blessed, their duty calling them to visit the most densely populated portions of the city of Boston; and a careful estimate of the results of the work of these three women during the last eight months, showed that about 125 families are now regular worshippers, and at least 150 children attend the Sunday school, who prior to last December were entirely neglected by the Church.

The hospitals have been visited, and 13 of the leading ones have been provided with the services of a Church clergyman, when occasion requires it, or a patient desires it. A devoted lay missionary has made a practice of visiting the hospitals four afternoons a week, carrying reading matter and flowers to the patients, and rendering such valuable assistance to the clerical missionary, to whom is assigned this branch of the city mission work.

A lay missionary has made daily visits to the "Tombs" under the City Court House, and conversed and befriended prisoners detained there for trial; he has followed some of the more promising men to the House of Correction at Deer Island, and other public institutions.

Mention should be made of the new St. Peter's mission church, at Boylston Station, which owes its promising condition largely to the efforts of one the lady missionaries. She obtained before the first service was held in the chapel, which was leased for two years by the Board, the names of 160 adults, who promised to attend the evening services. Through the cordial co-operation of the parish of St. John's, Jamaica Plain, the interior of the chapel was furnished. The average attendance at the evening services has been 75. The Sunday school has over 100 scholars with 13 teachers. Among the more recent undertakings has been the effort to make some better provision for the reception and care of immigrants. A lady missionary has for the last three months, met every Cunard and Warren steamer which has brought steerage passengers to our shores. The arrivals have amounted to nearly 2,000 a week, and the experience of the Board so far has manifested the fact that there is a most urgent call for deeds of mercy and help to these poor, ignorant and bewildered strangers. It is purposed to open an East Boston office, in the immediate neighborhood of the wharves which will serve as a Bureau of Information, a meeting-place for friends, an employment office, and a centre of moral and spiritual help. In the intervals between the arrivals of the steamers, St. John's parish, East Boston, takes charge of the work among the sailors and longshoremen.

A new device has been successfully tried this summer during the months of July and August. The Episcopal City Mission, seeing the necessity of taking the younger children of the poor

out of the streets, opened large play-rooms in the poorer neighborhoods. A generous friend gave the first of these play-rooms, at a cost of about \$400. Not only are teachers, janitors, piano, etc., furnished, but even the walls are hung with pictures, and an occasional picnic feast has been provided. The arrangements in the use of the play-rooms were as follows: The doors were opened four times a day, for different instalments of children, not less than 30 nor more than 50 at a time. The children were met by bright and skilled teachers, who showed them how to play lively games, to march to the sound of music, to sing gay and lively songs, and, in the intervals, to tell them interesting stories. By these means, some 200 children were reached in a single play-room daily for six days in the week.

Mention was made in a former issue, of the mission tent erected in the Marine Park, City Point, South Boston, where Sunday afternoon and evening services were held during the summer months.

Numerous services have been held by the superintendent in prisons, almshouses, hospitals, and other institutions, where a most cordial reception has always been accorded. Other and special plans and openings for usefulness are under careful consideration, which the City Mission Board hope to formulate later on.

HAVERHILL—The Rev. Charles Wingate, died Aug. 30, closing the long life of a man who was noted for his deeds of philanthropy. He was born in Haverhill, Feb. 20, 1815. At the age of 20, he went to Philadelphia, where he was engaged in mercantile pursuits for 20 years. In 1853 he entered the ministry, and was admitted to Holy Orders in Newport, R. I., and he afterwards had charge of parishes in Dover, N. H., Southboro, and Melrose, Mass. In 1875 he built the church of St. John the Evangelist, which he dedicated to the memory of his father, Moses Wingate, who died at the age of almost 101 years. He was also one of the founders of Trinity church. He married Lucy F. Stone, daughter of Alpheus Stone, of Greenfield, Mass. He was a schoolmate of John G. Whittier, and one of his most intimate youthful friends. The Wingate family are a long-lived race, and the deceased's ancestors were among the pioneers of this section.

BARNSTABLE—The Churchmen in this place will at once commence the erection of a church. A parish has been organized with the usual complement of officers. The building will be of stone, from plans in the hands of architect Emerson, of Boston. Barnstable is a beautiful village on the South Shore, in Cape Cod Bay, and a very favorite summer resort.

CAMBRIDGE—There is a probability that the Rev. Prof. William Lawrence will succeed the Rev. Dr. Gray as dean of the Cambridge Divinity School. He had been vice-dean during the enforced absence, on account of illness, of the late dean. He is said to possess excellent administrative ability. He is one of the special preachers before the University of Harvard. His father was one of the founders of the Theological School. The Rev. A. V. G. Allen, Professor of Ecclesiastical History, in the same school, has been appointed special lecturer at Harvard University the coming year.

LOWELL—The House of Prayer has received a dossier representing five

angels. The figures are painted and embroidered on white brilliantine. The effect is to close the east window, making the altar with its "legal ornaments" more easily seen. The Sunday school united with All Saints, Chelmsford, in a picnic at Baptist Pond. In both churches the seats are free. Money comes in through the divinely ordered channel, the offertory, not through dances or fairs.

OHIO.

Following is a summary of work done among deaf-mutes in the middle western dioceses from July 1st, 1888, to July 1st, 1889, by the Rev. A. W. Mann: General missionary services, 188; Baptisms, 48; Confirmations, 23; parishes served, 51; miles travelled, nearly 40,000.

TOLEDO—The first number of *The Parish Guide*, which is now published for all the Church congregations here, instead of for Trinity parish alone, came out in August. The paper is to be distributed in the churches on the first Sunday of each month, and afford each minister an opportunity to say something special to his own people, and the reader, to see what is going on in each congregation.

In Trinity, a very remarkable work is that of the King's Daughters, who now number 24 tens, as follows: No. 1, "The Flower Ten," for carrying flowers to the sick. No. 2, "Visiting the sick and needy;" this ten has raised \$50 for Trinity room in the Old Ladies' Home, and has sent a valuable box of clothing to the sufferers in North Dakota, besides distributing aid to the home poor. No. 3, Fresh Air Ten; this ten has sent \$25 to the Johnstown sufferers and have secured a number of outings for the poor. No. 4, For visiting and welcoming strangers; 317 visits made. No. 5, For securing regular attendance on week-day services. No. 6, Sunshine circle; \$198 raised for St. Mark's mission, started by this circle. No. 7, The Peacemakers. No. 8, The Watchful Ten. No. 9, Musical Ten, for singing at funerals. No. 10, For promoting regularity at Communion. No. 11, For intercessory prayer for husbands and sons not yet in the fold; three of those prayed for have been confirmed. No. 12, For mission work at home, \$70 raised for the needy. No. 13, Christmas-all the-year-round Ten, for providing good dinners and presents for worthy poor. No. 14, The Whatsoevers, have clothed several needy persons. No. 15, Never Refuse circle, i. e., to speak kindly. No. 16, The Delightful Ten; little girls devoted to charitable work, under a lady director. No. 17, Circle for the spread of Missionary Information; they meet monthly to read *The Spirit of Missions*, and engage speeches from missionaries when they can. No. 18, For teaching reverence. No. 19, The Reading Ten for regular reading by turns to the inmates of the Hospital and the Old Ladies' Home, and other persons unable to go to church. No. 20, The Kindly Circle, at the Old Ladies' Home, to promote kind speech among the inmates. No. 21, A Singing Ten, for providing music at the Old Ladies' Home. No. 22, The Intercessory Circle; women clerks who pray for each other. No. 23, The Merciful Ones, to encourage kindness to dumb creatures. No. 24, "Opportunity Ten" for all sorts of good works. No. 25, To promote regular and systematic giving. Who shall say after this that the Church does not know how to employ the laity? The Rev. Dr. Atwill preached a series of

sermons on the Kings' Daughters, and found a cordial response when by the personal efforts of Mrs. Mary H. Wilmington, the above circles were formed.

The Rev. Dr. Atwill camped out as usual, with the Knights of Temperance at Put-in-Bay, and the Rev. H. E. Jephson, his assistant, had a camp at Devil's Lake, Mich., first for his Sons of St. Paul, and again for a band of other boys. But all are at home and at work again. The Rev. Mr. Jephson has moved into a comely cottage near the new St. Paul's church now being erected in East Toledo.

MILWAUKEE.

Summary of statistics for the year ending June 1, 1889: Clergy, including the bishop, 59; parishes, 37; missions—organized, 40, unorganized, 32, total 72; number of families reported, 4,095; whole number of souls reported, 12,106; Baptisms reported—infants, 469, adults, 126, total, 595; Confirmations (from the Bishop's address) 568; communicants reported, 6,046; marriages reported, 259; burials reported, 352; Sunday schools—teachers reported, 343, scholars reported, 3,558; parish schools—teachers, 7, scholars, 149; contributions and offerings, total for all purposes, \$61,497.55; value of church property, total, \$856,930; amount of indebtedness reported, \$19,118.10.

WESTERN MICHIGAN.

The deaf-mutes of Grand Rapids and neighborhood had their re-union on Saturday, August 10th. Nearly 50 were present. All remained over the following Sunday, when the Rev. A. W. Mann held three services at St. Mark's church. There was also a celebration of the Holy Communion. From there Mr. Mann went to Detroit to a similar gathering, and held a service.

SOUTHERN OHIO.

The Rev. Mr. Mann attended conventions of deaf-mutes at Cincinnati and Columbus in the latter part of August, and held services.

THE GENERAL CONVENTION.

TO THE EDITOR OF THE LIVING CHURCH:—Reduced rates of fare have been obtained for those who may attend the General Convention and meetings connected therewith, from the following Railway Associations. Special attention is called to the "instructions for persons wishing tickets at reduced rates." A reduction is hoped for from New England roads, of which notice will be given.

Yours truly,
CHAS. L. HUTCHINS,
Secretary.

Trunk Line Association, composed of the following companies: Baltimore & Ohio, (Parkersburg, Bellaire and Wheeling, and east thereof); Baltimore & Potomac; Bennington & Rutland; Boston & Albany, (on business between points in New England and points west of, but not including Albany); Buffalo, Rochester & Pittsburgh; Camden & Atlantic; Central Vermont; Delaware & Hudson Canal Co.; Delaware, Lackawanna & Western; Elmira, Courtland & Northern; Fitchburg; Lehigh Valley; New York Central & Hudson River; New York, Lake Erie & Western; New York, Ontario & Western; Northern Central; Pennsylvania, (except locally between Philadelphia and New York); Philadelphia & Erie; Philadelphia & Reading, (except locally between Philadelphia & New York); Philadelphia, Wilmington & Baltimore; Rome, Watertown & Ogdensburg, (except on Phoenix Line—stations between Syracuse and Oswego); Shenandoah Valley; Western New York & Pennsylvania; West Jersey; West Shore.

Southern Passenger Association, composed of the following companies: Atlantic Coast Line; Atlanta & West Point Railroad; Brunswick & Western Railroad; Charleston & Savannah Railway; Central Railroad of Georgia; East Tenn., Virginia & Georgia Ry.; Georgia Railroad; Georgia Pacific Railway; Jacksonville, Tampa & Key West Ry.; Memphis & Charleston Railroad; Nashville, Chattanooga & St. Louis Ry.; Norfolk & Western Railroad; Pennsylvania Railroad, (lines South of Washington); Port Royal & Augusta Railway; Raleigh & Gaston Railroad; Richmond & Alleghany Railroad; Richmond & Danville Railroad; Richmond, Fredericks & Potomac R. R.; Rome Railroad; Savannah, Florida & Western Ry.; Seaboard & Roanoke Railroad; Shenandoah Valley Railroad, (lines south of Potomac River); South Carolina Railway; Western & Atlantic Railroad; Western Railway of Alabama.

Central Traffic Association; the territory of this association is bounded on the east by Pittsburgh, Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on, the Grand Trunk Railway from Toronto to Port Huron, thence via Lakes Huron and Michigan to the north line of Cook County, Illinois; on the west by the west line of Cook County and the Illinois and Mississippi Rivers to Cairo, including Burlington, Keokuk, Quincy, Hannibal, and St. Louis; and on the south by the Ohio River, but including points on either side of that river.

Western States Passenger Association, composed of the following companies: Burlington, Cedar Rapids & Nor. Ry.; Chicago & Alton Railroad; Chicago & Northwestern Railway; Chicago, Burlington & Northern R.R.; Chicago, Burlington & Quincy Railroad; Chicago, Milwaukee & St. Paul Ry.; Chicago, Rock Island & Pacific Ry.; Chicago, St. Paul, Minn. & Omaha Ry.; Chicago, St. Paul & Kansas City Ry.; Chicago, Santa Fe & California Ry.; Green Bay, Winona & St. Paul Railroad; Hannibal & St. Joseph Railroad; Kansas City, St. Jo. & Co. Bluffs R.R.; Illinois Central Railroad; Iowa Central Railway; Milwaukee & Northern Railroad; Milwaukee, Lake Shore & Western Ry.; Minneapolis & St. Louis Ry.; Missouri Pacific Ry.; Rock Island & Peoria Railway; Sioux City & Pacific Railroad; St. Louis, Keokuk & Northwestern Railroad; Wabash Railroad; Wisconsin Central Lines.

Trans-Continental Association, which has "agreed that a rate of \$80 from Pacific Coast to Missouri River and return be made for the delegates attending the Convention at New York. Full particulars can be obtained by addressing Messrs. T. H. Goodman, G. P. & T. A., Southern Pacific Co., San Francisco, Cal.; S. B. Hynes, G. P. & T. A., California Southern R. R., Los Angeles, Cal.; C. S. Fee, G. P. & T. A., Northern Pacific R. R., St. Paul, Minn.; and A. L. Maxwell, G. P. & T. A., Oregon Navigation Co., Portland, Oregon."

Instructions to persons wishing tickets at reduced rates: First, each person must purchase a first-class ticket through to New York, for which he will pay the full tariff fare; and will, at the same time, obtain of the ticket agent a certificate, to be filled in by the agent, stating that he has purchased such a ticket.

Second, If through tickets cannot be procured at the starting-point, the person will purchase to the most convenient point where such through tickets can be obtained, and then re-purchase through to New York, requesting a certificate, properly filled out by the agent at the point where the re-purchase is made.

Third, The certificate obtained from the ticket agent at the time of the purchase of the ticket (which must be not more than three days before the meeting) must be presented to the Secretary of the Convention, that the other side may be filled in.

Fourth, On the presentation of the certificate, duly filled in on both sides, within three days after the meeting, the ticket agent at New York will sell a ticket for the return journey at one-third the full tariff fare. Return tickets will be issued over the route used in going to the Convention, and will be available for continuous passage only.

Fifth, Certificates are not transferable.

Sixth, No refund of fare will be made

on account of failure of any person to obtain a certificate.

Seventh, The reduction of fare is available not only for members of the Convention, but for all who may attend it, or any meetings held in connection therewith.

N. B.—(1) It is very important that the foregoing instructions be carefully observed. (2) These instructions do not apply to tickets between the Pacific Coast to Missouri River.

THE HOUSE OF DEPUTIES.

GENERAL CONVENTION OF 1889.

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- WEST VIRGINIA. L. R. Mason. E. T. Lee. Dallas Tucker. R. J. McCandlish. T. H. Lucy, D. D. B. C. Washington. R. D. Roller. W. T. Laidley. THE HOUSE OF BISHOPS. Presiding—The Bishop of Connecticut. Alabama—Richard H. Wilmer. Albany—William C. Doane. Arkansas—Henry N. Pierce. California—Wm. Ingraham Kip. Central New York—F. D. Huntington. Central Pennsylvania—M. A. De. W. Howe. Assistant, N. S. Rulison. Chicago—William E. McLaren. Colorado—John F. Spalding. Connecticut—John Williams. Delaware—Leighton Coleman. East Carolina—Alfred A. Watson. Easton—William F. Adams. Florida—Edwin G. Weed. Fond du Lac—Charles C. Grafton. Georgia—John W. Beckwith. Indiana—David B. Knickerbacker. Iowa—William Stevens Perry. Kansas—Thomas H. Vail. Assistant, Elisha S. Thomas. Kentucky—Thomas J. Dudley. Long Island—Abram N. Littlejohn. Louisiana—John N. Galleher. Maine—Henry A. Neeley. Maryland—William Paret. Massachusetts—Benjamin H. Paddock. Michigan—Thomas F. Davies. (Elect.) Milwaukee—Cyrus F. Knight. Minnesota—Henry B. Whipple. Assistant, Mahlon N. Gilbert. Mississippi—Hugh M. Thompson. Missouri—Daniel S. Tuttle. Nebraska—George Worthington. Newark—Thomas A. Starkey. New Hampshire—William W. Niles. New Jersey—John Scarborough. New York—Henry C. Potter. North Carolina—Theodore B. Lyman. Ohio—G. T. Bedell. (Resigned) Assistant, William A. Leonard. (Elect.) Pennsylvania—Ozi W. Whitaker. Pittsburgh—Cortlandt Whitehead. Quincy—Alex. Burgess. Rhode Island—Thomas M. Clark. South Carolina—William B. Howe. Southern Ohio—Thomas A. Jaggard. Assistant, Boyd Vincent. Springfield—George F. Seymour. Tennessee—Charles T. Quintard. Texas—Alex. Gregg. Vermont—William H. A. Bissell. Virginia—Francis M. Whittle. Assistant, Alfred M. Randolph. Western Michigan—George D. Gillespie. Western New York—Arthur C. Coxe. West Virginia—George W. Peterkin. Oregon—Benjamin W. Morris. North Dakota—William D. Walker. Nevada and Utah—Abiel Leonard. South Dakota—William H. Hare. Northern Texas—Alexander C. Garrett. Western Texas—James S. Johnston. Northern California—John H. D. Wingfield. New Mexico and Arizona—John M. Kendrick. Montana—Leigh R. Brewer. Washington Ter—John A. Paddock. Wyoming and Idaho—Ethelbert Talbot. West Africa—Samuel D. Ferguson. China—William J. Boone. Japan—C. M. Williams. CHURCH WORK AMONG THE GERMANS. BY THE REV. C. S. GRUEBER. [CONTINUED.] And now what as to the remainder of Mr. Oppen's letter. He begins by saying that he received a note from one of the signers demanding of him in the strongest way possible to keep silent, and that he would have done so except for Mr. Duerr. Such a statement cannot but produce the thought that there must be something in or about the German work which needs to be kept back and shuns light. I have here to state that I neither know anything of such a letter to Mr. Oppen nor of any reason why he might have been asked to be silent; on the contrary if he has to say anything worth saying which may further the cause of his particular work or of the German work in general, by all means let him say it. But if, indeed, the best thing he knows to do is to defend a worthless cause and to raise suspicions, it would have been wiser for him to have done as he said he would. Further on he "cheerfully" admits that the Deutsches Ritual is a step in the right direction (July 20), and yet he calls the very same book farcical in its

composition (May 4). When in his last letter he wants this term to be applied to a new book which as yet has no existence, but of which he says he has seen some advance sheets, sent him by the courtesy of the Rev. Mr. Rockstroh, it appears as a strangely courteous reply publicly to call farcical what has been sent to him for his private criticism and to prejudice others against a work before it has yet seen light.

He goes on to say that our German missionaries most emphatically deny the need of a Hymnal and Church Catechism, while the declaration referred to does not contain any such passage or even an allusion to such statement. Indeed, such an allusion was unnecessary as Mr. Duerr himself acknowledged that he had used both a German Church Catechism and a German Hymnal of high standard. When Mr. Oppen speaks of the manuscript of a catechism having been shown him in years gone by, the writer who knows absolutely nothing of such work, can only call such allusion an indiscretion and remind Mr. Oppen again that the time for ringing alarm bells would have come after the appearance of such dangerous publication, but not so long as they still sleep in some pigeon-hole in manuscript form.

Our declaration of May 25th does not contain any reference to this book, nor any criticism of Mr. Duerr's work, it simply deals with his statement, "the Church never furnished her German ministers with the necessary apparatus," (May 4), which statement he contradicts himself by acknowledging that his bishops authorized for his use whatever he suggested as good and practicable. (Compare his statement of April 20th).

We for our part have only asserted that we use collections of hymns licensed by our legal authorities, and if Mr. Oppen implies that these hymns are not of "the so-called P. E. shade," I am at a loss to understand his meaning, for I never heard of any "P. E. shade" hymns; they certainly are not contained in our English Church Hymnal, "and still more certainly cannot be found in the works of the pious and learned divines of the Fatherland."

If he find it an irregularity that we have hymns printed on cards and leaflets, he may accuse of such irregularity almost every congregation in the land.

Again, it is a misrepresentation when he speaks of "the four 'active and inactive' members constituting the so-called Church German Society." It is not for me to vindicate this body, not being one of its officers, nor my work being in any dependence of or direct connection with the same, but for truth's sake I have to state that the Church German Society (incorporated 1879) is the only recognized general agency of the Church for doing Church work among the Germans, is under the patronage of the bishops of the Church, and has its regular staff of officers, the president being the Rev. Dr. Brown of St. Thomas', New York.

Such then is his answer to our statement—full of insinuation, misrepresentations, and per versions, and these he winds up with a call to united work, sitting in humility at the feet of the pious and learned divines of the schools of Luther, Calvin, and Zwingli, who have before us translated the Latin liturgy, so that we may find a directory for public worship of the P. E. shade! If this is not a farce, what is?

To sum up then and conclude. We have claimed (1) the existence of the

necessary apparatus for doing Church work among the Germans; (2) the legal Church authorization for; and (3), our loyal use of the same.

We have not criticised Mr. Duerr nor his work, but we have maintained (1), that Mr. Duerr might have shared in these advantages if he had desired so to do; and (2) that if he has neglected them, he can blame for such neglect no one else but himself.

All these statements are not answered by Mr. Oppen, and therefore remain on record.

LETTERS TO THE EDITOR.

A DISCLAIMER.

To the Editor of *The Living Church*:

Will THE LIVING CHURCH kindly permit me to say that an article signed J. H. K., in the last *Church Eclectic*, was not written by

J. H. KNOWLES.

September 2, 1889.

SPECTACULAR MASSES.

To the Editor of *The Living Church*:

One cannot but feel that the error of the antagonists of "Non-communicant-Attendance," sank to its deepest, when the editor of *The Eclectic* described a High Celebration as "spectacular Mass." because there are, perhaps, no lay Communions made. The use of such a derogatory epithet about the Holy Sacrifice shows clearly the animus of the attack. The "Mass" can never be "spectacular" to any but unbelievers. The faithful, knowing that our Lord is really present in form of sacrament, feel the reality and the necessity, of imposing ceremony as the nearest adequate treatment of the then present King of Kings. It cannot be spectacular for the faithful, because they are all participants in the offering of worship. It can only be spectacular to unbelievers, who are the only on-lookers.

This "casual remark," (as the editor later apologetically called it)—with several others like it, as, that the Sacrifice is not complete, or even valid, unless all present communicate—has fairly let out that the advocates of driving out the faithful, do not believe in the *Real Presence* at all! If the Sacrifice is not to avail for any except at the times when he partakes; and if there is no Presence of our Lord, even for worship or offering, except for those who receive, then the Presence of our Lord is not *real, absolute, and objective*, but is *conditional, subjective, and simply virtual, imaginary*. To search down to the bottom, the opponents of "non-communicant attendance" do not believe the *Real Presence*. They are not yet out of the miasma of Episcopalian Calvinism.

R. R. UPJOHN.

August 18, 1889.

To the Editor of *The Living Church*:

Inasmuch as the expression "Spectacular Masses" is now becoming quite common (since recently made use of in the editorial notes of a Church journal) perhaps you may find space for inquiry and criticism upon the same.

Apart from any derogatory sense of the word "spectacular," might not one properly ask whether the Celebration of the Holy Eucharist must not to a large extent be necessarily "spectacular"? Does not St. Paul (speaking of this divinely-ordered act of outward as well as inward worship) say, that in it "ye do show forth the Lord's death till He come." Is not this showing forth to be "outward and visible," before mankind as well as before God

been bed-ridden for forty years and regularly administered to by her pastor and the unseen world? If it be "outward and visible" and surrounded with what is best in the way of costly and reverential symbolic ritual ornaments and bodily devotion in honor of the Almighty, must it not *per force* be "spectacular" although far more besides?

Surely the ritual of the altar in Christian temples, as well as of those of the older dispensation, is properly intended and calculated to "show forth" and to witness to the truths of divine revelation. As a language, does it speak to earth as well as to heaven, and is to be seen of angels and of men.

The spectacle of a reverent and well ordered celebration of the Divine Mysteries of the altar is the Church's great "object lesson." The sincere, outward, bodily devotion of a reverent congregation (many of whom have received at a recent Celebration) is calculated to inspire even the careless and unbelieving with solemn thoughts, and to bring new converts to know the truths of the Gospel. Although the priest alone may receive at any one given service, yet the Holy Sacrifice is offered, the faithful communicants and other baptized Christians worship Christ in His Sacramental Presence, thank Him for past Communions, and ask His grace to receive Him worthily in the future "until faith is lost in sight."

R. C. N. BRUNE.

UNIVERSITY OF THE SOUTH.

To the Editor of *The Living Church*:

Your correspondent from Cleveland, Tenn., in your issue of the 17th ult., does me honor overmuch when he speaks of me as the "founder" of the University of the South. I am in no just sense such. In truth there are or were several founders of that noble institution; Bishop Otey first, or as the first suggester of an institution of learning to be built up and sustained by the Church in the States of Tennessee, Mississippi, and Louisiana. To this idea Bishop Polk, after he became the Diocesan of Louisiana, gave his assent. It was talked of and perhaps proposed in the Church councils, but nothing more came of it. But it was the germ out of which grew the University of the South.

Early in the fifties I became one of Bishop Otey's clergy. My field of labor was in the three or four counties in the southeastern part of Tennessee. I started missions at Riverside, London, Athens, Cleveland, and at the copper mines at Ducktown. Churches were built at the two former places, and services were held with more or less regularity at the three last-named stations. But in the course of time I found that I must have the aid that would come with an associate mission or from a Church school, or much of my work would come to nought. Watching the construction of many railroads that were heading toward lower East Tennessee, I conceived the idea of a Church school that might be sustained and patronized by Churchmen in the ten Southern States. I laid that plan before the Bishop of Tennessee, in May, 1856, and he sent me with it to the Bishop of Louisiana, by whom it was adopted—with some modifications—and his letter to nine of the Southern bishops was put forth on the first of July following; Texas having then no bishop.

True, I attended the first meeting at Montgomery, Ala., with some lay friends, to offer a site at Cleveland, and

some mining properties that were then thought to be of large value; and we urged them with all due earnestness, but by this time Sewanee, on the Cumberland Mountain—with many thousands of acres—was looming up, and was finally accepted. Bishop Polk is to be credited with the finding and the acquisition of Sewanee, and with the most efficient agency in working up the grand design. This in *ante-bellum* days. Since the war, all persons acquainted with historic facts must accord to Bishop Quintard the honor of refounding the University of the South. Without his active, persistent, most efficient agency it would not have arisen from the ruins in which the war left it. To these right reverend fathers that I have named, the credit and the honor of being the founders of the University of the South must be awarded. Let their names, in this connection, be held in grateful and fragrant remembrance down to the latest generation.

J. L. GAY,

Rector of St. Mary's,

Fayette, Mo.

DEATH OF DR. JOHNSON.

To the Editor of *The Living Church*:

In an interesting article in THE LIVING CHURCH recently, while considering whether Samuel Johnson died without the consolations that religion should bring to a man of his devotional habits, the writer says, that Johnson's biographer makes no allusion to the subject, and we are thus led to suppose that there is no real evidence to give us an encouraging hope in the matter.

It seems to me there has been a great oversight here.

In Croker's edition, p. 447, Boswell says: "The Rev. Mr. Strahan has given me the agreeable assurance, that after being in much agitation, Johnson became quite composed, and continued so till his death."

On p. 446, Boswell gives from his brother Thomas the following:

"The Dr., from the time that he was certain his death was near, appeared to be perfectly resigned," etc.

On the same page, in referring to a passage from Sir J. Hawkins' Diary, the editor makes the following note:

"Hawkins seems to confound two different periods. At the first appearance of danger, Dr. Johnson exhibited great and perhaps gloomy anxiety, which however under the gradual effect of religious contemplations and devotional exercises gave way to more comfortable hopes suggested by a lively faith in the propitiatory merits of his Redeemer. In this tranquilizing disposition, the last days of his life seem to have been passed, and in this Christian confidence it is believed that he died."

W. H.

LETTER FROM A ROMAN CATHOLIC.

To the Editor of *The Living Church*:

I notice with surprise in an editorial paragraph in your issue of 10th ult., this statement, viz: "As for us, we are informed, neither Protestants nor Romanists offer the Sacrament to the sick except *in extremis*." You could not have made a greater mistake than to suppose that Catholics do not give the Sacrament to the sick except *in extremis*. It is a singular custom in the Catholic Church, more so, in fact, than in any other, to visit those who are detained at home by long illness and administer the sacraments of confession and Holy Eucharist. I have myself been visited more than once and had others visited for the same purpose in my family. There is a remarkable instance in this city of a devout Catholic lady who has

during that whole time. The last number of *The Catholic Record* contains a very interesting account of a devout Catholic negress, recently buried from St. John's church, Indianapolis, though she had lived nine miles away from the church. The account states that "during her long sickness she was visited by Mgr. Bessonies, who, in spite of his advanced years, went several times the long journey, in the heat of the summer, to administer the consolations of the religion which recognizes neither color nor condition in its children, but only that they have souls to save."

We live in hope that the popular misapprehension in reference to the doctrine and practice of the Catholic Church may in time be corrected. But I confess the outlook is rather discouraging when I see such paragraphs as the above in a leading influential Protestant paper.

H. L. R.

Boston, Aug. 18, 1889.

DIOCESE OF FOND DU LAC.

To the Editor of *The Living Church*:

May I ask through your columns for the prayers of the faithful that some self-sacrificing, single, and Catholic-minded priests would offer themselves for work in this diocese.

There are 53 parishes and missions and 15 unorganized missions where services have been held. The number of resident and unsuperannuated clergy is 18. Many churches I found closed and some had been so for several years. The people, being unprovided for, have wandered off to other religious bodies, and the children been gathered into their Sunday schools.

During the past summer, I have, with the aid of the general missionary and of a few theological students residing with me and going out weekly to different missions, opened twelve churches and established regular services.

This temporary aid must soon come to an end. The success of this limited experiment demonstrates what could be done in a far larger and more permanent way by Catholic clergy imbued with the self-denying and loyal spirit of such men as Mackonochie and Chas. Lowder. There are several centres where associated missions could be successfully established. There is one growing and important town now having 14,000 inhabitants where a good church has been built, from which four other towns could be worked. Three of these have churches, and the fourth has bought its church lot. They have raised altogether \$1,800 or more yearly, which would be sufficient to support three men living in community. This is the only practical way of working this and other districts of so large a diocese; for the Church people are few, and the separate parishes not wealthy, and it is trying to the spiritual life of the clergy to live isolated from their brethren. My predecessor felt keenly the peculiar obstacles which confronted him and after vainly begging for a small endowment of \$12,000, sank down, not overcome, as he said when dying, by the work, but by the worry and anxiety of his position. What I would ask of those Churchmen who realize that success in Church work in the West is the salvation of the spiritual life and faith of the East, is, to pray that some desirable men would give themselves to the work in this diocese, and some cultured and spiritual women to the missionary society of the Sisterhood of the Holy Nativity who have already begun to labor here.

CHARLES C. GRAFTON,

Bishop of Fond du Lac.

The Living Church.

Chicago, Saturday, Sept. 7, 1889.

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

THERE are many matters which will claim the serious consideration of our coming General Convention. They are all important in their degree, but, even at this date, it should be borne in mind that they are relatively important. It is to be feared that some questions which are of chief importance will not be so esteemed, and may not receive the attention which they ought to have. It is important that the matter of the Hymnal should have due consideration and definite settlement. It is to be feared though that much valuable time may be consumed over this subject. There are many men interested in the matter. Some of them know a great deal about hymnology, and some of them are very eloquent, more yet are very fluent.

It is well to have some men in the General Convention who are well-learned in hymnology and liturgics, but they need not all be sent to the Convention. The learned and leisurely class is not superabundant, but they are inclined to hobbies and some of them resemble St. Paul in the matter of his, "long preaching" more than in his missionary zeal. A warning word to the more fluent sort of our doctors and teachers may not be amiss. We trust they are not charging themselves with any undue amount of learning and eloquence, and that the missionary work of the Church, and other matters that have to do with the needs of our own land and day, may have the consideration which they so much demand.

WE are glad to note that the extraordinary activity of the Rationalistic school, in public discussions, pamphleteering, and novel-writing, is resulting in a more decided expression of the old Faith where it might be least expected. *The Universalist* recently had a vigorous article on the subject, declaring that the discussion goes deeper than miracles, that it involves the very authority and sanction of the Christian religion. "All the great questions which divide supernaturalism from naturalism are up for examination," says this writer. "We re-affirm our conviction that the Church will stand on the old historic basis, and that Rationalism will be remanded to the rear. It will not be allowed to usurp the

privileges of the Church for the dissemination of its opinions. The Church shall not be compromised by any alliance with it."

THE POSITION OF THE INVOCATION IN THE COMMUNION OFFICE.

We are sorry to see that the revision fever has broken out in the Episcopal Church of Scotland. The serious feature is that it is concerned immediately with the Communion Office. We in America have a peculiar interest in any movement which affects the Scottish Office, since it is the source from which we have derived our own. According to a correspondent of *The (English) Church Review* one point of dispute is the Prayer of Invocation. Our readers are aware that the Communion Office of the Church of England ends the Prayer of Consecration with the words: "Do this in remembrance of Me," omitting all that follows in our Book. It is the only great liturgy in the world which has no Oblation in this place, but the Invocation is wanting also in the Roman Office. The Scotch Book in common with the American contains all three elements, the Institution, the Oblation, and the Invocation, and in this order. It seems that some members of the Scottish Church are inclined to find fault with the Invocation because although the consecration has already taken place, it still prays God "to bless and sanctify" the "gifts and creatures of bread and wine." This they suppose to be inconsistent with the belief that the consecration is effected by the words of our Lord in the Institution—the only view possible to hold if we would defend the validity of the sacraments of the Anglican Church of all periods and the whole Western Church from time immemorial.

The difficulty has sometimes been felt among ourselves. It is one which not only attaches to the Scotch and American but to all the ancient Greek liturgies. What then is the true explanation? We can hardly adopt the common view of the later Greek theologians, that the consecration is not effected without the express Invocation of the Holy Ghost, since while we have exchanged the Anglican for the ancient form, we must be held to have retained the Anglican doctrine upon so important a point as this, in accordance with the explicit declaration of the Prayer Book, that "this Church is far from intending to depart from the Church of England in any essential point of doctrine." It would be a strange contradiction of this statement to maintain a view which would nullify the Eucharists of the mother Church from the very first! We have there the ancient

form and order, with the Anglican interpretation, which we believe also to have been the most ancient interpretation (seen especially in Justin Martyr and in Irenæus, both writers of the second century), namely, that while the consecration is effected, as a matter of course, by the Holy Spirit, it is through the words of our Blessed Lord in the Institution.

On true liturgical principles there is no real difficulty. Starting from the primary statement that in the words of the Institution, "This is my Body," etc., the whole rite is actually wrapt up, these being the words essential to the being of the Sacrament, it remains that for its well-being, for reverence, and for intelligent participation, every principal idea connected with the action should be expressed in such a way as to bring everything before the mind in one harmonious whole. For this purpose it is not the sequence of time which is of most importance. Although we may say at a particular moment: "Now the consecration has been effected and this is the actual culmination of the rite," we cannot go on to insist that nothing shall occur in the verbal forms which follow which may be in seeming inconsistency with this. On the contrary, such instances are found in all liturgies. It is simply because everything cannot be said at once, and if the great central ideas which are enfolded in the consecration are to be developed at all, it must be in accordance with some principle, which will therefore govern the order employed. Two such principles control the structure of the most perfect of the ancient liturgies, and we are thankful to say, of our own. They are, first the relation to the redemption of mankind of the Three Persons of the Blessed Trinity. This is the first law which determines the order. In the preliminary Oblation when the unconsecrated gifts are placed upon the altar, and in all that follows down to the grand triumphal hymn, "Holy, holy, holy," it is the relation of God the Father to men and their salvation which is proclaimed. In the Institution and Oblation it is God the Son, offering Himself as a Lamb without spot for the sins of the whole world, and 'doing the will of God.' In the Invocation, the thought is developed that it is through the Eternal Spirit that this all-sufficient offering is made. Thus although the consecration has already actually been effected, yet for the time we go back and add to the absolutely necessary words our acknowledgment of the agency in that action of the Holy Ghost, the Lord and the Life-giver. And thus for the moment we may speak as if that agency were just now being exerted. "The element of time" as has been well said, "is eliminated."

The second principle is that which applies necessarily to the sacrificial structure of the liturgy. In the old dispensation every sacrifice involved three distinct actions, the preparation of the victim; the offering to the Almighty; and the application of fire. In the first sacrifices offered at the two great epochs of the consecration of the tabernacle and the dedication of the Temple, the fire came from heaven. Now fire, as every careful reader of Holy Scripture knows, is the symbol of the Holy Spirit. This then, the sequence of the sacrifices of the Old Dispensation, rules the order of the great central act of worship in the Christian Church. We have, first the preparation of the sacrificial gifts at the offertory; this is called the lesser Oblation. Second, the offering, after the words of Institution, of the "holy gifts," "holy" because the words of our Lord have been pronounced, which is called the greater Oblation; thirdly, we commemorate the fact that all this is made effectual by the agency of the Holy Ghost, Who, coming forth, as fire from the Divine Presence, transforms the "gifts and creatures of bread and wine" into "holy gifts," when the words: "This is my Body," "This is my Blood," are pronounced.

The fact is that if any one refuses to recognize these principles or others of a similar character, as determining the order of the liturgy, and insists upon the proper sequence of time as the main consideration, he will meet with embarrassment at every point. The Roman liturgy on this principle needs explanation not less than others. In it, also, prayers occur after the Consecration and the Oblation, which would at least admit of a lower view of the "holy gifts" than anything which occurs in our own Office, while in connection with the presentation of the unconsecrated gifts, prayers occur which would seem far more fitting after the great Oblation. There is no such thing as an "ideal" liturgy. So great and important are the ideas which struggle for expression in the great commemoration, that it seems impossible to adopt any order which shall not conflict with some other which might seem desirable. But surely no sequence can be nobler than that which celebrates in due order the relations of the Three Persons of the Ever-Blessed Trinity to each other and to the salvation of the human race—none more natural, in a rite the root idea of which is the great sacrifice of the true Lamb of God, than that which follows the universal sacrificial order. Amongst other things such considerations as these may well make reverent men either in Scotland or America reluctant to lay violent hands upon

that which even one unskilful touch may mar incurably.

PROPORTIONATE REPRESENTATION.

It seems very fair to suggest that in the General Convention of the Church communicants shall be equally represented, and it is, in view of this fact, very plausible to urge that no factious or selfish opposition should be offered to the accomplishment of the plan, which will effect this very desirable object.

This is conceded at once, but this concession is not to be limited to those who are on one side of the question, it must apply equally to both.

The proposition comes from those who will be the gainers by the change, and they must not, while they talk grandly and suavely of equity and justice, be impatient with those on the other side, if they crave permission to examine and consider the plan which calls for their surrender of their position in the governing body of the Church, which is their inheritance from their fathers, from Bishops Seabury and White, and Provoost and Madison.

We might be excused if we imputed self-interest and personal motives to the advocates of this radical and revolutionary change, because it will give them the sceptre of sovereignty, and enable them to hold it with no uncertain or feeble grasp. It will place us absolutely for the time, and for how long a time we cannot tell, in the hands, and at the mercy of our friends, who ask us to rise above selfish considerations, and unite with them in altering fundamentally the constituency and representation of the Church in her General Convention.

We do not, however, think evil of our brethren, nor suggest that they have any ulterior purpose in their plausible and seemingly fair proposal.

All that we ask is to be allowed respectfully to study the proposition in at least some of its bearings before we help to make the change, and submit that we should not be accused of narrowness or any other unworthy motive if we hesitate to close with our brethren's plan until we are fully persuaded in our own minds that it will be for the best interests of the whole Church to adopt it.

The proposition is, as we understand it, to base the representation in the House of Clerical and Lay Deputies in our General Convention upon the communicants, as a constituency, and to give the dioceses a representation in the two orders graded according to the number of communicants which they report; in a word, the House of Clerical and Lay Deputies is to be constituted after the model of our House of

Representatives in the Congress of the United States.

The analogy seems very captivating, and predisposes the ordinary American Churchman in its favor as the proposition falls upon his ear. But we may say for the average American that he is clear-headed and sharp witted, and is not carried away by mere sound and a show of reason. Considering that we shall not be charged with presumption and self-conceit if we lay claim to a fair share of these excellent qualities which characterize our fellow countrymen, we proceed to challenge the proposition which seems so fair and specious, and desire to call the serious attention of all to certain facts which embarrass it, and will cause it to produce in operation an effect directly the opposite of what in theory it sets out to accomplish.

First, we would remark that in the arrangement for the election of members of Congress, the apportionment is made of units, about which there is and can be no dispute, namely, human beings, whether men, women, or children, but when we come to calculate for deputies to the General Convention the unit is a communicant. What is a communicant? One diocese may say one thing, and another another, and a third give a different definition. There is no agreement, nor is there likely to be, as to the meaning of this term.

In the second place our General Government takes a decennial census of our population, and the apportionment for members of Congress is based upon this count. The statistics of our Church are supplied by the several dioceses, if supplied at all, as they severally see fit to compile them. There is no enumeration made on one uniform principle throughout the whole Church, and consequently it is still a thing to be desired after a hundred years experience—an accurate statement of the factors of the Church's strength [in Baptisms, communicants, and numbers of clergy and laity.

The practical difficulty resulting from this state of things would seem to be, if not insuperable, at all events very perplexing, and we greatly fear that before a satisfactory solution was reached, there would be much angry disputing and frequent and bitter charges of unfairness in making up diocesan returns. But supposing these obstacles to the successful working of the plan were removed, there would still remain the objection that it would, paradoxical as it may seem, reverse in its operation the very purpose which it was devised to accomplish.

That purpose is, as its advocates allege, fairly and equally to repre-

sent the communicants of the Church on the floor of the General Convention, and this result is to be secured by apportioning a representative, clerical and lay, to a certain number of communicants more or less.

Now we ask: Where are the largest number of communicants to be found? The answer is: In great cities. Well, pushing the inquiry still further: In great cities where do we find a large proportion of the communicants, which swell the volume of the constituency of certain dioceses, and would give them a heavy preponderance in the House of Deputies? The answer is immediate: In churches and chapels for the poor, most generously established and supported by wealthy congregations. In these we rejoice to say communicants are numbered by the hundreds and the aggregate lifts the total in certain dioceses to such a measure that it will enable them to outvote all the other dioceses put together. Well! it will be said: Is there any unfairness in this? Communicants are all counted, and a representative is given to so many hundreds or thousands, it matters not where those hundreds or thousands are found, east, west, north, or south, is not this fair? We will answer by asking another question in another sphere of economics, but the very one which our friends press as a parallel to supply us with a model after which to frame our ecclesiastical legislation.

Before the war, when slavery existed in our borders, a certain percentage of slaves was counted for representation, and the number of members of Congress was thereby increased from the slave States—was that fair? Was the percentage of slaves represented on the floor of Congress in any legitimate sense of the term?

And now since the war, when the negro has been set free, and granted the franchise, and is counted for representation on equal terms with the white man, is he represented, we inquire again, in any legitimate sense of the term? Of course the answer in both cases is in the negative. The slave and the negro voter increase the number of representatives where they dwell, but they, in the former case confessedly, and in the latter practically, have no voice in the choice of their representatives. Consequently, in so far as the negro is concerned, as a slave, and much more so as a free man and a voter, he helps to make the representation on the floor of Congress unequal. The slave population contributed one-fifth of its volume to increase the value and influence of the white vote, and the liberated and enfranchised negro population of the South to-day adds itself to make the white

vote tell for just so much more than its numerical value.

This evil as it exists in the State would be so increased in the Church were the proposed plan adopted, that it would practically place the balance of power in the hands of a minority, and the most dangerous and objectionable of all minorities, a minority made up of the wealthy, and those whom the wealthy allowed to sit with them who represented, or rather came from—since they would not in any proper sense represent it—a comparatively small section of our great country. Are our communicants from the chapels for the poor and missions among the dangerous classes represented in our diocesan conventions? Would they be were the proposed plan adopted? Would the thousands of communicants in the cities and manufacturing regions of the Atlantic States which are gathered into the Church of God from the ranks of the operatives in churches and chapels planted among them, would they be represented in their diocesan conventions? Would they have any share or show in the nomination and the election of deputies to represent those dioceses in the General Convention? Certainly not. The ticket would be made up by the syndicate, and thousands of communicants would have no voice, for their chapels are not admitted into union with those conventions, and even if they were, their delegates would not be the material to make head against the elements which rule in such assemblies. Consequently a very few dioceses, by counting the poor in the apportionment for representation, and by counting out the poor in the nomination and election of representatives, would prevail over the whole Church by a comparatively small minority. The result would be that the proposed plan, which claims, as its ground for adoption, that it will give equal representation to all the communicants of the Church, would accomplish just the opposite—it would place the power in the hands of an oligarchy. Now the power is distributed over the entire Church, and the various geographical sections, the different schools of theological opinion and taste, the diverse interests created by varying conditions of population, are all happily blended together, and work like the metals in a compensation pendulum, which secure the true notation of time. Were the proposed plan adopted and put in operation, the balance of power would be unsettled, it would be concentrated in a comparatively very small section and placed in the hands of a very few men. It would be the creation of an ecclesiastical trust in the Protestant Episcopal Church in the United States,

WORSHIP.

Worship, in the strict sense, is an act of the creature directed toward the Creator purely for the sake of the Creator and to His sole honor and glory. The confession of our sins is not worship; angels, who have no sin, offer worship perpetually before the throne; and to confess our sins is to denote our inferiority to those celestial ministrants; it is as much as to say, we are not worthy to worship, till we are cleansed from this blot in our flesh, this vice in our soul; and therefore in the liturgy of the Church, the confession and the absolution precede the oblation, that we may be fit to unite in the grand act of adoration. Nor yet is it worship to ask God's help when tempted or in trouble. To open the heart of sorrow to His pitying eye; to tell Him of our grief; to intercede for others; to confess our faith; to make acts of hope, patience, resignation; these are works of religion, but worship is a greater thing. To worship Almighty God is to set Him before you; to fix on Him solemnly and earnestly the eyes of the soul, and if need be the eyes of the body, when the use of a symbol will serve; to forget yourself, and let yourself go; to direct the entire being toward Him, and to adore; to adore Him for Himself, and Himself alone, for what He is eternally; not for what He is to us or to His creation; not for what He has done for us; not for any event in time, or any relation to the lower world; nor yet with the idea of making reparation to Him for our evil deeds, or request for aught that we need, but simply with this intention, to praise and glorify Him in His eternal state, for being the great "I am," without beginning and without end; for this and this only, and nothing less, and nothing more; that is the strict, severe, and pure idea of worship; a looking out of self and turning toward God, while self, and time, and the world, and everything else goes out of the thoughts. In that sense worship is to a great extent a lost art, an art not only unpracticed, but unknown.

* * * * *

This is no light to be hidden under a bushel; it must be set where all can see it; to revive the idea is impossible until you put it into a shape which everyone can see and understand. For worship, there must be churches; and in those churches worship must be formally and strikingly done, and done in such guise that everybody present feels the power and takes in the idea; the worshippers must be seen and known as worshippers; and as such distinguishable from attendants on exercises intended first for individual edification, or as persons collected to listen to a popular speaker, even though he was the best man in the world, and a powerful teacher of morality and righteousness.

Then, next, true worship must not only be visible and apt to strike the eye; it must also be such as man may fitly offer to God; the best we have; so that none may say that we have kept the riches and glory and beauty for ourselves, and thrust the refuse over to Him. The Church cannot revive the lost idea without external rites. She succeeds in the effort in proportion as she makes those rites stately, striking, and, to use an old word, "magnificent." The proof of this is in the fact that just as fast as we have led the way in our own borders to the restoration of order, beauty, and impressiveness in the services of the Church, so fast and

so steadily have we been followed by large numbers of interested and sympathetic people in the Christian bodies around us. The objection of Judas Iscariot to gifts to Christ has no echo in religious souls; they remember that he who made it was Judas; they see through the fallacy, as did the evangelist who made that pointed comment, "not that he cared for the poor." The conviction is widespread that nothing given to God is thrown away; and to give directly to God is to make offerings which go to Him and rest there; which promote His worship in the exact sense of the word, and realize the effort to honor and glorify Him for Himself alone. That is the lesson told in the great cathedrals of old times, and in the splendid services which can only be rendered with full effect in buildings of that class; they are shrines of the presence of the Lord, they express the idea of worship, they tell of the power of the Divine Majesty, and still, surviving the storms of ages, they stand before us witnessing to the truth of the spiritual world, rebuking the materialism of the day, chiding men for their want of faith, and reminding us of the city above whose Maker and Builder is God. True, those superb temples were not hospitals, or colleges, or lecture halls, or institutions, designed for utilitarian objects; but let no one ask: Why was not the money thus expended given to the poor? Let him reflect that it is the spirit of Christianity which gives us the hospital, the school house, the asylum, and other helpful charities; that to worship the one true God is the first and highest impulse of that spirit, and that where the worship is not kept up the spirit will die out. Whatever men do unselfishly and generously to the glory of God, deepens the spirit of devotion and adds strength to its manifestations. God's churches, if real churches, built and used as such, are centres of light, help, healing. The greater the force accumulated there, the farther will the power be felt.

Let us take another point on the line of our survey. Worship must be so done, that men may see and recognize it; worship must be so impressively done that men may be deeply moved and affected by the sight—the believer strengthened, and the unbeliever awed, if not convinced. One thing more. Worship, in its essential elements, is and has been, and must ever be in this fallen world, the same; sin, and its inherited consequences give it a cast which it must retain until the disease has been completely purged and done away. Worship, as we sinners render it, is and must be in its general character, propitiatory and sacrificial; it has had that cast from the time of the fall, it will retain it till the work of redemption is complete. The worship now offered in heaven, to judge from the glimpses in the apocalypse, is a sacrificial worship, offered by a great high priest who is passed into those heavens, and at a golden altar where he now stands to make intercession for us. Worship is a sacred science; it has its principles, canons and laws, to which human invention and the ideas of the age must yield. In the Christian Church, worship has ever been liturgical in character, and all existing liturgies may be traced to one fountain head; the inference is just that God must have indicated in general outline the worship which He approves; it has always been sacrificial in its character, and since Christ left us, eucharistic.

Therefore there can be no new liturgy; worship to be done aright must be done as the Lord commanded Moses, as Christ commanded His apostles, in the way approved by general consent and under general conviction in the Church. So much is mixed for us by prescription, to change this order leads to the loss of the idea itself. Cain and Abel worshipped the Lord with sacrifices by His own command; Noah worshipped in that same way on coming forth from the ark into a new cycle of history; and after that manner did faithful Abraham. The worship of God's ancient people, as every one knows, was sacrificial in its form. It so continued till the day when the Paschal Lamb was slain to take away the sin of the world. From that day to this in every Christian land, wherever the old ideas have prevailed, divine worship has still worn that same cast. Still is it sacrificial, though no longer bloody; unlike those sacrifices offered by the Jewish priest for sin year by year continually, yet like them in the fact that it is a holy oblation made as Christ's memorial till He return. This is that grand and solemn function which has been neutralized by man's inventions, and bartered for the exercises of pulpit oratory, for the curiosities of criticism, for the spiritual comforts of the devout quietist, until the idea of worship has all but died out. Surely we have a mission work of reparation and restoration to do among the people of the land, and we believe that they are ready and willing to meet us more than half way. The fields are white to the harvest, let us be strong and faithful, and go down in the name of God and reap.—*Dr. Dix.*

PERSONAL MENTION.

The Rev. C. M. Pullen has resigned Trinity parish, Houghton, Mich. His address for the present will remain unchanged.

The Rev. N. F. Robinson has accepted the rectorship of the Church of the Annunciation, Philadelphia.

The address of the Rev. W. H. Moore, rector of Calvary church, Chicago, is 975 Monroe St.

The Rev. Wm. M. Jefferis, D.D., rector of the church of the Nativity, Philadelphia, sailed for Europe on Saturday, Aug. 31st, by the Cunarder, Umbria. He proposes spending a few weeks on the Continent, but his address will be care of J. S. Morgan & Co., 22 Old Broad St., London, Eng.

The address of the Rev. Wm. C. Butler is 709 Roland Ave., Baltimore, Md.

The Rev. A. B. Moorhouse, of Sandy Hill, N. Y., has received a call to the rectorship of St. Luke's, Chelsea, Mass., and will enter upon his duties early in October.

The Rev. C. H. Plummer has resigned the parish of Christ church, Red Wing, Minn., and has moved to Lake City, Minn., for a season to reside.

The address of the Rev. Dr. Shackelford is for the present 101 East 83rd St., New York City.

The Rev. Edward Bradley has become rector of the church of the Ascension, Middletown, Ohio, and may be addressed accordingly.

The address of the Rev. Dr. S. W. Thackeray is Newton, L. I., N. Y.

TO CORRESPONDENTS.

H. W.—See our editorial on the Invocation.

DECLINED.—Papers on "A Clerical Senate;" "A Winter on the Rio Grande;" "The Psalter;" "Self-Assertion;" "My Girls;" "The Church of the Ages."

T.—We suppose that the reason why the revised version was not authorized for use in the churches was that, while it might be valued by scholars as reference, it was not of sufficient value to displace a version which had become familiar and endeared by the daily use since 1611. 2. The canons of 1603 of the Church of England, are held by high authority to be binding in the American Church, except where American canons have covered the same ground differently. The House of Bishops in 1814, distinctly affirmed it. 3. The Handy Commentary is very good, though not equal to Sadler's. Bishop Eliott is a Low Churchman.

B. V.—The Rev. Cunningham Geikie is in Paris at the time you mention. His reputation is that of a scholarly and fair-minded Evangelical. His Life of Christ is well-esteemed and widely read.

W. R. W.—It is not certain at what time the custom of bowing at the mention of the Blessed Name was introduced, though it is a common opinion that it arose in the Arian controversy. Certainly that controversy would serve to emphasize an existing practice among the Orthodox. The 18th Canon of the Church of England (1603) enjoins bowing at the Name whenever it occurs in divine service.

CAUTION.

The clergy are warned against a thin, dark-complexioned, black-moustached man, who gives his name to Churchmen as Thos. Bradley and to Methodists as Sam. Turner, and claims to be a spinner from Lancashire, Eng., looking for work. He has this week been caught here thieving and sent to the house of correction for three months. If any of the writers of the thirty or more letters of more letters of recommendation found upon his person wish to regain possession of them they can do so by addressing Inspector Harriman, of Cambridge, Mass.

H. L. KELLNER,
Ep. Theol. School.

Cambridge, Aug. 30.

OBITUARY.

WINGATE.—At the rectory of the church of St. John the Evangelist, Haverhill, Mass., on August 30th, the Rev. Charles Wingate.

MACDONALD.—Entered into Paradise, August 30, 1889, aged 21 years, 10 months, and 16 days, Sarah Cooper MacDonald, daughter of James W. and Sarah M. MacDonald of Mississippi.

BROWN.—On August 20, 1889, died at Jackson Barracks, New Orleans, La., Major Harvey E. Brown, Surgeon U. S. Army, in the 54th year of his age. Interment in Chalmette National Cemetery.

OVERMAN.—Departed this life, at Salisbury, N. C., August 20, 1889, Mary Watson (nee, Drane), wife of Mr. Charles A. Overman. Age 35 years, one month, and 14 days. "Having finished her course in faith, she doth now rest from her labors."

APPEALS.

CHURCH MISSIONS HOUSE.

A site has been purchased on Fourth Avenue, next to the corner of 22d Street, adjoining Calvary church on which to erect a building for the headquarters of our General Missionary Work.

"As we are nearing the close of the first century of our Church's organization in this country," writes a clergyman of far-seeing wisdom, "I think the present time eminently fit and proper for this work. While it will be a great help and an almost inexpressible convenience, it may also in some degree express our gratitude for the past and inspire hope and confidence for the future." "When completed and paid for," writes a distinguished layman, in sending a generous subscription, "it will help the cause for all time." It will furnish the society a fitting habitation and equipment for its great future work.

The sum of \$200,000 will pay for the land and building. If the requisite amount shall be pledged meanwhile, the corner-stone may be laid during the Centennial General Convention, which is to meet in New York, October 2, and the building will be an expressive memorial of that Convention at the beginning of a new century of Church life.

Bishop Potter, Chairman of the Committee to receive subscriptions, etc., requests that remittances be made payable to MR. GEORGE BLISS, Treasurer, and that communications upon the subject be addressed to the REV. WM. S. LANGFORD, D.D., Secretary, 22 Bible House, New York.

MISCELLANEOUS.

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.

WANTED.—A clergyman in Priests' Orders, good Churchman, energetic, desires a parish, not afraid of work. Salary \$1,200. Address "D." care of THE LIVING CHURCH Office.

RECTOR HOME for five boys. Best intellectual training with the influences of a refined Christian home. Highest references required. Terms with instruction \$500 per year, without instruction, \$400. Address RECTOR HOME, care of THE LIVING CHURCH Office.

EXPERIENCED teacher (English) is open to an engagement. School or family. English, Latin, French, business branches, military tactics, etc. Address, PRECEPTOR, care of THE LIVING CHURCH.

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.

WANTED.—Choir-master and organist at Tacoma, Wa. h. Ty. Must be a Churchman, and successful in training vested choir. Salary \$500 to \$600. A good opening for a competent teacher to secure vocal and instrumental pupils. Address with references and testimonials, THE REV. LEMUEL H. WELLS, 9 C. St., Tacoma, Wash. Ty.

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, Fairbault, Minn.

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.

BURLINGTON ROUTE.

THROUGH SLEEPER DAILY TO TEXAS POINTS.

On and after August 11, 1889, the C. B. & Q. R. R. will run in connection with the Missouri, Kansas & Texas Ry, from Hannibal, a sleeping car from Chicago to Galveston, Tex. without change, thus making a new short, daily line between Chicago and Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Austin, Houston, Galveston, and other points in Missouri, Kansas, Indian Territory, and Texas. The sleeper will leave Chicago on the Burlington's fast train "Eli" at 5:45 p.m. daily, connect with C. B. & Q. train leaving Peoria at 8:20 p.m. daily except Sunday, and reach Texas points many hours quicker than any other route. Through tickets can be obtained of Ticket Agents of the Burlington Route and connecting lines. P. S. EUSTIS, Gen'l Pass. & Tkt. Agt., C. B. & Q. R. R., Chicago.

The Household.

CALENDAR—SEPTEMBER, 1889.

- 8. 12th Sunday after Trinity. Green.
- 15. 13th Sunday after Trinity. Green.
- 18. EMBER DAY.
- 20. EMBER DAY, (Red at Evensong.)
- 21. ST. MATTHEW, Evangelist. EMBER DAY.
- 22. 14th Sunday after Trinity. Green.
- 29. ST. MICHAEL AND ALL ANGELS, 15th Sunday after Trinity. White.

TELL ME A TALE.

BY FANNIE A. D. DARDEN.

Tell me a beauteous tale,
Tell me the story that I love the best,
You know it, mother, sweeter than the rest,
'Tis not a tale of fairies on the wing,
Nor huntsmen wild that make the forest ring,
Nor fancied image of uncanny thing.
Tell me a truthful tale.

Tell me the tale I love,
The same old story you so oft have told,
Brighter than gems and richer far than gold,
Of Bethlehem's Babe to whom the wise men came,
Whom shepherds worshipped by that holy name
Of Christ the Lord. I feel my heart aflame
At that sweet tale of love.

Tell me a wondrous tale,
Tell me some ardent glowing tale of truth
To lead my spirit upward, cried the youth,
They tell me life is thorny, rough, and drear,
Tell me the story of the Saviour dear,
Who with true strength and help is ever near.
Tell me the wondrous tale.

Tell us the blessed tale,
Oh! preacher to the longing souls of men,
Tell us the oft-told story o'er again.
You need no honeyed praise to gild the word
Which pierces hearts as with a two-edged sword,
The Spirit to thy speech will aid afford.
Tell us the blessed tale.

Tell us the old, old tale,
Of Jesus dying for the sins of men,
Tell it in simple words and oft again,
To rich and poor, the ignorant and the wise,
It needs no words in rhetoric's florid guise
To teach the heart or open the blinded eyes.
Tell us the oft-told tale.

Tell me the precious tale,
The old man said upon his dying bed,
Tell me of Him who for my soul hath bled.
Who on the cross gained victory o'er the grave,
My Saviour Christ, whose hand is strong to save;
Blest story chanted over Jordan's wave,
The immortal deathless tale.
Columbus, Texas.

AN expressman was busily loading his wagon, one hot noon-tide, and as he piled the bundles high, an assistant appeared in haste, carrying a small dog in his outstretched hands. "Well," said the first man, sharply, as he took him, "Where's he to go?" "I don't know." "Don't know?" "No, I don't, nor nobody don't. He's eat up his tag!"

LORD ERSKINE and Curran (the famous Irish lawyer), met at a dinner at Carleton House. The royal host directed the conversation to the profession of the guests. Lord Erskine took the lead. "No man in the land," said he, "need be ashamed of belonging to the legal profession. For my part, of a noble family myself, I feel no degradation in practicing it; it has added not only to my wealth but to my dignity." Curran was silent, and the host observing, called for his opinion. "Lord Erskine," said he, "has so eloquently described all the advantages to be derived from his profession that I hardly thought my opinion worth adding. But perhaps it was; perhaps I am a better practical instance of its advantages than his lordship. He was ennobled by birth before he came to it, but it has," bowing to his host, "in my person raised the son of a peasant to the table of his prince."

MR. HARRY FURNESS, the well-known caricaturist on the staff of *Punch*, tells the following anecdote, which amusingly illus-

trates some of the troubles of the harassed portrait-painter.

A man once called upon a portrait-painter and asked him to paint his father.

"But where is your father?" asked he of the brush.

"Oh, he died ten years ago."

"Then how can I paint him?" asked the artist.

"Why," was the reply, "I have seen your portrait of Moses. Surely, if you can paint the portrait of a man who died thousands of years ago, you can more easily paint the portrait of my father, who has only been dead ten years."

Seeing the sort of man with whom he had to deal, the artist undertook the work.

When the picture was finished, the newly-blossomed art-patron was called in to see it. He gazed at it in silence for some time, his eyes filling with tears, and then softly and reverently said: "So that is my father? Ah, how he is changed!"

THE SEXTON OF ST. MARY'S.

BY HENRY FAULKNER DARNELL, D.D.,

AUTHOR OF "PHILIP HAZLEBROOK," ETC.

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CHAPTER IV.

At last, after many ineffectual efforts, the flickering flame began to catch the fuel she had heaped together; and piling the coal upon it—hard work at any time for one so frail—she closed the furnace door. She heard the roaring of the flames which told her work was accomplished, and that was all. Chilled through and through, and spent with excitement and fatigue, she fell to the earth in a swoon, and knew no more.

It is the dawn of Christmas-tide—the day on which the Holy Child was given to earth in Whom all nations are to be blessed. It would have been still dark but for the gleaming snow-drifts which reflected every broken ray of light from the still unrisen sun. The wind had sunk to rest; and when the daylight came—as soon it would—it would shine upon a world, beautiful as a dream, and clad in garments of crystal whiteness to greet the festival.

Partially recovered from his drunken stupor, Hank has staggered to his home. The door ajar; no light; no heat. What can it mean? With hesitating step he passes the threshold. What awful stillness! The chamber door where Jeannie sleeps is wide open, but from it comes no sound of peaceful slumberer's quiet breathing. His senses quickened by terror, he strikes a match, and, lighted lamp in hand, gazes around him, half dazed. The bed is undisturbed. No sign of Jeannie anywhere.

For the moment he is confounded, horrified. But soon the missing lantern, always ready to his hand; the church key, absent from its accustomed place; her shawl and bonnet gone—all force themselves upon his attention. Everything is clear now. The brave and devoted girl is trying once more to shield him from ruin and disgrace. And poor, weak, half-crazed Hank curses himself again and again for his meanness and folly.

He has read her purpose now, and loses not an instant in following her. But, what a night! The child will perish.

In a few moments he is at the church. The basement door is closed, but unlocked, the key being on the outer side. By the glimmering light of the lantern he is guided to the spot where Jeannie lies. Ah! what a spectacle is that before him! Is the child dead? He raises her frantically, and gazes intently into her face. No, she is not dead; for, though unconscious, there is yet a smile upon the pale, calm face, and between the blue lips the breath comes fitfully.

Praying—as only under like circumstances men such as he can pray—that it may not yet be too late, poor heart-broken Hank lifts the senseless body from the ground and bears it swiftly to the house.

Jeannie Wrayburn never recovered from the shock and exposure of that wild winter

night. But it was a joy to her to know that strength was granted to her to fulfil her purpose. There was nothing lacking in the Christmas services. The church was warm and comfortable; never, the people said, had it looked so bright and festive. And after the wild weather of the last few days it seemed a relief to get out once more, so that there was an unusually large attendance. The only thing missing was the crippled girl who used to stand within the porch, and who always seemed to have a welcome shining in her eyes for all who entered it. And many noticed her absence and inquired for her; while through the day many kind wishes, and little gifts and tokens of regard were left at the cottage for her.

But never again was she to enter the old church alive. Her work on earth was done, and she must soon quit it now. She is falling fast; but there is a wonderful look of content and peace impressed upon the strained features. It is a boisterous day in March, and the sharp east wind strikes upon the lattice; but it cannot mar the deep peacefulness of that gentle trustful spirit.

The rector is standing within the doorway. He has ventured round for a last look at the dying girl whose labors had meant so much to him and to the parish, but he pauses, as if reluctant to intrude and break in upon the solemn silence.

Hank is kneeling by the bed, one thin, white hand within his own, and his head bowed down over it. He cannot speak, but there is no need of words. The tender, pitying expression on his niece's face reveals her perfect insight into the poor fellow's heart in this hour of agony and remorse.

At length her words come slowly, but clearly and distinctly.

"I see it all now, uncle. It is best that I should go. I promised mother I would be good to Uncle Hank; and I have tried to be so, haven't I? I did want to help you all I could, and to keep things straight. But you will do better without me. When I am gone, you will do for yourself what I have tried to do for you; and do it better, too, for God will help you. But don't let what I did in trying to aid you go for nothing, uncle. Oh, I love to think of you as true and strong; as learning to do without a poor, weak girl, like me. Yes, and helping others also. I seem to see you"—with a wonderful light in her kindling eyes—"happy and respected, and working years and years for the old church we have both loved so well."

Then, raising herself with an effort, and looking eagerly into his eyes, as he sprang to his feet and bent over her, she said, in tones that smote upon his heart, "Oh! promise—promise, uncle, you will never—never—"

More speech failed her. An ominous pallor settled upon her face; the features grew sharp and pinched, yet still the eyes spoke what the parched lips could not utter.

But Hank knew all too well the burden that had lain on Jeannie's loving heart all these years past; yes, and lay there still, between the weary, lingering spirit and its rest.

Putting his arms tenderly about the failing form, he placed his lips to hers, as in broken accents he replied:

"Jeannie, so help me God! I promise, I promise."

As if content, now that his answer had been given, her head sank back upon the pillows; and then, as the life, warmth, and beauty gradually died out from cheeks and lips, and the last gleam of life departed from the earnest eyes, the rector stepped quietly forward and offered the "commemorative prayer."

A broken-hearted man, and thrown back upon himself as he now was, Hank's lot seemed hard indeed. How fiercely at times the demon within him would rise and rend him, none knew but he. How near he often was to dishonor and defeat he would afterwards tremble to think. But his solemn promise to the dead girl, so true to him—maimed, yea, lost through him—never once

left his thoughts. Between him and the tempter would ever seem to stand the pale and pleading face—the earnest gaze that seemed to read his very soul, and whose memory would never perish.

At first he could not bear to look upon the unused crutches, and shrank from entering the church with which her gentle presence would ever be so intimately associated. But he was not long in learning that the secret of his strength lay in keeping constantly before him everything that spoke of her uncomplaining patience, unselfish love, and entire devotion.

Sometimes, in the evening, when all was still, he would start, and think he heard the sound of her crutch or her halting step upon the walk, as he had so often heard it before. Often, too, when working in the church in the dim twilight, he seemed to see a light figure busy about the chancel or among the pews; or to catch the low, sweet notes of the hymns she was accustomed to sing to herself when she thought she was alone.

Living or dead, absent or present, sometimes he seemed to be in doubt which it really was, it was Jeannie ever that stood between him and ill, and kept him true to his promise.

Everybody grew into pitying Hank in these days and noticed how sad he looked. All seemed to know something of the struggle in which he was engaged, and many would have helped him all they could, whilst a few thought the change too good to last.

But we do not think that Hank will fall again. There seems to be beside him an unseen presence whose power is as strong as it is subtle. If there is any efficacy in prayer, or in that lofty spirit of entire self-sacrifice which finds its ideal only in the Christian system, then we may hope that he is safe, and Jeannie Wrayburn's work not wholly lost. By and through such instruments as these it is that the Almighty works; and hence, whatever the means employed, the glory still is His.

We seem to see into the future. We behold a quiet grave, but kindly man who has lived to see St. Mary's more than fulfil the fondest anticipations of the past. Yes, the old rector is still there. He has been spared to see the full and generous tide set in. One after another has come to his aid, just as Jeannie did of old. He no longer bears the whole brunt of the battle, for there are now many warm and active spirits to share it with him; and on younger and stronger shoulders rests the chief burden of the work. But, grey-headed and happy, he sits within the chancel, and the people love to see him there; whilst a richer blessing waits upon the flock by which God's sanctuary is revered and his priests are honored.

But he misses his "little sexton," as he loved to call her. Even after all this lapse of time, he finds his eyes still straying to her favorite niche beside the pillar, where her intent and earnest face was wont to be seen. He misses her pervading presence about the sacred place; her quiet manners; his frequent talks with her; the pleased look and smile with which she would always greet him. But it will not be long now before they meet again—he and his "little sexton"—in the "temple not made with hands," where there is no going out forevermore.

We see Hank, too, busy at his work; more busy far than of yore, for these are stirring days at St. Mary's. His whole time is needed now, and he is remunerated accordingly. The little cottage in which he and Jeannie lived is church property now, and has been set apart for the sexton's use. It was purchased by a few sympathizing members of the Church upon whom her bright example had not been thrown away, some six months after Jeannie's decease; and a little stone tablet, set in above the doorway, bears the following inscription:

In memory of a devoted life,
THE END.

THE CHILDHOOD OF THE CHINESE BOY.

BY THE REV. S. COODE HORE.

The Chinese are in many respects a very remarkable people. In numbers and in antiquity they surpass all other nations, and, contrary to the general run of history, we find them now in their old age to be showing signs of renewed vigor and activity. It is well-known that they are a persevering people, and that whatever they take in hand they take in hand thoroughly, whilst in competition with other races their dogged perseverance and readiness to begin at the bottom rung of the ladder place them in a very enviable position. Such being the case, it must be evident that in addition to natural gifts, their system of education and method of training their children have much to do with their success in after life. Let us then consider what such method of training may be, and how far it is likely to qualify them for the reception of truths of the ever-blessed Gospel, to the light of which, we have God's Word for it, many of this ancient race shall one day come.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters or words, each set of two representing respectively the exact hour, day, month, and year of his birth. These are handed by the father to a fortune-teller, whose business it is to draw up from them a certain book of fate, generally spoken of as the boy's *pat-tsz*, or "eight characters." Herein the fortune-teller describes the good and evil which the boy is likely to meet with in after life, and the means to be adopted in order to secure the one and to avert the other.

In order to understand something of the value of this document, we must glance at the Chinese method of reckoning time. There are only twelve Chinese hours to our twenty-four. Beginning with 11 P. M. to 1 A. M., which is their first hour, the names are rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and pig. A everybody is supposed to partake more or less of the nature of the animal at whose hour he is born, it appears obvious that, *e. g.*, it would never do to send a rabbit boy to the school of a tiger schoolmaster. Hence the importance of consulting the *pat-tsz* of both parties before entering upon any kind of agreement. It is a fact that it is thus referred to on every important occasion.

The *pat-tsz* having received the first attention, the father prostrates himself before the ancestral tablets, and there offers up thanksgiving for the birth of his boy. In every house in China a room or amongst the poor a niche in the wall of their common room, is set apart for the worship of ancestors. The names of those of the four past generations are painted on wooden tablets, before which, night and morning as well as on other special occasions, joss-sticks are burned in honor of the departed.

The father next visits the temple of the goddess called "mother." She is supposed to look after the welfare of all children until they arrive at the age of sixteen. Here incense and oblations of fruit, etc., are offered, and the goddess is requested to look with favor upon the precious boy.

Meanwhile a bundle of leaves of the *Artemisia* is hung up over the door of the house. This answers the double purpose of frightening away demons and of warning visitors that they must not call. The entrance of an ordinary

visitor during the first fortnight of a child's life is said to entail upon the infant the penalty of sore gums. On the third day the ceremony of washing the head takes place. The child's head is washed with soap and water, in which latter, amongst other things, walnuts, acacia wood, and pepper have already been placed. This washing is performed before an image of the goddess "mother" which has been fixed up in the apartment.

Around the boy's neck a red cord is next fastened, and to it are attached certain charms. Another red—*i. e.* lucky—cord about two feet in length is fastened to his wrists, one end passing round the right, and the other round the left. This is called the ceremony of binding the wrists, a ceremony the performance of which it is believed will keep his hands from picking and stealing when he is older. A sheet of red paper being spread out, the following articles are placed upon it: Two fruits, the seeds of which are used as soap, some pith, cats' and dogs' hair, an onion or two, a pair of chop-sticks, and some charcoal. These are symbolical of good wishes—*viz.*, the desire that the boy may be clean and tidy in his appearance, be successful in all things, not be frightened during infancy by the cries of cats or dogs, be quick witted, always have plenty to eat, and finally may grow up to be a hardy and enduring man. The paper is tied up by a red cord in the form of a bag, and suspended over the bed-room door.

After this a piece of red paper is attached to a pair of the father's trousers, and these latter are hung over the bedstead. The paper contains a notice to evil spirits to leave the child alone, and also a request to the effect that if they cannot pass by without engaging in some wickedness they will be pleased to wreak their vengeance on the owner of the trousers.

There is something very touching in the thought of the willingness thus expressed by the father to suffer in place of his son.

The only visitors allowed on this occasion are near relatives and very dear friends, all others being supposed to bring ill-luck. These are now duly feasted, after which they take their departure.

On the fourteenth day special thanksgivings and oblations are made as before, and the wrist-cord, the red bag, and trousers before mentioned are removed as being no longer needed.

On the thirty-first day the *mun yat* or full month ceremony is performed. To this feast all the friends and relatives of the family are invited from far and near. Everyone is expected to bring a present. These consist of a great variety of objects—*e. g.*, wearing apparel, bracelets, anklets, a red or lucky bedstead, a red chair, red cap (with a hole all ready for the little pigtail when it has grown), etc.

The boy is placed in front of the ancestral tablets. A basin of water, containing leaves from the *wong-pi* tree, being provided, two boiled duck-eggs, and nine cash are placed therein. With this water the child's head is first washed, after which a barber commences to shave him. The older the barber the better, because, in proportion to his age or youth, so will the child attain to age or die in youth. The shaving over, the duck-eggs are gently rolled round the shaven crown. Then another aged man stands up, and, placing his hand upon the child's head, says: "May long life be thy portion!"

After this the boy is dressed in a new

red jacket and green trousers, whilst the red cap already mentioned is placed upon his head. Oblations to the ancestors and to the goddess having been made, the child receives his first, or milk, name. A feast concludes this important ceremony.

The next, if not the same day, the child is carried out for the first time on which occasion it is taken into a temple, and to see its grandmother. All unlucky objects are removed out of the child's sight. A cash sword, perhaps, is hung near his bed. This consists of a sword-shaped charm, consisting of two iron rods covered by a large number of copper cash, fastened together by wire and red cords; or the father collects copper cash from a hundred different families. With this he purchases a lock-shaped neck ornament. This is called the "hundred families lock," and when worn by a child is reckoned a powerful preservative. These, with many other charms, are supposed either to bring good luck or to avert evil.

At four months the child is taught to sit up in his pretty red chair. When he goes out—that is, if the family be poor—he takes the air comfortably strapped up in a bundle upon his mother's back.

As soon as he shows any signs of a desire to walk, the mother or nurse pretends to cut with a knife the imaginary cord which is said to have hitherto tied his feet together. He is then presented with a pair of kitten shoes—that is, shoes which have a cat's head worked at the toes. These are supposed to guarantee for him a sure and cat-like walk.

His birthday is kept with great pomp and ceremony. Again relatives and friends come from far and near laden with presents. Dressed in red, the boy is placed before the ancestral tablets. Before him, and within his reach, models, symbolizing all professions and trades, are gathered together. With eager anxiety the company wait to see upon what article he will first lay his tiny hand—for whichever toy he may touch will assuredly indicate his future calling. Great is the joy if he select the mandarin's button or the ink-slab or books—all of which point out success in life. Many crackers and fireworks are let off, much incense, and many pieces of paper money are consumed, and the rest of the day is given up to feasting.

And now, until he is of an age to attend school, his training is entirely in the hands of his mother or nurse. He is taught by her to acquire at a very early age the rules of ceremony and of politeness; to be obliging and obedient, and, above all, to honor his parents, as well as to be submissive, loving, and reverent to his elder brothers. He has his toys, his rattle, various paper and clay figures, but perhaps that which delights him most is his lantern. This, it may be, is made in the form of an animal, and of transparent paper. A lighted candle inside, and the whole affair being drawn on wheels, causes the little Chinaman to think he is playing "high jinks."

And so he passes through babyhood, learning daily to become in his manners a little gentleman.

Should he become ill, sometimes a doctor is applied to, but more frequently his parents try the effect of various charms. Illness is generally supposed to arise from some powerful demon having entered the body. A Taoist priest is perhaps sent for to try and drive it out, or the mother will place

sticks of lighted incense in the boy's hands to propitiate the goddess "mother." Another remedy is for a servant to take the child in her arms, while the actual mother sweeps them both out of the house with a broom as if they were mere rubbish. This they think very effectual, as no demon would molest what is deemed worthless. Or, again, the child is taken out, and the nurse or mother then scatter copper cash about, and the greedy demon is supposed to leave the child to secure the money. It is a wonder under such circumstances how any child ever recovers.

At four years of age the child is taught how to use chop-sticks. Hitherto he has only been allowed a spoon.

The Chinese boy not being possessed of very many amusements, and imitating the example of his elders, takes to gambling at a very early age. Cards and dominoes are frequently used for this purpose, but cricket fighting is perhaps as popular a method as any other. Two boys provided with crickets will secure a narrow bamboo tube through which there is room for only one cricket to pass at a time. Each boy starts his cricket at the same moment—the victorious insect being the one who drives the other one out backwards. Shuttlecock he plays with his heels for a battledore, but kite flying is the game *par excellence*. Kites are very cleverly constructed. They are of all forms and shapes. So cleverly are they made that if in the form of a bird, for instance, they are so constructed as to imitate in their motion the flight of the very bird they represent.

Athletic sports are almost entirely unknown, but many of the ceremonies on festivals are shared in by these boys, such as carrying the dragon, stilt-walking, the lion chasing the ball, and other like masquerades. Then there is all the fun and excitement attending the great Feast of Lanterns. From time to time even a Punch and Judy is to be seen. And besides all these things there are visits to the temples with their parents.

At six or seven years of age the boy is sent to school. The father, who is very particular in his choice of a schoolmaster, having finally made up his mind, arrangements are entered into—the master is invited to dinner, and then it only remains for the fortune-teller to consult the boy's *pat-tsz* and fix upon a lucky day for his first attendance. In any case this must not take place on either of the anniversaries of the death or burial of the philosopher Confucius, or on either of those of the god of letters. The boy receives a new or book name, and with his father enters the school. Here he first bows and burns incense before the tablet of Confucius (one of such tablets always being present in every school). Next he salutes his teacher, and presents a money offering, after which he takes his seat at a separate little desk assigned to him. About twenty to forty boys occupy the same room.

The boy now waits until the class of which he is a member is called up. A book is handed to him—the same book which has been for ages past and still is in use in every school throughout all China. There is no alphabet for him to learn, each Chinese character being a word in itself, the sound and meaning of which has to be acquired separately. The boy's business is to repeat the sound of so many characters after his master. He is at first required only to observe the shape of the character and to learn its sound. Returning to their seats, each boy repeats his lesson

aloud. The noise made is something fearful. But then, as the master well says, "How otherwise am I to know that these boys are learning their lessons?" As soon as a boy knows his lesson he is allowed to go up to the master, upon whom he turns his back, and holding his book behind him and in full view of the master, repeats his task. This being accomplished, he turns round and receives a second lesson in the manner previously described.

Such instruction is varied from time to time by a writing lesson. Being provided with an ink-slab and a piece of what we should term Indian ink, the boy is shown how to mix the same with a due quantity of water; and now, armed with his pen (or paint brush as we should call it), he enters upon his first writing lesson. A sheet of thin transparent paper is laid over another blackened sheet, upon which a number of characters are depicted in a white color. These he paints over, after the manner in which we use a transparent slate.

The first book having been thoroughly well committed to memory, and usually before its meaning has been explained, the boy passes through the second, third, and sometimes the fourth book of the universally used Chinese course. By this time he has learned the sound of, and understands how to form, a very large number of characters. Beyond this, the meaning of many of them is now quite familiar to him; in addition to which he comprehends simple arithmetic. During this course the early lessons in politeness, obedience, and specially in the duty of honoring parents and submission to an elder brother, are daily impressed upon all the scholars.

Such, then, is the course which enables a boy to enter upon the study of the classics—a profound knowledge of which affords to the poorest and humblest boy an opportunity of competing at the public examinations for the highest offices in the Empire.

The duties of filial piety, obedience, kindness, and politeness, together with the importance and value of learning, are lessons which for over two thousand years have been taught to each successive generation of Chinese boys. Who can doubt the fact that such lessons have played an important part in prolonging the existence of that ancient empire which now in its old age is fast returning to its ancient position as one of the leading powers in the world; but to the Christian who sees in such length of days the fulfilment of the promise attached to filial piety, the education of the Chinese boy is more than this, for it seems to have served as a preparation for the blessings which await him in the future. For length of days is not the only blessing in store for the Chinese people. "Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of *Sinim*" [i. e., China] (Isa. xlix: 12). And this prophecy is being fulfilled in our own day, and that to a very vast extent; and it is an admitted fact that in our foreign and colonial possessions the Chinese appear to be marvellously drawn to our most holy faith. In Labuan, Mauritius, Australia, Guiana, Trinidad, Burmah, Sarawak, and Singapore, amongst other places, Chinese are being gathered into the fold of Christ. They have built churches for themselves, and maintained their own teachers in several localities; and it is, moreover, on record that "the Chinese, so inaccessible

in their own land, yield themselves readily to Christian influences when they are removed from home associations."—*The Quiver*.

WANTED—"TEACHING BROTHERS."

From *The Church Chronicle*.

Some few years before his death, we sat talking with, or rather listening to, the aged Bishop Smith, when he quite startled us by the statement that he thought the true way to carry the Church into one of our western villages was to pack it up in the knapsack of a smart, active schoolmaster. He expounded his parable at length, to the effect that a band of "teaching brothers" would be an agency of tremendous efficiency in extending the Church, and we are made more certain of this fact every year that we live and labor for Christ and His Church. Because such a band of devoted men, devoted to Christ and to His Church, untrammelled by family ties, content to live in plainest simplest fashion, and eager to bring to their countrymen the elevating blessing of the ancient faith and the ancient methods, would overcome the two greatest difficulties now standing in the way of the Church's growth in Kentucky, and in almost every Western State. Confessedly our first difficulty is the lack of means to pay the minister who shall devote his whole time to clerical ministrations. Already we have in our diocese a number of feeble parishes quite unequal to pay even a respectably starving stipend to a parson, and equally unable to be content with less than the full service of a man. And the towns in the State where hopeful work might be begun had we the means to support the workmen are not to be counted on the fingers of both hands.

Ah! if we could find some men, young men, unmarried men, and content to bear in their youth the yoke which unites to no mate but duty; educated men content to give for a term of years the benefit of their talents to the poor and the ignorant, and at the same time to the Church and her Lord! We feel confident that fifty towns in Kentucky could be named wherein a man of force, and of fitness, could find support in teaching a school.

And, secondly, the class-room would give him access to the minds and hearts of the boys and girls of the community, and his ability to unlock for them the gates of secular learning would so establish his influence that his pupils would even enter with him the doors of the ancient Church, which ignorance and prejudice had barred against their ancestors and them. Self-supporting, and with opportunity to teach the truth, could success be doubtful? And surely teaching is no less honorable an occupation than tent-making which we remember once supplied the needs of a quite distinguished preacher.

We have been thinking and speaking thus far of men not in Holy Orders, but is not the argument just as good, if not better, for the newly-ordained deacons, if only we can be rid of the tradition which makes the office of holy Matrimony an appendix of the Ordinal?

William Rogers, in his recently published *Reminiscences* says in his quaint fashion: "The waste of clerical powder and shot is lamentable, and a proportion of the time and energy expended on services, held at unseasonable hours and attended by very sparse congrega-

tions, might fairly be devoted to the children." Yes, the school-house platform is a grand pulpit, and from it mighty effects may be wrought.

Where are the young clergy who will unite thus to labor, and having food and raiment be therewith content? So Nashotah was founded, and lake sides and mountain sides throughout our broad land are waiting for such occupation in the name of the Lord.

The Presbyterians and the Methodists have come at last to recognize the value of deaconesses. It is true that we take another step in advance and seek to obtain the organized brotherhood which, be they clerical or lay shall work as they alone can, self-sustained, and with opportunity gained by their very independence, for the extension of Christ's Kingdom.

BOOK NOTICES.

UNCLE PETER'S TRUST, OR FOLLOWING THE DRUMS. By Geo. B. Ferry. Illustrated. New York: Harper & Bros. 1889. Pp. 283. Price, \$1.

A good wholesome story for the boys, written in a way that will both interest and entertain them. The character of Uncle Peter is a very beautiful one and the simple touches of nature in the description of the old man cannot fail to awaken reverence and admiration for the Christian faith that was the guiding principle of the old man's life.

AMERICAN STATESMEN.—GEORGE WASHINGTON. By Henry Cabot Lodge. In Two Volumes. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. Price, \$2.50.

We wish we could speak more highly of this work than we find ourselves able to do. The author has industry, and enters upon his task evidently determined to tell the whole story. But the one glaring defect is the want of intellectual elevation. The sentences have not been pondered with sufficient attention. The writer has not waited for the best word. He has not put into this book his best work, or at least such work as we give him the credit of being able to do. He has simply swelled the list of cheap and slipshod biographies of the greatest character in American history.

THE HUMAN MORAL PROBLEM. An inquiry into some of the dark points connected with the human necessities for a supernatural Saviour. By R. Conn. New York: A. C. Armstrong & Son, Chicago, A. C. McClurg & Co., 1889; pp. 69. Price, 75 cents.

This is an independent effort on the part of one, who confesses that he has had no especial training in theological subjects, to consider one of its deepest subjects, the cause and consequence of the fall of man; and the relation in which Christ's work stands towards it. He contends for "a theory of salvation that would still hold if there should ever be such a thing as a guiltless person." In his view sin is "that which is forbidden before it becomes connected with the subject and has any guilt adhering to it," which definition is in sharp contrast with the Scriptural statement that "sin is the transgression of the law." Original sin as a disease of our fallen nature and transmitted from Adam to his posterity is, in the author's view, an absurdity, and the chief and primeval cause of sin is weakness. So that the Saviour's work was not so much to save man from the penalty of sin as from its power. Human weakness is regarded as a necessity in the constitution of man's moral nature, and not as the result of a will perverted by sin. The author, who seems to be familiar only with the narrow theology that Christ's work was to save man chiefly from the punishment of sin, contends strongly for the doctrine of the Church that the Saviour came to give man Divine strength to perfect His

obedience. No mention is made of the new birth in Holy Baptism, by which man's moral nature is regenerated and gifted with supernatural strength to attain unto the holiness which is in Christ Jesus. The discussion is cast in a catechetical form, and is written in a reverent and earnest spirit by one who is anxious to get out of the toils of erroneous religious teaching.

SIGNS OF PROMISE. Sermons preached in Plymouth pulpit, Brooklyn, 1888-9, by Lyman Abbott. New York: Fords, Howard & Hurlbert; 1889. Chicago: S. A. Maxwell & Co., pp. 301. Price, \$1.50.

This volume of sermons gets its title from the hope that they express the spiritual faith of the Church in the intellectual and spiritual movements of our time, which presage the deeper hold that this faith is getting on the heart of humanity, and of its victory over all forms of unbelief and all phases of selfishness and sensuality. The author discourses upon such subjects as the necessity and law of progress, the religion of humanity, the agnosticism and dogmatism of St. Paul, the Church's one foundation, the power of the keys, etc., and in the first two sermons pays his personal tribute to his predecessor, Henry Ward Beecher. These sermons are full of hopefulness and vigor, the thought is clear and sensible, and, being spoken extemporaneously, the style is popular and attractive. In his strivings for the faith his arguments are strong and pertinent. We must expect to find his view of questions touching the Church and its authority quite different from our own; but in matters of Christian work these sermons will be found helpful and stimulating. They certainly are not dull and prosy.

THE DOUBLE NATURE OF THE KINGDOM OF CHRIST, or Prophecy applied to the American Government as the restored Israel. By Isaac H. Curtis. Chicago. Published by the author. 1889. Pp. 191. Price, \$1.00.

The author's theory upon which the prophecies of Holy Scripture bearing upon the new creation are best explained and harmonized, briefly summed up, is as follows. These prophecies relate to the Kingdom of Christ and not to a material creation. The Kingdom of Christ when perfected is two-fold, civil as well as ecclesiastical, and hence, the prophecies and types relating to the Kingdom are also two-fold; first, they relate to the first coming of Christ when the Church was set up; second, they refer to the second coming of Christ, when his chosen civil government will be set up; third, that the American government is the chosen civil government of Christ, and the prophecies relating to His second coming comprehend its establishment and purification—it being the restored Israel. For those who desire to know the author's methods of interpreting prophecy, the following specimens will suffice. The two women, in the Lord's prophecy of His advent, that were grinding together, represent two Churches, the Methodist Episcopal and the Southern Methodist Episcopal; in doctrine the same, but divided on the slavery question. The two men in one bed represent the American and the Confederate governments. The sons of God coming to present themselves before God with Satan, who was permitted to afflict Job although his person was to be protected, relates to the convention of the national party that nominated Abraham Lincoln in 1860! Further comment is needless, as our readers can judge for themselves whether it is worth while for them to prosecute any further the theory of the interpretation of prophecy on these lines.

With the September number the *Forum* enters its 8th volume, and its publishers announce that its subscribers at the beginning of the 8th volume are fifty per cent more than at the beginning of the 6th volume, one year ago. This is proof that the kind of articles which the *Forum* presents—discussions of important present problems by the best writers that it can employ—finds an increasing number of readers. The leading article in this number is an appeal to the American people by Thomas Hughes, author of "Tom Brown at Rugby." Mr. Hughes's article contains incidentally also a criticism of Mr. Gladstone's career, whom he calls "the lost leader." Other political articles are, "The Spoils of Office," by Goldwin Smith. There are two articles on social-science topics—A "Remedy for Social Ills," by Washington Gladden, and "The Outlook for Industrial Peace," by Prof. A. T. Hadley, of Yale University. The Rev. Dr. J. R. Kendrick writes of the conflict between Catholicism and our public schools; and Mrs. Helen E. Starrett, Principal of the Kenwood Institute, at Chicago, of "The Housekeeping of the Future." Other articles of this number are "Causes of the Belief of Immortality," by Prof. Lester F. Ward, of the Smithsonian Institution, and "The Luxury of Pity," by James Sully, the well-known psychological writer. [Price, with THE LIVING CHURCH, \$5 a year. Send orders to this office.]

IN *Cassell's Family Magazine* for September, the serial "Engaged to be Married" opens the number and is followed by "An Unbeaten Track in Donegal," which will remind the lady readers of the magazine that the Princess Louise, who was just married, had all her *lingerie* made by the poor women of that part of Ireland. William Burnet gives us a glimpse of "French Character as seen through English Spectacles," "Volatile Effie" is a leaf out of a young mother's journal, and will consequently be interesting to young mothers. The Family Doctor's contribution tells "How to Keep Children Well and Happy," "Some More Hints on Arranging Flowers," with illustrations, is followed by an installment of the serial, "A Woman's Strength," "Tea-table Elixirs for the summer season," the first chapters of a new serial, "A Man in a Million," and the fashions for the month from headquarters. [Cassell & Co., New York, 15 cents a number, \$1.50 a year in advance.]

THEODORE CHILD has written for the September number of *Harper's Magazine* an article upon "American Artists at the Paris Exhibition," illustrated with twenty engravings—nearly all full-page—from paintings by Whistler, Darnat, Sargent, Harrison, Hitchcock, Melchers, Gav. Knight, Stewart, Pearce, Weeks, Reinhart, Mosler, Millet, Beckwith, and Thayer. M. Edmond de Pressense, French Senator for life, the eminent Protestant divine and pulpit orator, gives a faithful outline of the religious movement in France at the present time. The Rev. John F. Hurst, D. D., writes an account of the little religious community which Dean Stanley once called "the oldest and smallest sect in the world." This body of Samaritans, numbering about one hundred and fifty souls, is to be found in the heart of the small city of Nablus, in North Palestine. They possess what they claim to be the most ancient copy of the Pentateuch.

The last regular article in the *Railway Series* is contributed to *Scribner's Magazine* for September by H. G. Prout, editor of the *Railroad Gazette*, who writes of "Safety in Railroad Travel." A. R. Macdonough has the fourth paper in the fishing series, entitled "Nepigon River Fishing," describing one of the most attractive spots in Canada for all lovers of good sport. Professor George Trumbull Ladd, of Yale College, writes a very timely article on the "Place of the Fitting-school in American Education," in which he discusses certain plans for enabling the preparatory schools of the country to accomplish much better work than is now possible, so that they may send out their pupils as well educated at eighteen as they now are at twenty.

IN the September *Magazine of American History*, Mr. Robert Stiles, of

Richmond, writes concerning "Lincoln's Restoration Policy for Virginia." The illustrated feature of the magazine this month is the third chapter in Mrs. Lamb's "Historic Homes and Landmarks," the scene being the site of the Damen farm, between Wall St. and Maiden Lane, which for nearly half a century was outside the walled city of New York. A second illustrated paper, by T. H. Lewis, of St. Paul, is "The Old French Post at Trempealeau, Wisconsin," a recent discovery. Milton T. Adkins writes the "Growth of a Great National Library," giving the history in brief of the library of Congress. [Price \$5.00 a year. Published at 743 Broadway, New York City.]

"LA NOUVELLE FRANCE" in the September *Atlantic*, will be the subject of discussion in the United States, and of something more than discussion in Canada. It shows how the French Canadian party is steadily gaining Canada to itself, and how by its consummate organization, it is re-conquering it from its nominal English rulers. Another topic of the times is discussed in "The Isthmus Canal and American Control," by Stuart F. Weld, a consideration of the policy promulgated by the United States Government in its desire to control the Inter-Oceanic Canal.

MR. THOMAS WHITTAKER, of New York, will publish early in September a new work by the author of "God in Creation," entitled "Jacob and Japheth," or "Bible Growth and Religion, from Abraham to Daniel." It is said to be as brilliant as Macaulay and as picturesque as Renan, whose false theories it explodes with historic dynamite.

SEVEN, EIGHT, FORTY, by the Rev. G. H. Houghton. This sermon commemorates the seventh anniversary of the vested choir, the eighth of the establishment of the daily Celebration, and the fortieth of the founding of the church of the Transfiguration, New York City. It is an inspiration to work and faith to read this sermon by the rector.

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

RECEIVED.

- THE GENESIS AND THE EXODUS OF THE GOSPEL; or, The Two Eminent Days of our Lord Jesus Christ. A Treatise by the Rev. W. P. Ten Broeck.
- MAY WOMEN SPEAK. A Bible Study. By the Rev. Geo. P. Hays, D.D., LL.D., Kansas City, Mo.
- THE REAL PRESENCE OF CHRIST IN THE HOLY EUCHARIST. By the Rev. George McClellan Fiske, S.T.D., rector of St. Stephen's church, Providence, R. I.
- REPORT of the Board of Missions, Diocese of Indiana.
- FIFTH ANNUAL REPORT of the Woman's Auxiliary, Diocese of Indiana.
- PREACHING THE WORD. A Charge. By the Bishop of Rhode Island.
- REPORT of the Executive Committee of the Board of Missions, Diocese of Pittsburgh.
- CONVENTION ADDRESS of the Bishop of Pittsburgh.
- CONVENTION ADDRESS of the Bishop of Iowa.
- ANNUAL REPORT of the Board of Managers of the P. E. Church Missionary Society for Seamen in New York.
- AMERICAN EPISCOPACY. By S. D. McConnell, D.D., rector of St. Stephen's church, Philadelphia.
- THE COUNTRY. A Story of Social Life.
- MARGARET MALIPRANT. A Novel. By Mrs. Comyns Carr.
- UNCLE PIPER of Piper's Hill. An Australian Novel. By Tasma Franklin Square Series. Price, 45 cents each. New York: Harper Bros.
- RYLLIS DARKE. A Realistic Novel of Life in New York. By Stanley McKenna. Price, 50 cents. New York: Minerva Pub. Co.

OPINIONS OF THE PRESS.

Church Chronicle.

THE PROPOSED RUBRIC.—There is one proposed rubric before our General Convention, which we hope will meet an early death. It proposes to insert after the prayer for "Christ Church militant" (and triumphant, too) the following direction: "That here the priest shall pause for a space, in order that such as are so minded may withdraw." It is becoming more and more than the custom of our city churches to celebrate the Holy Communion alone, Morning Prayer and Litany having been said at an earlier hour. In this case there would be no propriety to have the congregation withdraw after a very brief service. Besides, the people should be encouraged to remain during the whole service, as the Church contemplates. Nothing is more im-

pressive than a solemn administration upon a wordling. But if they do not wish to stay it would be better for them to depart when the communicants are coming forward. It makes less disorder, and has not the same appearance of disrespect as for the majority of the congregation to turn its back on the holy service.

THE MAGICAL NUMBERS.—Request a person to find in what columns his age is indicated. You can at once then tell him what age he is. You can tell any number under sixty by means of this arrangement of numbers:

1	2	4	8	16	32
3	3	5	9	17	33
5	6	6	10	18	34
7	7	7	11	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	25	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
31	31	31	31	31	47
33	34	36	40	48	48
35	35	37	41	49	49
37	38	38	42	50	50
39	39	39	43	51	51
41	42	44	44	52	52
43	43	45	45	53	53
45	46	46	46	54	54
47	47	47	47	55	55
49	50	52	56	56	56
51	51	53	57	57	57
53	54	54	58	58	58
55	55	55	59	59	59
57	58	60	60	60	60
59	59	61	61	61	61
61	62	62	62	62	62
63	63	63	63	63	63

Here is the secret: When you learn what columns the number is in, simply add the numbers at the top of each column and the trick is done.

Cause—Hood's Sarsaparilla. Effects—pure blood, all humors cured, a good appetite, healthy digestion, no dyspepsia, brain refreshed, whole system built up and strengthened. Try it.

All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hall's Vegetable Sillian Hair Renewer.

"It goes right to the spot, said an old gentleman, who found great benefit in Ayer's Sarsaparilla. He was right. Derangements of the stomach, liver, and kidneys are more speedily remedied by this medicine than by any other. It reaches the trouble directly.

Beecham's Pills cure bilious and nervous ills.

The purest, strongest, cheapest, and best in the world. N. K. Brown's Ess. Jamaica Ginger.

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.

Hundreds of those going west on the Harvest Excursion tickets will doubtless go and visit Pueblo, Colorado, the wonderful manufacturing city of the far west. A new Pittsburgh is rapidly developing and there are large opportunities there for the manufacturer, merchant, capitalist, and real estate investor.

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 Bluffs and Portland, Ore., will be provided with delicious 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.

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

Hood's Sarsaparilla 100 Doses One Dollar

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.) Cure BILLIOUS and Nervous ILLS. 25cts. a Box. OF ALL DRUGGISTS.

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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., 72 Randolph St., Chicago. Price, 50c.

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.



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JOSEPH GILLOTT'S STEEL PENS GOLD MEDAL PARIS EXPOSITION 1878. Nos. 303-404-170-604. THE MOST PERFECT OF PENS. HOFFLIN'S LIEBIGS CORN CURE is warranted. Price 25 cents. By mail 30 cents. Minneapolis, Minn.



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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 COLGNE. SAMPLE VIAL OF RUBIFOAM MAILED FREE TO ANY ADDRESS.

COSMETICS FOR REMOVAL OF SUNBURN AND FRECKLES.

For our present purpose the cutaneous discoloration, commonly designated by the term "freckles," may be considered under two heads—the so-called "summer," or temporary variety (*ephelis*), and the permanent kind (*lentigo*). Both are commonly stated to be simply morbid alterations of the skin-pigment, and to be situated solely in the *rete mucosum*, but this is not absolutely true, inasmuch as *ephelis*, properly so called, is generally due to a darkening of the under surface of the epidermis either in small ovoid patches ("summer freckles") or extended over a larger surface ("tan" or "sun-burn"), while with *lentigo* the brownish discolorations are at a greater depth, and remain *in situ* after the covering epidermis has been completely removed. Strong sunshine, or any powerfully actinic light, and radiant heat from any source, are apt to produce the first-named, and to enhance the latter form.

SUN-BURN LOTION.

- Acid. Citrici 2 dr.
- Ferri Sulphatis puri 47 gr.
- Camphoræ q. s.
- Aq. Flor. Sambuc 3 dr.

The sulphate of iron must be in clear green crystals unless the "granulated" form, which is preferable, be available, and in either case the salt should be fresh and free from oxidized portions, or "rustiness;" it should be dissolved in half the elder-flower water (all of which is better if not quite recently distilled, or being quickly raised to the boiling point and cooled out of contact of air before use), the citric acid being also in solution in the other half, and the two fluids mixed, filtered if necessary, and bottled immediately, a lump of camphor about the size of a small peppercorn to be added to the contents of each bottle.

HYDROQUINONE WASH FOR THE SKIN.

- Hydroquinone 48 gr.
- Acid. Phosphoric, glac 30 gr.
- Glycerini 2 dr.
- Aqua dest 6 oz.
- Misce.

These two lotions are stated to give excellent results, especially the latter. They are to be applied to the skin of the face, etc., in the usual way, at least twice in the course of twenty-four hours, after it has been washed and dried carefully. If the skin be of the nature known as "greasy," a preliminary wash with tepid water containing a few drops of sal volatile or liq. ammon. fort. is advisable.

ANTI-FRECKLE LOTION.

- Hydrarg. Bi-chlor 12 gr.
- Acid. Hydrochlor 3 dr.
- Fruct. Amygd. Amar. 1½ oz.
- Glycerini (*Price's*) 1 oz.
- Tinct. Benzoin 2 dr.
- Aqua Florum Aurant q. s.

Dissolve the corrosive sublimate in three ounces of the orange-flower water, add the hydrochloric acid, and set aside. Blanch the bitter almonds, and bruise them in a Wedgewood mortar, adding thereto the glycerine and using the pestle vigorously; a smooth paste is thus obtained. Then add gradually about 9 ounces of the orange-flower water, stirring constantly, continuing this operation until a fine, creamy emulsion is the result. Subject this to violent agitation—preferably with the aid of a mechanical egg-whisk—and allow the tincture of benzoin to fall into it while drop by drop. Then add the mercurial solution, filter, and make up the whole to the measure of one imperial pint, with more orange-flower water.

This preparation is recommended to us by an eminent dermatologist as being invariably efficacious in the treatment of *ephelis*, and always greatly ameliorating *lentigo*, even if it does not entirely decolorize the patches in the latter case. A general whitening of the skin is produced by this lotion without any irritation. It is as well, however, not to apply it to any abraded surfaces. It has been found far superior in practice to a preparation—which it somewhat resembles—sold at a high price under the name of *Lait Antipheleque*.

BISMUTH OINTMENT FOR FRECKLES.

- Bismuthi Subnitri 2 dr.
- Ung. simpl 2 oz.

M. Apply to the skin at night and remove in the morning with a little cold cream previous to washing.—*Medical Classics*.

A convenient application for insect bites, according to Bernbeck (*Wiener Presse*), is the following:

- Flexible collodion 19 parts.
- Salicylic acid 1 part.

Or,

- Flexible collodion 1,000 parts.
- Bi-chloride of mercury 1 part.

The common house fly is a great distributor of every epidemic—even of small pox, yellow fever and many so-called infectious diseases.



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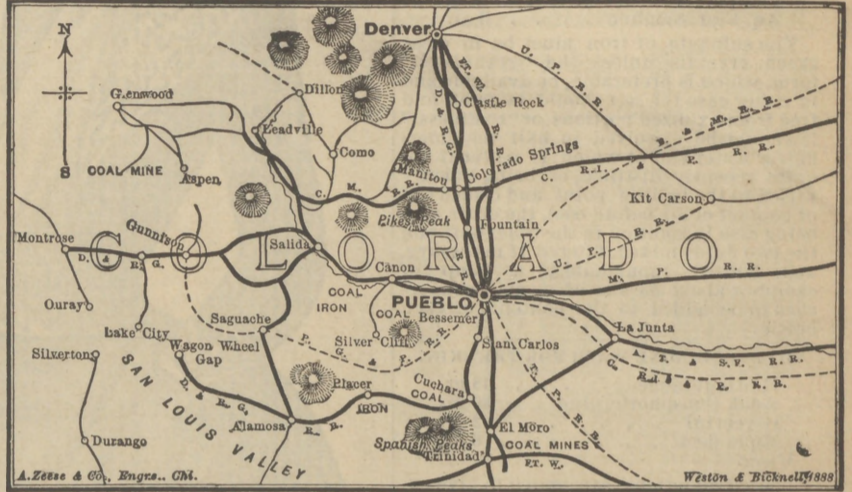


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- FOURTH—An excellent quality of oil is found near the city in sufficient quantities to supply the entire West, and which, by pipin a short distance, would, by the improved process, furnish fuel for hundreds of works.
- FIFTH—The water supply is the greatest on the eastern slope, the Arkansas River flowing through the city.
- SIXTH—It is the center of a vast grazing and cattle country, and is the entrepot for the great San Luis Valley, with its 2,000,000 acres of farming land.
- SEVENTH—On account of its comparatively low altitude it has a most delightful winter climate—warm, very little snow, and almost perpetual sunshine.
- EIGHTH—Ten lines of railways, under five great systems, radiate from the city, with five more lines proposed.
- NINTH—The Gulf road makes Pueblo only about 100 miles further from the seaboard than Chicago, and 117 miles nearer than any of its rivals.
- TENTH—No other city of the West can combine one-half these advantages.



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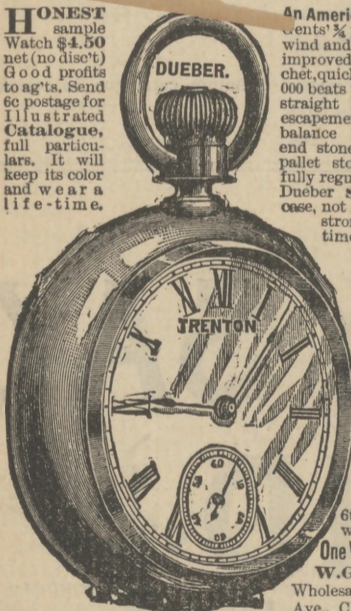
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