

# Sunday Reading.

## OLD CHURCH LIBRARIES.

Curious Old Books That Were Chained for Safe Keeping.

An interesting feature of many an old English parish church is the curious library attached to it says a writer in Sunday at Home. Some of these, apart from possessing books of considerable value, deserve special notice as illustrating an almost forgotten chapter in the history of parish life in days gone by. In modern years, when most villages have their circulating library, literature of every kind is disseminated throughout the country in a manner that would have surprised our forefathers. But this was not always so; for, prior to the time of railways, country parishes were in a great measure dependent on their own resources for literature; hence originated the old church library. Here it was that the parson retired for study, and in the quietude of the sacred building enriched his learning by the perusal of many a noted divine otherwise inaccessible to him. Those also of his flock who were desirous of acquiring knowledge on some special subject resorted thither, and thus the church library was held in esteem by clergy and laity alike. As a local institution, therefore, the parish library was necessarily popular, and some idea of its value may be gathered from the frequent bequests made for its maintenance.

To prevent the mutilation and loss of books, an Act of Parliament was passed in the seventh year of the reign of Queen Anne, for their better preservation. In some cases, as an additional security, the books were chained to the shelves, as was the rule at Dunchurch. When this church, however, was restored in the year 1862 by Mr. Street, "the vicar's retreat," as the library was nicknamed, was removed, and the books being deposited in the vicarage, and the chains taken away, with the exception of a few which have been preserved as specimens. This library at one time possessed some exceedingly rare volumes, among them being a copy of the "Golden Legend," printed by Caxton in the year 1483, and which, according to a correspondent of the "Rock," was sold by a former vicar, in 1843, to Messrs Parker of Oxford, and by them to the Bodleian Library. The proceeds were applied to the rebinding of books and enlargement of the book-cases. Of other valuable volumes which have been retained is a Cranmer's Bible, four black-letter volumes of Aquinas, a copy of Bishop Burnet on the articles given by the author himself, and a Life of Christ, by Ludolphus Saxo, formerly in the possession of Bishop Juxon, with chains attached.

The late Mr. William Blades, rich in all Caxtonian lore, and one of the most eminent of bibliographers, wrote a treatise on "Books in Chains" which is issued as one of the series of "The Book Lover's Library," published by Elliot Stock. The volume contains many curious details about the best-known collections of chained books, and also facts as to the use of printers' signatures, as helping the identification and correct description of volumes.

The books in the library at Wimborne Minster are fastened by chains in an iron rod running along the front of each shelf; an arrangement to be seen in Hereford Cathedral library. At St. Paul's Cathedral two books yet retain their chains.

One of the greatest enemies of the church library has been ignorance, pew-openers and others having used the books for any purpose they might require. Thus, we are informed how, in one of the vestries of the beautiful church of St. Mary at Beverley, "was a small library, consisting mainly of good folios, chiefly theological, covered with dust, in a most dilapidated condition, the fires in the church having usually been lighted from this literary source for some years." This small library has long ceased to exist.

A correspondent of the "Gentleman's Magazine," writing in the year 1807, complained of seeing one of the books at Westernham acting as a fender to the clerk's fireplace; and in the year 1856, it seems that all the books had disappeared—the catalogue only being left. Again, in some instances, writes Mr. Shore in the "Proceedings of the Library Association of the United Kingdom" (1879, vol. i. p. 53) "the books have disappeared 'by the old method of having been taken out and not returned, as at Wimborne and Barnstaple; or by being sold, as at Reepham; or sold by the cartload, as at Boston; or by having been given away by the churchwardens, as at Swaffham.'" The same writer further adds that books which once formed part of our old church libraries have not unfrequently been sold with the goods and chattels of deceased incumbents; such books turning up long afterwards in second-hand book stores. Such then are some of the many ways whereby these old libraries have either been neglected or partially destroyed, and hence it is not surprising that only too often they present a very unsatisfactory appearance.

Space will not permit us to give the illustration of these old libraries, but some of the incidental remarks respecting them deserve notice. Thus, in "A Graphical and Historical Sketch of the Antiquities of Totnes" (1889, p. 38), the author says: "I know not what the library contains. I believe nothing more than theological lumber. It is always locked up, and is inaccessible to those who would wish to examine it. I was once there by accident, and looked into some books, which were all on divinity." We may mention, however, that if all the custodians of our church libraries had been equally careful they would not have fallen into the sad state of neglect which has been the ruin of so many. These libraries doubtless did good service to the age which originated them. We have fallen upon different times. Parish libraries have taken another, though not less useful, form. Books abound. Free libraries also are being established to distribute

them. But there is still need for something akin to these old libraries. Centres are still wanted where the masterpieces of literature can be easily consulted—like wise "libraries" replenished not merely for popular reading, but with the more important books which can now be seen only by the few.

## WORDSWORTH AND COLERIDGE

A Recent Visit to the Resting Places of the Two Poets.

From Dove Cottage it is only a few minutes' drive to Grasmere church, and at once we make our way to the S. E. corner of the churchyard, where the dust of the great philosopher poet lies. Since I was here last an iron railing has been placed round the graves of him and his family because tourists had trodden them down. A dark headstone from the neighbouring quarry simply inscribed "William Wordsworth, 1850," marks the grave of the poet; by his side is buried his wife, "Mary Wordsworth, 1859." Next comes the memorial of his daughter, Dora Quillman, died July 19, 1847. This is ornamented with an Agnus Dei cut in deep relief, and has a text "Him that cometh to Me," etc. And beside these are three other Quillmans. On the other side of the poets grave lies his sister-in-law, Sarah Hutchinson. Then his loved sister Dorothy, then his son and daughter-in-law, Wm. and Fanny Wordsworth. The last named was Mrs. Teits most intimate friend in Carlisle. Wm. Wordsworth the younger, died in 1883. Behind these graves lie two other children of the poet, who both died in 1812. On the elder of the two he has written the following lines:—

Six months to six years added, he remained  
Upon this sinful earth by sin unstained.  
O blessed Lord, whose mercy then removed  
A child whom every eye that looked on loved.  
Support us; teach us calmly to resign  
What we possessed, and now is who I Thine.

Just outside the fence is the grave of Hartley Coleridge, a cross inscribed with name and dates, and the words from the Litany—

By Thy Cross and Passion, good Lord, deliver us.  
It was one of the most beautiful and characteristic traits of Wordsworth's character that he never wearied of his love for the poor, hapless younger poet, and so far as he could, he was a guide and restraining power upon him. He must have been a most lovable character. Hartley Coleridge, but that terrible failing of "locking upon the wine when it was red." I talked with an old woman who saw him buried, and noted Wordsworth's tears by the graveside.

## IN THE DRUID STONES.

Relics of the Ancient Religion Still Existing in Great Britain.

There is a circle of stones near Chipping Norton, 107ft. in diameter, of which there remain sixty stones, some of these being sunk in the soil to nearly their full height. There is a current saying in the locality that, owing to some charm, the stones cannot be counted, and there is little doubt that those who attempt it frequently disagree in the result. The circle near Keswick is 108ft. in diameter, and there are forty-nine stones still remaining—thirty-nine in the outer circle and ten within the circle, forming an oval inclosure. At Stonehenge, of the circle only seventeen upright stones remain, with six of their lintels. Only two of the inner stones remain in their places. The largest circle in the days of the Druid was at Avebury, in Wiltshire. Dr. Stukely reports it as having originally consisted of 650 stones. It is surrounded by a broad ditch. Within the ditch was a circle 1,400ft. in diameter, formed of 100 upright stones, from 15ft. to 17ft in height, and about 40ft. in circumference, placed at a distance of 27yds. from one another. Within this were two circles, each consisting of two double concentric rows composed of the same number of stones, and arranged in a similar manner. The grand circle had two entrances, consisting of double rows of 100 upright stones, each placed at equal distances, and extending a mile in length; the one terminating in a double concentric circle of smaller diameter, and the other having a stone larger than the rest of the extremity. Most of the stones of this vast structure have been broken down and used in the construction of houses in the village, and in repairing the roads.

## Small English Church Living.

The living or parish with the smallest population that is held by itself in England is Yelford, near Witney, in the diocese and county of Oxford, which has a population of eight, the gross income being £102 and the net income £87. The rector is Charles Richard Powys, of Exeter College, Oxford, who was ordained in 1851; and the patron is E. K. Lenthall, Esq., descendant of the William Lenthall who was speaker of the House of Commons when Charles I. arrested the five members. There are other livings with populations about as small, but they are held in union with neighboring ones. Witcote, in the diocese of Oxford, with seven inhabitants, of which Robert Lowbridge Baker, of St. Peter's College, Cambridge, ordained in 1856, is rector, the gross income being worth £75; but he holds it with Ramsden, that has a population of 433, and gross income of £19. Charborough, in the Salisbury diocese, with six inhabitants, and net income of £85, held by George Augustus Aldridge, with Morden, that has a population of 809, with net income of £140 and a house. Wiltshire, in Herefordshire, with eight people and net income of £49, is held by Rhys Bishop, with Letton, that has a population of 220, and gross income of £235 and a house. Of livings held singly, Angersleigh, near Taunton, Somerset, has twenty-six parishioners, the gross income being £128, the net one £121; the rector, Henry Herbert Bell, late scholar of Corpus Christi college, Cambridge, and Classical Honors in the third class.—[Tit Bits.

For Drugged Nervous System.  
USE HORSEBORD'S ACID PHOSPHATE.

Dr. Chas. Woodhouse, Rutland, Vt., says: "I have used it considerably, and can testify to its great value in functional derangements of the nervous system."

## NEWS AND NOTABILLIA.

The church spire originated about the eleventh century.

The Bishop of Milwaukee has been appointed president of the Guild of All Souls in America.

A Roman camp, a Saxon temple and three cathedrals have in turn occupied the site of St. Paul's London.

He that neither coveteth to please men nor feareth to displease them shall enjoy sweet peace.—"Thomas a Kempis."

Rev. J. A. Newnham, graduate of the Montreal Diocesan Theological college, is to be consecrated to the bishopric of Moosonee, on the 6th of August.

The pastor of a baptist church at Ukiah, California, has been asked to resign for prophesying that the end of the world will take place before the close of this year!

Rev. Robert Howie of Govan Free church, says that the church of Scotland, notwithstanding its great strength in some constituencies, has adhering to it less than a third of the population.

"Till some time ago Cardinal Moran, Archbishop of Sydney and the first Australian to receive the red hat, in accordance with a vow made in early life never voluntarily looked upon the face of a woman.

The Archbishop of Canterbury is responsible for the statement, made at a meeting in aid of the Additional Curates' Fund, that the annual expenditure in England upon the game of football amounts to £1,000,000.

One of the most extraordinary things in the catholic educational exhibit at Chicago is a picture in hair of the "Landing of Columbus." It contains some of the hair from the head of nearly every catholic bishop and archbishop in the country.

The pope has given his consent to the proposal that Maestro Mustafa, director of the choir of the Sistine Chapel, and members of the choir should visit Chicago and sing their during the progress of the exposition. This will be the first time the choir as a choir will have sung outside the Holy City.

According to the last recent census, the church of England numbers 46,000 members in Toronto, which is by far the largest of any denominational showing. The methodists follow with 32,000. The Anglican church, though weak in the rural districts, leads in nearly all the cities of Ontario.

The pulpit crusade against the right of the directors of the Winnipeg Exhibition to sell beer on their grounds goes merrily on says an Exchange. It is hard to say where it may end. We read that after a scorching denunciation of the directors in Zion church, Miss Mathias sang a solo and hymns bearing on the evils of the drink traffic.

The proportionate growth in the membership of the Wesleyans in England, during the last ten years is less than half that of the general population. The most lagard districts are north of the Humber, the most decadent centres are Hull and York. The Wesleyans are engaged in "forward movement" which is likely to prove very bracing and helpful to the whole denomination.

A man may be outwardly successful all his life long and die hollow and worthless as a puff-ball; and he may be externally defeated all his life long, and die in the royalty of a kingdom established within him. A man's true estate of power and riches is to be in himself, not in his dwelling, or position, or external relations, but in his own essential character.—H. W. Beecher.

Many Sunday-school teachers have abandoned teaching because of the lack of sympathy in the church. Those who ought to share the burden left them to bear it alone, and they grew weary under the load. The indifference and unconcern which many exhibit with regard to the interests of a church, and their withholding of help in the various ways in which they could render it, often disheartens the most willing worker.—[Christian Inquirer.

Bishop Phillips Brooks, in his numerous visits to England, endeared himself to the congregation of the London church of St. Margaret's, near Westminster Abbey. Canon Farrer, who is the vicar of St. Margaret's has announced that a memorial to the preacher will be put up there. It will consist of three panels of stained glass, representing the command, "Feed my sheep." The church will also send a subscription of \$1,000 to the Harvard memorial building fund.

Surprised women choir singers have just been introduced into the Epiphany Church choir in Washington. They wear plain gowns of white, with flowing sleeves and deep edges of black. On their heads they wear simple torques with tassel and cord. Women choir singers have been engaged for some time in a number of New York churches, as in St. George's where they wear black robes and torques. The custom originated in Melbourne, Australia, and is gradually gaining ground.

The report of the Bodleian Library at Oxford, states that during the past year that famous collection was increased by 55,325 volumes, pamphlets, magazines, journals, etc. Of these 39,481 were contributed by English publishers in accordance with law. Of the rest 2,458 volumes came from Germany, 1,256 from France, 221 from the United States, 59 from Australia, and only 37 from Canada. Among the manuscripts recently presented the most important are an old Zend work, a Vendict Sade of the year 1724, an autobiography of an African slave in Suaheli, etc. The former British Consul at Siam, presented 103 volumes referring to that country.

The German Catholics, not only of Germany itself, but also of Austria and German Switzerland, are making the most abundant use of the periodic press of defence and offence. According to the Literary Calendar of Keitler that section of the Catholic world issues no fewer than 435 Catholic political papers, of which 331 are published in Germany. This list does not include the religious papers proper. The great bulk of the politico-religious journals are weeklies, although a large number are dailies, and the best of their class publish two editions a day. These papers flourish best in the Rhine districts and in Westphalia. In the former there are 120, in the latter 52 of these journals are published.

## Messages of Help for the Week.

Sunday.—Psalm 150: 1: "Praise ye the Lord. Praise God in his sanctuary."

Monday.—Proverbs 3, 6, 9, 10: "In all thy ways acknowledge him and he shall direct thy paths. Honour the Lord with the first-fruits of all thine increase: So shall thy barns be filled with plenty."

Tuesday.—Proverbs 27: 25: "The hay appeareth, and herbs of the mountains are gathered."

Wednesday.—Genesis 8: 22: "While the earth remaineth, seed-time and harvest shall not cease."

Thursday.—Genesis 9: 12: "And God said: This is the token of the covenant which I make between me and you and every living creature for perpetual generations: I do set my bow in the cloud, and when I bring a cloud over the earth that the bow shall be seen in the cloud. I will remember my covenant, which is between me and you and every living creature of all flesh."

Friday.—Genesis ii: 4: "And they said, go to, let us build us a city and a tower whose top may reach unto heaven. 8th verse. So the Lord scattered them abroad and they left off to build the city."

Saturday.—John 10: 1: "He that entereth not by the door but climbeth up some other way, the same is a thief and a robber. 9th verse. I am the door, by me if any enter in he shall be saved."

## THINGS OF VALUE.

To be good and disagreeable is high treason against the royalty of virtue.—H. More.

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Messrs. I. DAY, Surveyor; JAS. WOOD, Shoe Maker; Mrs. S. STORMS, J. GILLIS, WILLIAM PETERS, Tanner; CAPT. D. JORDAN, WM. ALLINGHAM, P. THOMPSON, G. A. HARTLEY, F. C. Baptist Minister, Carleton, St. John; JABOB GUNTER, F. C. Baptist Minister, Fredericton, N. B.

ROBERT MCCUEN, St. John, N. B., writes:

This will certify that for two years and four months I was afflicted with Fever Sores. Had seven holes in my leg, running sores in my breast, back, shoulder and under my arm. I tried several physicians but got no relief. After being seventeen months in the hospital, I returned home and heard of SEEGEE'S OINTMENT. I immediately procured a pot. After using a short time I began to get better; and in a few weeks was completely cured. I can highly recommend it to all persons who may be suffering as I was.

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	No of Members.	Balance in Bank		No. of Members.	Balance in Bank
Oct., 1882,	880	\$1,145 07	July, "	20,450	\$204,814 86
Jan., 1883,	1,134	2,769 58	Jan., 1891,	24,466	285,977 20
July, " 1883,	1,537	7,082 80	July, " 1891,	28,804	337,718 71
Jan., 1884,	2,216	13,070 85	Jan., 1892,	32,303	408,798 18
July, " 1885,	2,360	19,815 28	Feb., "	33,155	411,648 59
Jan., 1886,	2,558	20,902 30	March, "	34,196	418,054 56
July, " 1886,	3,046	28,036 93	April, 1892,	36,118	433,285 63
Jan., 1887,	3,648	31,082 52	May, " 1892,	37,171	435,501 78
July, " 1887,	4,028	44,229 75	June, " 1892,	37,915	432,265 27
Jan., 1887,	5,804	60,325 01	July, " 1892,	38,560	442,083 45
July, " 1887,	6,921	71,384 40	Aug., " 1892,	38,545	479,610 40
Jan., 1888,	8,028	86,102 42	May, " 1893,	39,714	500,637 51
July, " 1888,	9,848	99,104 85	July, " 1893,	40,256	520,511 74
Jan., 1889,	11,608	117,599 87	Nov., " 1893,	41,002	535,033 42
July, " 1889,	14,286	160,110 76	Dec., " 1893,	41,925	557,822 24
Jan., 1890,	17,927	188,120 86			

Members &c. May Est. 1893, about 52,000. Balance in Bank, \$680,000.

Membership May 1st, 1893, about 52,000. Balance in Bank, \$680,000.

The total number of applications considered by the Medical Board for the month of April, 1893, was 1500; May, 1890, and for the year ending 31st December, 1892, was 18,247, of whom 17,025 were passed, and 1,219 rejected.

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