

The Living Church.

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

VOLUME I.

CHICAGO, THURSDAY, AUGUST 21, 1879.

NUMBER 42.

For the LIVING CHURCH.

Via Dolorosa.

The heavy night about him falling
 The pilgrim kneels to pray,
 And hears from out the darkness calling,
 "I, too, have trod this way!"
 And One, the poor, the meek, the lowly,
 The Master, oft reviled,
 Speaks to his heart in accents holy,
 "Dost know thou art my child?"
 I, too, have borne the cross of sorrow
 And felt the heavy blow,
 I, too, have prayed against the morrow;
 Dost think I do not know?
 To trust betrayed dost thou awaken?
 One Judas was my friend;
 And I by Peter was forsaken,
 Fear not, I will defend!
 So hard the precious, precious sowing,
 To reap a victor's palm!
 So drear to walk the way unknowing!
 Faith holds the gift of calm.
 There cometh to thy heart no token
 Why this thy grief must be?
 Was Olivet's lone silence broken,
 What said Gethsemane?
 The long, long shadows lengthen faster!
 Gird thou thy soul anew;
 The Servant not above the Master,
 My work is thine to do.
 Thy hand may be a hand of healing
 For pain is round thee still,
 And thou may'st walk in truth revealing
 Thy Master's holy will.
 So long the way to courts immortal,
 Thou canst not tell how long!
 E'en now thy hand may touch the portal
 And thou may'st hear the song.
 And when shall dawn life's fair To-morrow,
 In bliss beyond alloy,
 Thine eyes may see, the way of sorrow
 Led to the gate of joy.

LAURA H. FEULING.

Foreign Notes.

Calvinism and Scotch Whiskey—The Panama Canal—Folly and Thrift in France—Spain and the Basque Provinces.

The temperance movement which began in Ireland a year or two ago, and resulted in the early closing of all the saloons in the country and cities on Saturday, and their partial closing on Sunday, is extending to England. Petitions, containing nearly 250,000 signatures, have been presented to Parliament, for closing public houses in England and Wales on Sundays. A bill with that object in view has passed its second reading. But why leave out Scotland? There is no country in the world in which religion and rum are so unaccountably wedded as in Scotland. In Glasgow it used to be said that a man was not fairly intoxicated so long as he could get home from the tavern by holding on with his hands to the walls and houses.

This is not a joke. The low state of public opinion in Scotland, in regard to drunkenness, is frightful, and opens curious speculations on the tendencies of Calvinistic theology. It is rather singular that the dogmas which Moody presses as particularly efficacious against the use of drink, should have proved so futile in the land where they have had the most thorough sway. Is not the reason in the broad gulf those dogmas put between religion and morality? The same condition seems to exist, about this vice of drink, in Russia. There, as in Scotland, religion has not been made to include temperance, and the most earnest outward devotion is compatible with a besotted life. We advise Scotch preachers to spend less time on the shortcomings of Roman Catholics, or the heresies of the scientists, and join in an earnest crusade against Scotch whiskey, and a lessening of the number of toddies daily imbibed by the good Calvinists of Glasgow!

The French people were very much astonished at Burnside's motion, in the Senate, to inquire into the question of the Panama Canal, as likely to violate the Monroe doctrine; and well they might be astonished. If ever a motion was pure buncombe, that was. We have everything to gain from the canal, and how we possibly can lose anything, no one can say. If

we are afraid to have Frenchmen own it, why, all we have to do is to go in and buy the stock. They sell like other people, when it is to their advantage. De Lesseps, who is at the head of the project, is a wonderful man, not half enough appreciated in this country, but certainly one who has done as much as Morse or Edison to advance the great cause of commerce. The Suez Canal revolutionized commerce with the East, and this Panama Canal will work the same splendid work for the West. If he succeeds in finishing it,—and everything looks that way now, he will take his place in the very front rank of the benefactors of the world.

At last the British seem to have gotten the better of the Zulus. It is time, for the war has been going on nine months, and the "Jingo" party must feel rather cheap to think that a breech-clouted savage kept at bay for those months, the forces under Lord Chelmsford; forces too, larger than those with which Wellington crossed the Tagos in his Peninsula campaign. It was a good thing for Lord Chelmsford that the heavy surf which makes landing on the Natal coast anything but "a joy forever," held Sir Garret Wolseley long enough on shipboard to keep him out of the battle. Chelmsford had at last, a win, and on the strength of it, it is reported that he is going to resign, for fear he might not win another. The victory leaves the English strongly posted in the very center of Zululand; and Cetewayo's soldiers, like most savages, do not stick in defeat, so that most probably the game is up.

Everybody has wondered why his mother and all the rest of the party let the young Napoleon go to Zululand; but leaving out of account that young men of twenty-three do not always mind their mothers, it seems he tried very hard to get fighting to do somewhere else, but nobody would have him, for fear of getting into a scrape with France. He wanted to go to the Turkish war, but both Russia and England were afraid to have him. Then he tried for the Bosnia unpleasantness, but the Austrian Emperor said no! Then Afghanistan came up; but the Queen felt that Russia might take umbrage, and there was nothing left but Zulus for the young man to whet his sword on; and as he was determined to do some fighting, there was no keeping him away. Some of the French papers have said very mean and spiteful things about him. They ought to be ashamed of themselves. He was the most likely sprig of royalty that France or any other country has seen for a long while. The French, however, great as they are, seem to take pleasure in little meannesses. They are now giving themselves the gratification of changing the names of all the Bonaparte streets. It is absurd to think that by changing the name of the Boulevard Hausmann they can obliterate the memory of the great Prefect of Paris, who transformed it into such a thing of beauty. There have been a few records printed, the French ought to remember, and all the changed names of streets will not blot out either the glories or the faults of the Second Empire. They have now 2,000,000 Frenchmen who have passed some time under the drill sergeant, and 8,000,000 who in a few days could be summoned by name to designated regiments. What a frightful expense, and what a wretched comment on humanity! One-fourth of the money spent in schools, in philanthropic works, in sanitary amendments, in missionary enterprise, in industrial encouragement, would advance France far more than all these armies.

There are 5,000,000 small farmers in France, and nearly all own their land, and she has scarcely any paupers. She is just out of a horrible war, and has paid a billion dollars of her debt in gold. That, surely, is an argument for small farming, which England will do well to make a note of. The French farm lands are only mortgaged for five per cent of their value, while in England the mortgage resting against the

land is 58 per cent. The fact is as patent as the sun in the heavens, that the permanent wealth of a nation and the prosperity of its people are more certainly assured by agriculture than by the arts or manufactures. Nothing has better solved the question of pauperism. This has been the great lever in the elevation of our own country, and her future depends upon the way in which government fosters small farming, and coöperates in the grand work of settling the bone and sinew of our nation on the broad and fertile acres yet unoccupied.

Spain has as much trouble with that very small strip of her territory called the Basque Provinces, as a Hercules might have with a little gnat, which persists in stinging him. If he hits it squarely, he will annihilate it, but the difficulty is, to hit it! The difficulty in Spain is, that those Basques cannot be hit. They cannot all be exterminated, and yet they will not consent to live under the same laws as the rest of Spain. They have always had their own laws, defended their own territory, collected their own taxes, elected their own officers, and they mean to do so always. There are only a few thousands of them; the whole territory is only 3,000 square miles. The government has temporized with them a long while, but patience has ceased to be a virtue, and now the Basque Provinces have been notified that they must give up their "fueros," or charters of peculiar privilege, or else be put in a state of siege. With these and his wedding, Alfonso will have his hands full.

Our New York Letter.

The Science of Jesuitry.—Angels Unawares.—Alcohol and Opium.—Brooklyn Churches.—A Wonderful Crypt.—Summer Excursions.

NEW YORK, Aug. 16, 1879.

The secular press does not feel called upon to discuss religious topics in the same gingerly way that characterizes the religious press. It often calls a spade a spade; deals in rasping and counter irritation, and stirs the blood of the patient by rubbing the wrong way of the hair. The late conversion and perversion in Chicago has called out some comment, and one of the ablest of our dailies takes hold of the Jesuits after the following fashion. After denying that the perversion was owing to bribery by laymen, it says, "It is more than likely that the reverend father was persuaded to return by the exercise of some of that mysterious power, which the Society of Jesus are known to possess. Their policy is to bring the world in subjection to the Romish church, or, more properly speaking, to their own order, and 'Jesuitry' is the science by which the clergy of the brotherhood impresses upon the doubtful that all means to that end are heaven approved. The Jesuit will be anything that suits his immediate purpose, Democrat, Socialist, Republican, but these names are only masks, and under them he remains a Jesuit and nothing else. The society, with its schools and colleges, its army of propagandists, and its spiritual advisers, who creep into houses and lead captive the silly of both sexes, is a force in American politics ten times more lively and strong than any combination of trade unions. If a person consents to be zealous in the service of the order, there is nothing which he or she may not do, and yet be held blameless. * * * The Jesuits teach that there is no harm in wishing the death of your father, and rejoicing over it, because your joy resulted not from the death, which was a benefit. They dodge away from a straight question like eels from a harpoon. They are forever scheming, wriggling and looking two ways in search of an advantage." Just imagine the outcry, if a church paper should talk after that fashion. How the changes would be rung upon want of charity and the bitterness of sectarian controversy! If it was our mission to unveil

the true inwardness of Jesuitism, we could have no surer means than the publication of a chapter or two from the Provincial Letters of Pascal, or from the Moral Theology of Liguori, the former a Roman Catholic, and the latter a Jesuit. There is no sin in the decalogue or out of it, which their principles do not justify, they obliterate all distinction of right and wrong.

How little we realize the influence upon life and death in a great city of such a heated term as we have just passed through. The deaths in New York last week were 710; being 47 more than the average for the corresponding week for the last ten years. Wednesday was the last day of the extreme heat, and the deaths that day were 112; on other days they had risen to 130. On Thursday, when the thermometer was out of the 90's, and living was more tolerable, the deaths were but 60, showing a falling off of over half, and they have not risen to a 100 since, a fact which shows what a large factor the temperature is in our bills of mortality. Of the 710 deaths, 400 were those of children under five years. They seem under the burning sun to shrivel up like a scroll. It is not all heat, however, as the reports of the inspectors show, and the deadly sewer-gas, even in houses that make a goodly outside show comes in as an assistant. People will not learn, that proper sewerage in a house costs a good deal less than a first-class funeral.

That was a curious spectacle, unique in the world's history, which was seen in Paris some weeks since. An Alt Catholic Bishop, attended by two English clergymen, administered confirmation in Pere Hyacinthe's chapel. The Bishop, who was in cap and mitre, announced that he was there as the representative of the Prime Bishop of Scotland. It is not often that we find a conjunction like that. The Alt Catholics have come nearer to the Church of England by renouncing some of the peculiar errors of the Church of Rome. Who shall say that the Roman Catholics may not some day do the same?

We wonder if the injunction, "be given to hospitality," was intended as well for lay people, as for the clergy; or if to the latter, it is the sole privilege to entertain angels unawares! A clerical brother went into a neighboring parish, to supply the place of an absent brother. At the rectory, where there was a wealth of olive branches, the rector's wife was confined to her bed with Malaria, which may well be characterized as a hydra-headed monster. It occurred to the visitor, that, under the circumstances, some members of the congregation might have strained a point, and given the clergyman something to eat between the services. It did not seem to occur to them. It is not to be wondered at, if people sometimes ask, what are wardens and vestrymen for anyway? A great many years ago, the late Bishop Polk visited a town in Alabama, and held probably the first Episcopal service there. The congregation was small, and made up entirely of ladies. Toward the close of the service, a gentleman appeared, and he came on purpose to invite the Bishop to dinner; he was given to hospitality.

The *Catholic Review* sees evidence of the great diminution in the use of strong drink among their people. We think the same may be said of New England. The stringent laws and public sentiment have wrought a good change, and drunkenness is an infrequent spectacle. We are not sure that the community is the gainer, the substitute for alcohol is worse than alcohol itself, and more brutalizing. The use of opium, in one form or another, has become alarmingly prevalent, and increasingly so. The druggists speak of the growing demand for the drug, and of the sacrifices made to obtain it. In our judgment but little is gained by shutting up the saloons, and leaving unchecked the opium trade.

Emmanuel Church, Brooklyn, which has been closed for repairs, was reopened last Sunday. The chancel, which was added a year ago, has been beautifully decorated in polychrome; the handsome reredos has been retouched, and the sidewalks of the church have been also ornamented with a wide band to match the decorations in the chancel. The ceiling of the church is in blue, studded with lilies, and that is the prevailing ornament. The effect is fine, and adds greatly to the beauty of the church, and we are glad to say that much of the beauty of the whole consists in its simplicity; and in the harmony of the coloring. The reopening day was made notable by the first appearance of the choir of Emmanuel, to the number of twenty-four in cassocks and cottas. The music was suited to the occasion, and illustrated the motto over the church arch, "Let all the people praise Thee! Yea, let all the people praise Thee!" The choir is under the direction of Mr. B. Richardson, and adds one more to the many surplined choirs, which are springing up all over the city of churches. The simple dress gives an official air to the body, and adds to their sense of responsibility; they are filling an office in the church of God. It lends propriety and decorum to their behavior, and, while to some it may be a new "use," it should not be forgotten that surplined choirs have long been customary in the church. Bishop Littlejohn gives them every encouragement, and we hope soon to hear that old St. Anns, and Dr. Schenck has followed an example so worthy. The sermon at the reopening of Emmanuel was by Rev. Dr. Wallbridge, the rector.

The crypt under the cathedral in Garden City, built to be the last resting place of the Stewarts, is at last finished, and it is hardly too much to say that no such place of sepulchre has ever been erected since the tomb of Mansoleus. With the placing of the windows and putting down the marble floor, it will be ready for its occupants. As you enter you see a polygonal wall of statuary marble, arched and filled in with panels and mullions of tracery. It is apsidal, like the chancel overhead. The earth has been covered with concrete, and glass is placed between that and the marble, so that no dampness can stain the delicate stone. The material is mainly a creamy Vermont marble, but under the arches are triple columns of colored marbles, viz: Kildenny, Napoleon, Secenna, red Lisbon, Longueoc, and Verd Antique. A statue, representing the Angel of the Resurrection, is to stand upon the pedestal opposite the entrance, and the Stewart coat of arms will be painted upon the medallion over the sarcophagi, which are yet to be built. The seven windows are to be of beautiful stained glass, representing various Scriptural scenes, and they will be guarded by outer windows of hammered glass. Near the cathedral is an ash-tree, the only one of 75,000 that was not purchased. It was given to Mr. Stewart, and he set it out himself, and, as he stood by it, said to a friend, "Here is my burial place." Now that the crypt is so nearly finished, the disappearance of Mr. Stewart's body is made the subject of newspaper discussion again. The thieves are not known, but their agent is, and negotiations for the delivery of the body, formerly broken off, have been renewed. Formerly it was made a condition by the family that the thieves should be delivered up; the present negotiations are for the body only. The thieves demand \$200,000. Hitherto but \$25,000 has been offered, but it is now thought the family will yield to the demand. The thieves negotiate through a lawyer in the city, and when the body is recovered, it is to be hoped that punishment may fall upon him as an accessory to the crime. The police have been baffled in all their efforts to discover the body or the thieves, and, if the body is to be ever deposited in the crypt, the first step toward it will be to compound the felony.

Church Calendar.

August, A. D. 1879.

- 3. Eighth Sunday after Trinity.
- 10. Ninth Sunday after Trinity.
- 17. Tenth Sunday after Trinity.
- 24. { St. Bartholomew
- Eleventh Sunday after Trinity.
- 31. Twelfth Sunday after Trinity.

News from the Churches.

The Journals of the Conventions are rapidly coming in, and are interesting reading to the statistician. Vermont reports 307 baptisms, of which 123 were adult, 219 confirmations, 2,825 communicants, Sunday school scholars 1,681; number of parishes and missions, 44; contributions, \$8,895.35.

In Massachusetts there are 152 clergymen, 157 parishes, baptisms 1928, of which 303 were adult, confirmations 1,070; number of communicants, 16,522; Sunday school scholars, 14,484; contributions, \$455,484.59.

NEW JERSEY.—Clergymen 88, churches and missions 100, baptisms 1,037, of which 174 were adult, confirmations 618, communicants 7,140, Sunday school scholars 7,307, contributions \$183,094.98.

NORTH CAROLINA.—Clergy 63, baptisms 786, of which adult 140, confirmations 414, communicants 5,294, Sunday school scholars 3,254, contributions \$49,972.81.

FLORIDA.—Clergy 15, baptisms 314, confirmations 120, communicants 1,354, Sunday school scholars 1,354, contributions 18,217.93.

PENNSYLVANIA.—Clergy 201, baptisms 3,598, of which 549 were adult, confirmations 1,559, communicants 23,387, Sunday school scholars 5,964, contributions \$678,106.86.

DELAWARE.—Clergy 26, baptisms 274, of which 38 were adult, confirmations 139, communicants 1,919, Sunday school scholars 3,012, contributions \$25,857.04.

CONNECTICUT.—Clergy 186, baptisms 1,943, of which 436 were adult, communicants 20,211, Sunday school scholars 14,649, contributions \$395,633.85.

KENTUCKY.—Clergy 35, baptisms 498, of which 116 were adult, confirmations 335, communicants 4,142, contributions \$67,257.49.

SPRINGFIELD.—In this new diocese there are 22 clergymen; baptisms during the year 226, of whom 74 were adults; confirmations 207; present number communicants 1,523; Sunday school teachers 197, scholars 1,810; contributions for all purposes \$23,853.41.

QUINCY.—There are in this diocese 23 clergymen; baptisms during the year 249, of whom 51 were adults; number confirmed 215; Sunday school teachers 146, scholars 1,006; contributions for all purposes \$30,478.66.

MICHIGAN.—Clergymen 60; confirmations by visiting Bishops 477; baptisms 894, of whom 132 were adults; communicants 6,502; Sunday school teachers 736; scholars 6,045; contributions \$116,363.11; value of church property \$936,918.37.

ALBANY.—Number of clergymen 116; baptisms 1,485, of whom 378 were adults; confirmations 837; communicants 11,877; Sunday school teachers 1,207, pupils 9,397; contributions for all purposes \$220,147.87.

PITTSBURGH.—Clergy 46; baptisms 843; confirmations 481; Sunday school teachers 568, scholars 5,165; offerings for all purposes \$119,768.57.

GEORGIA.—Number of clergy 38; baptisms 546, of whom 107 were adults; confirmations 372; number of communicants 4,171; Sunday school teachers 349, scholars 2,702; money raised for all purposes \$79,927.11.

ARKANSAS.—Clergy 11; baptisms during the year 112; confirmations 69; number of communicants 872; Sunday school teachers 107, scholars 846; contributions \$7,659.69.

ALABAMA.—Number of clergy 31; confirmations 207.

IOWA.—Number of clergy 42; baptisms during the year 352, of whom 120 were adults; confirmations 243; Sunday school teachers 447, scholars 3,304; offerings \$59,581.29.

MISSISSIPPI.—Clergy in diocese 28; baptisms 508, of whom 119 were adults; number of communicants 1,542; Sunday school teachers 202, scholars 576; contributions \$26,315.40.

SOUTH CAROLINA.—Rev. A. T. Porter, D. D., having returned from a successful tour to England, in behalf of the Institute under his pastoral care and connected with the Church of the Holy Communion, Charleston, has resumed the charge, relieving his Diocesan who had kindly taken his duties, while absent. His son, Rev. Theo. Porter, under him, has the care of St. Mark's congregation. Grace Church is closed, its Rector, Rev. Dr. Pinckney being absent and in pursuit of renewed health.

Correspondence.

The Missionary Episcopate.

To the Editor of the Living Church:

A correspondent from Montana in last week's issue describing the extensive field and hard work of the great missionary jurisdiction of Bishop Tuttle, intimates that this noble standard bearer of the Church is in danger of breaking down prematurely from over work and care, in looking after his vast jurisdiction; and declares, what Bishop Tuttle himself has often asked for, that "Montana ought to have a Bishop of its own." Certainly she ought, and so should Dakota into which is pouring this very year a population of 85,000 souls; and so ought Washington Territory, Wyoming, Idaho, Arizona and New Mexico.

And what is the impediment in the way? The trouble, Mr. Editor, is that Missionary Bishops have been made too expensive luxuries; their salaries have been \$3,000 per annum; \$500 more or less, for traveling expenses, and each Missionary Bishop when he gets to his jurisdiction must have a Cathedral, College, Divinity School, etc., and the general Church must furnish all this. Good old Bishop Kemper served the Church a great many years in the largest Missionary district any Bishop has held, and he did his work well, on a salary of \$1,500 per annum and \$250 per year for traveling expenses.

Does not the present policy tend to perpetuate and encourage the dependency of Missionary jurisdictions? In sending out our Missionaries to stations, the policy is to develop, as far as possible, self-support, and to have the Stations as soon as possible self-supporting. Not so with the Missionary Episcopate. The jurisdiction to which the Bishop is sent is not expected to do anything for the Bishop's support, and to relieve the Board of any part of his support. Not a new Missionary Episcopate has been organized for many years in the Missionary jurisdiction, save Nebraska, and that Diocese is contented to receive the entire support of its Bishop through his connection with the Missionary jurisdiction of Dakota.

Why should not these Missionary Bishops' salaries be on a sliding scale, and a part of this support be developed from their jurisdictions, thus relieving gradually the Missionary Board of their support?

The Diocese of Minnesota, when it had 16 clergymen and as many parishes, organized an independent Diocese, elected a Bishop, and provided for his support. 'Tis true, the salary of this Bishop was not very princely, only \$1,500 per annum; but he managed to live and do good work. Iowa organized having only 8 clergymen; Kansas with 10; elected their Bishops and provided for their support, independent of the Domestic Committee. Why should not Colorado and Oregon—with their large number of clergy and parishes, organize and do something for the support of their Bishops? Why should not these Missionary jurisdictions, when they have attained the Canonical number of Parishes and Clergy, be required to organize a Diocese, and take action to promote self-dependence?

Again, are not the salaries of our Missionary Bishops greater than necessary? The salaries were established during the inflated and extravagant prices of war times. Might they not now be reduced without making hardship to the incumbents? Would not \$2,000 salary, and \$250 for traveling expenses, enable them to do their work? The salary would then be more than double the average salaries of the clergy. Why, this reduction would give us a saving of \$12,500, sufficient to send out many more Missionary Bishops, say to Dakota, Montana, Washington, Wyoming and New Mexico and Arizona. There is no question that the Missionary Bishop is the proper person to be sent to every new Territory, and our American Church ought to place one in every one that is organized in the Republic. The Church will respond to all reasonable calls in this direction, but it does seem that some readjustment of salary and policy is necessary. I throw out these suggestions for the consideration of the Church. B.

To the Editor of the Living Church:

A Presbyterian recently offered a motion that, in a given case, a Communicant might be considered excommunicate. The suggestion was very unfavorably regarded and received.

I will not here advocate his proposition; but, is not something desirable in this direction? Is "once a Communicant always a Communicant," to be the rule? Say a man has turned his back for ten years on the Altar. He dies, having become irreligious, godless, profligate, it may be. How shall he be buried? The Burial Service is for the Church's members only; and practically he is "excommunicate," self-excommunicated. Why should he not be treated so?

Would not the constant restriction of the use of that service to children and to communicants in good and regular standing, save us from seeming to take no thought whether life and character have been good, or ill?

Of course all dead should be decently buried. But, for the self-excommunicated,

let a service be made up, as we do for non-baptized and suicides. The Service of the Church belongs to the faithful, and to these only. X. Y.

CHARLESTOWN, Pa., Aug. 1, 1879.

To the Editor of the Living Church:

In your column of "Brief Mention" the statement was recently made, that they have a custom in Virginia of concluding evening prayer with singing "The Voice of Free Grace." It may seem a small thing to notice, but accuracy is always a good thing. Moreover, the facts in this instance may be of interest outside the Diocese in question. The foundation for your "Brief Mention" is as follows: The concluding service of the Virginia Council (Sunday evening) always ends with the singing of the hymn named. The custom originated with good old Bishop Moore, with whom this hymn was a great favorite. It was his wont to call for it after he had poured forth his heart in farewell words of loving, paternal counsel to the assembled representatives of the Diocese. This, 'use' has been continued ever since, in his memory. Year after year this valedictory service comes round, having all its original freshness and attractiveness.

Clergy, lay delegates, and the general gathering of churchmen from all parts of the Diocese "remain over the Council Sunday." In case they shall have worshipped at separate churches, on that evening they gather for the final leave-taking at the one in which council meets. After the full "order of evening prayer"—the Episcopal pastoral taking the place of the sermon—this glorious old hymn is sung, and that with a heartiness and feeling which is simply inspiring, one who has heard it never forgets it, and outsiders, who never fail to be present in numbers, depart confessing: "God is in you of a truth." The young daughter Diocese of West Virginia holds to this tradition of the Fathers. LECTOR.

To the Editor of The Living Church:

"Father" Gray, of Ohio, has just been giving some pleasant reminiscences of early days. Among other things he tells of an amusing test of "low" vs. "high." If a clergyman gave out a Psalm and a Hymn he was about right; but, if two Hymns, he was "very low." Perhaps two Psalms was "very high."

Is not this about as sensible as some other things about which brethren are at times very unbrotherly? Happily, the Church has broadened until it can stand two hymns even, and not see in them the horns of the evil one. May she go on broadening until a score of other non-essentials, whether on the right hand, or the left, shall no longer be badges or tests. I think I could mention more Shibboleths than one about which some future Father Gray shall tell, and cause our children's children to smile that such things could ever have been. A. B.

To the Editor of The Living Church:

Appropos of the instances of popular ignorance on Church topics given in the preface to your series, "What Answer Shall I Give?" let me give the following: There was some talk of a certain dissenting minister's applying for orders in the Church. It so happened that he was an Englishman. It also happened that there sat by a layman, who was also a vestryman! Up spoke he, and said he was glad that Mr. — was coming over to us, for "he is an Englishman, you know, and so he is all right." His idea of "English orders," valid and sound, was—birth on English soil. (Would the two were synonymous.) I had lent him Wilson's Church Identified to read, and the above is what he has learned from it! LEX.

To the Editor of The Living Church:

I plead for the personal pronoun "I." I believe the more frequent use of it would make the pulpit more natural. If we talk, we use it; and the best preaching is that which is the nearest the best to king.

Instead of this, many public speakers take almost anything else as their nominative case. In doing this, they lose force. The simplest, most direct, personal mode of address is the best in the pulpit, as out of it.

The evil I speak of is confined almost exclusively to those who write their sermons. It is seldom found in those who speak extempore. The moment a man drops into off-hand speaking, he uses "I." And this shows its value and propriety. Its use is not evidence of egotism. It is nature. I plead for the neglected pronoun, and I protest, too, against the editorial "we" usurping its place. EGO.

The Methodist truly says: "Every well person is better physically for putting on clothes and going to church. A whole day spent in gaping and lounging around is not so restful and restorative as when part of it is devoted to public worship. Nor can any sort of Christian be quite clear of disturbing twinges of conscience when he neglects public worship. Besides, the summer habit is liable to perpetuate itself and appear in frequent absences from the Lord's house on other Sabbaths (Sundays) of the year."

Clerical Changes.

The following, taken from Bishop Garrett's address before the Convocation in Dallas last year, deserves to be read by both clergy and laity:

"The frequent changes among the clergy is among the most serious of the difficulties the Church is called upon to meet. Work only just begun needs fostering care to render it permanent and ensure results. Very rarely, however, does it fall to my lot to record the work of the same clergy in two convocation years. Last year but one man was present in convocation who had been present the previous year; and now again it happens that only one is present who was here a year ago. This surely affords matter for grave consideration. It is our plain duty to discover the causes of this state of things.

Many of the clergy seem to be but little adapted to the kind of missionary work which is here required. They forget that the Church is almost unknown in this new land; that therefore their duty is to lay her foundations wisely and well; to disarm opposition by gentleness, and invincible ignorance by the enaction of persuasive meekness. It is vain to expect, in such a state of society, to find the respect for office and tender consideration for ministerial delicacy which distinguish older communities where the Church is strong and long established. Some of the clergy are so pained by the lack of those things that they throw up their work at the moment when it is their special duty to continue it. A want of prudence in the exercise of that liberty wherewith Christ hath made us free, is often fatal to ministerial usefulness. The clergy should remember that many things may be both laudable and expedient in older communities which cannot be done with impunity in our somewhat ruder society.

The parishes have given, in some instances, cause for most grave anxiety. None know better than the laity who are present how meagre is the support given to the minister in every case, and how impossible it is to sustain life upon the inadequate salary frequently paid. In many parishes the people seem to be afflicted with an unaccountable indifference to the personal wants and necessities of the minister and those dependent upon him. Some regard, people feel bound to pay to business obligations in other matters; but this affair of the support of Christ's ambassador seems to receive, in many instances, no attention whatever. The man of God is expected to be regularly in his place by every sick bed; to be punctual in all matters of business, paying promptly for all supplies of food and clothing; to preserve a cheerful countenance, indicative of a meek and contented spirit resting upon the Lord; to appear in social circles with such decent apparel as becometh his rank and office; to be present in the sanctuary with the comfort of love, and the power of the Gospel of Christ beaming from his eye, and thrilling all hearts with a divine enthusiasm; to be an ensample to the flock in all purity, meekness, hospitality and zeal—all these and many more gifts and graces of equal value are expected of him; but the people, for whose benefit he is, thus spending his very soul and body, allow month after month to pass without any effort to pay the trifling salary promised. How he lives nobody knows and nobody seems to care. He is seen to be about his business! The pulpit has never been vacant; the sick have been regularly visited; strangers have been sought out; candidates for baptism and confirmation have been reasoned with and instructed; words of counsel and sympathy have been ready when sought, and often have come like angels, unbidden. From all this work, it is evident that the minister is still vigorous and active. He must, of course, his people suppose, have been blessed with his regular meals, or signs of emaciation would have been observed. Alas! They have been evident enough many a time, but they have not been observed. Oh! the cruel wrong which is thus perpetrated by parishes upon noble Christian gentlemen. These men are gentlemen, and therefore will not prate of poverty; they are Christians, and will therefore suffer and make no sign; they are ambassadors of Christ, and will not stoop to beg as a matter of favor, what is theirs on grounds of most solemn right. Until parishes can be moved to a higher estimate of the ministerial office and a more generous support of those who discharge its duties among them, changes will be frequent; and we need not marvel at the fact."

A gentleman traveling on a train of cars said to the conductor: "Suppose the brakes should give way, where would we go to?" The conductor remarked that it was impossible for them to give way. But the gentleman again asked the question, when the conductor replied, "It all depends on what your past life has been."

Very genial was good old Dean Eskine, of Ripon, when a jocular rural dean said to him, in a bantering way, "I don't see why, if you cathedral deans have the prefix, 'Very Reverend,' we rural deans shouldn't have some prefix, too?" "Well," replied the canny Scott, with a chuckle, "suppose we call you 'Rather Reverend!'"

Heroine and Martyr.

The Memphis Appeal, a copy of which was kindly sent us by Dr. Geo. C. Harris, has the following account of a brave young martyr:

It has happened more than once in the recent history of our unfortunate city that opportunity to do heroic work, and out of it to pass to the martyr's grave, has been seized by many an obscure man or unknown woman of whom there is no earthly record beyond the mere name in the long death-list. Of course they are none the worse for this, but it is the misfortune of the living to be left without knowledge of their inspiring example. It is with this feeling I wish to put on record a little note of one such life and death. When the Tobin family, on Bradford street, were seized with the fever, there was of course no provision for hired nurses, since no one looked for the fever so early in the season. Opposite to this family, on the same street, lived a young girl, about seventeen years old, named Evelyn Widrick, her father and little brother Freddy being the only other members of the household. Evelyn had not had the fever, but she went to her neighbors in their distress and remained with them from the beginning to the fatal ending. Immediately after the last of the Tobins was buried, the infection spread to the family of Godsey, living next door to the Widricks. Without having rested, Evelyn began duty there and nursed these young ladies with a skill far beyond her years. It was there, last Sunday morning, I first saw this dear child. I sent her relief and begged her to go to rest. Returning in the afternoon, I found the tireless girl still on duty and sharing the labor with the relief nurse. The same night the fatal fever laid her prostrate. Last night in her father's room he begged me to tell him how his dear child was. I could say no more than that she is resting—a truer word than he thought I meant, but to-night they both are resting in Elmwood, where side by side we laid the two to-day.

THE REV. DR. COOPER, one of the original movers in the Cummings party, has become exceedingly disgusted with the mania for bishop-making that now afflicts that order. In writing on that subject, in the organ of his party, he says:

"In round numbers, the Reformed Episcopal Church, on both sides of the Atlantic, foots up one hundred clergy, or thereabouts, (about 25 at work,) and for these we have to-day ten Episcopal overseers, or bishops! Surely one might think a sufficient quantity to hold out until the meeting, two years hence, of the General Council? That is to say, unless we become so intensely Episcopalianized that every one of us poor presbyters shall vote ourselves general officers or bishops.

And now comes our presiding bishop inviting the ten Canadian churches to meet in this hot weather and organize a Synod and elect a bishop. There is reason to believe that another candidate for Episcopal honors and dignity is already looming up in the distance, and who will be heard from, perhaps, in time to necessitate a second special session of our General Council. So that, instead of meeting only once in two years, as we fondly hoped, we shall have to get together twice, if not thrice, in one year, and the Church for which some of us have labored and suffered so much become in consequence a laughing-stock in the face of Christendom, May God deliver us from the dominion of such insensate folly and ambition!"

Dr. Howard Crosby spoke recently in Newark on behalf of the "Law and Order Society." The church was crowded. The whole city had been deeply excited by the efforts made to suppress Sunday liquor selling. While the Doctor was speaking, he was rudely interrupted in broken English by a burly, conceited foreigner of the communistic type. His answer was so admirable, and the effect so great, that the account of it, taken from the New York Times, is worth repeating:

"Dr. Crosby looked at him for a moment, and intense stillness reigned among the audience. 'When you have learned the English language sufficiently well to speak or understand it, then you can come here to insult an American!' thundered Dr. Crosby. The man settled back into his seat as a roar of applause like the noise of an earthquake broke the stillness. Men and women clapped their hands for at least two minutes, and the excitement became intense. When the applause ceased, Dr. Crosby pointed his finger at the man, and fairly shouted, in his indignation: 'That is just a specimen of what we are enduring in this country. Men who have not yet got the brogue off them are attempting to destroy and overrun American institutions! Another burst of perfectly overwhelming and long-continued applause resounded through the church, and Dr. McNair suggested to the man that he had better keep quiet and not disturb the meeting. The man nodded a stolid acquiescence, and evidently felt that he had got into the wrong box, his face being livid white on seeing the indignation he had aroused.

The Account of Creation in Genesis.

Some Thoughts Suggested by Dr. Warring's Articles in the Living Church.

I have attentively read what Dr. Warring has written; and if I should be incorrect in my summary of his ideas, he will please set me right.

"In the beginning." When this was, no tongue can tell. It may have been 600 millions of years ago. At this vastly remote period, God called into existence all the matter that now is. All matter that ever existed still exists, for matter cannot be destroyed. Burn a log of wood, and you only change the form of matter; if you could weigh the ashes, the smoke, the heat, the cinders and gases, they would weigh as much as the log did.

This early matter was very light. Hydrogen gas is the lightest gas known; but the matter which once filled all space was lighter. It must have been greatly lighter than air; and probably filled every corner of space, reaching from our sun out to the very border-land of the Universe. The terms "Heaven and Earth" mean the whole Universe, filled with this very light material. This, God created. The Hebrew for God is *Elohim*. It is a plural word and signifies "Forces." This universal matter was the Parent Mass.

At first the Earth was only a part of this mass, as a biscuit is of the dough in the hands of a cook. Therefore Moses says only the Earth "was." He adds "without form and void," i.e. void of any proper, separate shape of its own. It had not yet been thrown off from the Parent Mass.

Moses next says that "darkness was upon the face of the deep." The reason of this was that no force had been applied to matter, and therefore there was no motion, and it is motion that creates light.

This mass of matter, extending throughout all space, is well called "the deep;" for it was in a gaseous state—what we call a fluid. Thus is the Mosaic account strangely accurate. Suppose Moses had called it solid. But he does not. He uses the exact scientific term, "deep"—fluid.

And now the Spirit of God does what? "moves upon the face of these waters," these light, volatile substances. Moses says this was the step now taken. Science says it *must* have been, for motion must precede everything else. Suppose Moses had put motion before darkness, or light before motion. "And God said, 'Let there be light.'" There could be no light before motion. The order of forces is this: force—motion—first of the atoms, then of the mass—heat, which is only motion felt—then light, which is only heat made visible. "And there was light." Light followed at once, so soon as there was force enough to cause motion; motion enough to create heat; and heat enough to be visible as light. Now the entire mass of matter is aflame. Not a corner of the Universe from our sun out to Neptune, and from Neptune out to Sirius, and from Sirius out to Aleyone, and from that far-off world out to the faintest speck of a world twinkling in the "milky way,"—but was on fire,—one vast, boundless expanse of heat and light.

As yet, no separate worlds had been created. They had not yet been flung off from the unbroken Parent Mass.

There were as yet no centres. But, in the lapse of many hundreds of thousands of years, centres were formed. These grew, but grew very slowly. Matter had as yet very little gravitation. Cohesion of atoms slowly overcame the gravitation of masses. But, in time, the Parent Mass broke up into thousands of smaller masses. Now gravitation sets in. The larger mass attracts the smaller. The large masses grow larger; the small ones, smaller still. Thousands of globes, acquiring incalculable velocity from their size, now hurl off fragments. Some of these fragments linger around the globe that flings them off, in the shape of rings. Other fragments roll up into a round shape and become planets or stars. In time, the rings fly off, coil up, become round, and revolve as moons. Saturn to this day has three rings. He once wore eleven; eight of his rings have doubled and rounded and become satellites. The moons of Mars, two; Neptune, one; Uranus, four; Jupiter, four; Earth, one—were once rings. Saturn may have three moons more in time.

And God saw the light that it was good. What is better than light? It is essential to life; to the beauty of the landscape; and its chemical rays separate the pure from the impure elements in the air, and give the one to animals and the other to plants.

"And now the evening and the morning were the first day." By "Evening" is meant the vast period of darkness before light was created. By "Morning" is meant the vast period after darkness ceased and light was made. By the word "Day" is meant the vast epoch that included these two great periods—a million years or more.

The Hebrew language was one of the earliest tongues of the Earth, and all infant languages have but few words. Even our own copious and flexible language—the language of Addison, and Swift, and Dickens, and Macaulay, and Irving, and Motley, is compelled to use the word "Day" in many senses—some twelve or fourteen. How much more the Hebrew, with its limited stock of words.

And now (v. 6 and 7), the sky is made. How? By the shrinking of matter. At first, matter had filled all space. But it was very light matter. No doubt the sun (for example), once extended as far as our Earth, 93,000,000 miles. A great heated, swollen world. The Earth, no doubt, in cooling, shrank to one ten-thousandth part of its former size. Heat expands and cool contracts. Blacksmiths heat their tires to make them go on easy, over the wheel. The tires then cool, get smaller in doing so, and fit tight. This is just what next happened to the Universe. As the matter cooled, the worlds shrank. This of course cleared an empty space. All matter was now in a condensed state, and not (as at first) in a scattered state. Thus the Firmament, an expanse, the blue space in which the birds fly, was created. Suppose Moses had put the Firmament first, before the sun had been made; before light, say; who could have believed him, except the very ignorant? But he does not. He puts everything just where the best science of to-day says everything occurred—in the very order.

This sky now (we learn), separated the waters from the waters. What waters? We shall see.

As soon as the sun condensed, being the larger and hotter body, it began drawing on the Earth and other worlds. The Earth began also to cool. Thus a moisture was thrown off from our globe. Moses says: "A mist went up from the Earth and watered the whole face of the ground." This vapor hung in the heavens, suspended in the shape of clouds, as clouds do now, only ten thousand then where there is now one. These were the waters above the Firmament. As they became too full to hold all their vapor, the surplus descended upon the Earth, and as a stove flings back in the shape of steam the spilling from the tea-kettle, so the heated Earth sent back into the sky the water that fell from the clouds, down and back, and down and back again, Earth and sky played battle-dore and shuttle-cock with the rain, for thousands of years, till the surface of the Earth cooled enough to allow the waters to rest quietly on it in the shape of seas and oceans.

And at the end of many centuries, the Evening and the Morning were the second Day.

(To be continued.)

From the Standard of the Cross.

Pere Hyacinthe and M. Renan.

The *Evening Post* gives the substance of an interesting conversation between the London *Whitehall Review*, and this distinguished sceptic. The subject was the religious condition of France. In the course of it he alluded to Pere Hyacinthe; and it will be interesting to your readers to know what M. Renan thinks of him. His testimony as to the progress of this movement is valuable.

Rev. Dr. Nevin showed me, in London, an extract from a letter of M. Renan, in which he urged that Pere Hyacinthe's effort should be encouraged; using this singular phrase—"I shall probably not take advantage of it; but my children may." A similar tone of friendly sympathy runs through the brief allusion given below.

"The Mass" to which M. Renan refers reprovingly, is, however, rapidly giving way to the older Catholic "Lord's Supper." A distribution of the elements, in both kinds, (as Bishop Herzog assured me was his preference) certainly leaves to "the Mass" little except the name; although still far short of our Protestantism. G. T. BEDELL.

From the Evening Post.

"Is there no hope or chance of a religious belief inspiring the French again?" "I hardly think so," said M. Renan. "Father Hyacinthe might have some chance, but there is too much of the priest about him for the multitude to adopt his precepts. You see he still celebrates mass. His scheme will, I fancy, not enjoy a very long life, although from what I hear, his church is well attended. An eloquent preacher, with just sufficient idealism, but not too much, and no superstition, might perhaps prevail, but I almost doubt it. A complete and entire disbelief in the supernatural is too deeply rooted in the minds of all the working-classes of France to be easily eradicated. What is really the most to be regretted in the condition of these classes in towns is their dislike to marriage and their marked tendency to endeavor to escape from such social duties and obligations." Here there was a pause, and then M. Renan resumed: "But as regards what you ask me—my opinion as to the condition of religious belief among the lower classes of France to-day—I can only say that their skepticism and their disbelief in the supernatural are profound. As I have said before, the workingman trusts to his own common sense, and will not merely believe a legend because it is told him, and if he cannot find in his own experience some proof that it is true."

"I make not the least doubt in the world but the Church of England before the Reformation, and the Church of England after the Reformation, are as much the same Church, as a garden before it is weeded and after it is weeded is the same garden."—*Archbishop Bramhall.*

Missions.

Letter of Welcome.

To the Preachers and Congregations (colored) known as "The Zion Union Apostolic Church," of Brunswick Va., and Counties adjoining:

WELL BELOVED IN THE LORD: The Bishop and Council of the Protestant Episcopal Church in Virginia, at their meeting in Fredericksburg, received with much pleasure your request to be taken into union with their body. We, the Bishop and two Presbyters, were directed by them to bid you welcome in the name of our common Lord, and to express toward you warm affection and sympathy.

We had, from time to time, heard of the great, and, we trust, good work among you, as done by that excellent servant of Christ and your warm friend, Mrs. Buford, and how thankful you have shown yourselves to be for her kindness to you and yours.

We had also received the reports of our minister at Brunswick, the Rev. R. White, of his services among you, and how kindly he had been received by your preachers and their people.

Hearing these things, and after the example of Christ's Apostles, we sent two of our clergy, Messrs. Dashiell and Weddell, to inquire respecting your state. These brethren also bore witness to your hearty desire to be further taught in the ways of the Lord, and to be able by His grace to lead godly and Christian lives. They told us also, of your earnest desire for union with us, and how, as did the people in the days of our blessed Lord, you pressed upon them to hear the Word of God.

At all this our hearts rejoice and give thanks to Him who alone maketh men to be of one mind.

The only trouble we felt was to know how close you wished our union to be. It was, however, unanimously resolved to do all in our power for your good, and to leave it to time to show how close the union could be made to the comfort and advantage of both, assuring you that on our part we would have it as fraternal as possible.

To this end it was resolved to send one of our ministers as an evangelist among you, and so to arrange the duties of our minister in Brunswick, the Rev. R. White, that he too might give a large part of his time and labors to you. This, it was told us by Mrs. Buford, was what you greatly wished.

The Council further directed the Rev. R. White, the Rev. E. B. Jones, and the Rev. R. A. Goodwin, and with them our lay brother J. R. Jones, to take charge of the whole work among you.

These brethren were also to make use of the services of any of your colored preachers they might choose, to labor among you for your spiritual good.

Before being regularly ordained, our Church requires her white candidates to study, especially, the Holy Scriptures, to be examined on them, and our Prayer Book, and to pass a certain time of probation. This she must also do with any candidates from among you, that they may be thoroughly furnished unto every good word and work.

The brethren above named were charged further to look out among you fit persons to be educated for the sacred ministry of our Church; to promise such all needful help, so that, when regularly ordained, these colored brethren might be received, as they have always been among us, to all the privileges of ministers of good standing in our Church and Council.

We were told that you were very anxious to have your children taught both in day and Sunday schools. In this also we wish to help you all we can. A teacher to help Mrs. Buford, who has now more than she can do, will be sent among you, and others as they are needed.

The Committee on Colored Congregations and on Missions in Virginia were told to keep you supplied with books, etc., for these schools. School houses will also, we hope, soon be built for you and your children.

In conclusion, we pray, as our Lord did, that we all may be one. We have all one Father, who of one blood hath made all races of men. We have all one Saviour, who tasted death for each and every man. We have all one Sanctifier, being all baptized by one Spirit into one Body. "In Christ Jesus there is neither Greek nor Jew," there is neither white nor colored, but "Christ is all and in all."

"There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, and one Baptism, one God and Father of us all, who is above all, and through all, and in you all."

And may this one God and Father of all grant of His infinite mercy, for Christ's sake, that we, henceforth, Bishop, ministers, and people, may be all of one heart and one soul, striving together for the faith and practice of the Gospel, to the praise and glory of "Him who was slain, and has redeemed us to God by His blood, out of every kindred and tongue and people and nation."

FRANCIS M. WHITTLE, Bishop.
J. S. HANCKEL,
A. W. WEDDELL,
Committee of Presbyters.

Young Indians at the East.

Some of our readers may have seen a letter from Bishop Hare in which he broached a plan for the advancement of some of our Indian young men, which he had much at heart.

The project excited an encouraging amount of interest, and called forth a number of cordial replies.

The first candidates for the privilege of a stay at the East left Yankton Agency, Monday, April 14, and arrived safe in Chicago the following Wednesday, where they were met by Bishop Hare and dispatched to their several destinations. Their names and records are as follows:

The first is the Rev. David Tatiyopa, one of the young Yanktons reclaimed from heathenism under the devoted ministry of the Rev. Joseph W. Cook. He has for about two and one-half years used the office of a deacon well and purchased to himself a good degree. He will be under the roof of the Rev. C. H. Kidder, of Tacony, Philadelphia, who has shown a warm desire to be of use to this younger brother in the ministry of reconciliation.

The second is John Chapman, a Santee Sioux, who served faithfully as a Catechist at Christ Church, Upper Camp, Crow Creek Reserve, and last September gave up his place and pay, and though he is over thirty years of age, returned to school life at St. Paul's, in order to fit himself for more efficient service among his people. He has gone to Gambier, Ohio, where he will be under instruction in one of Bishop Bedell's schools.

The third is Isaac Tuttle, a Santee Sioux, educated at St. Paul's School by the generous interest of the Rev. Isaac Tuttle, D. D., of St. Luke's Church, New York. Having served as a pupil teacher in St. Paul's for a year or more, he was advanced last June for meritorious service to the grade of full teacher. He will be under the care of Mr. C. H. Retterolf, Principal of Andalusia Hall, near Philadelphia.

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tuberculous Affections of the Air-Passages and Lungs," "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D.

This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts:

First—That very nearly one-half of those who die in Chicago (and throughout the whole Northwest) above the age of five years, are destroyed by these diseases.

Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach.

Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death.

Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation.

Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe.

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

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Convocation and the Ornaments Rubric.

Nearly ten years ago, "Letters of Business" were issued by a Royal Commission, on behalf of the Crown, commanding the Convocations of York and Canterbury to consider and report upon the revision of certain Rubrics of the Prayer Book. These Convocations are representative bodies of the Church in the two Provinces, but representing only the Bishops and clergy. Their action does not have the force of law unless ratified by Parliament, which theoretically represents the laity. In reality, however, it is made up of all shades of belief and unbelief. By its action the English Church is bound, and by its courts the law of the Church is administered.

Under these limitations, the Convocations are not, of course, of much use. It is not an easy matter for two such bodies, acting separately, to agree upon any measure. They could not agree, for example, on the Rubric regulating the position of the priest during the prayer of consecration; and the secular court, in the Ridsdale judgment, had to divide, making a diversity of practice legal. There is no assurance now, that the Convocation of York will accept the amendment to the Ornaments Rubric recently adopted by the Southern Convocation. Then there is no assurance that Parliament will ratify it. The litigation that has grown out of this vexed question of vestments, etc., seems to make it very desirable that all should agree upon some compromise, and perhaps the proposed amendment is as good as any. It is an indication of its fairness that no party seems entirely satisfied with it. But there is a general desire to have peace.

The present Rubric in the English Prayer Book reads:

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

To this the Convocation appended, "Until further order be taken by lawful authority;" and recommends the addition of the following:

"In saying public prayers, or ministering the Sacraments or other rights of the Church, every priest and deacon shall wear a surplice, with a stole or scarf, and the hood of his degree; and in preaching he shall wear a surplice, with a stole or scarf, and the hood of his degree; or, if he think fit, a gown with hood and scarf; and no other ornament shall be used by him at any time of his ministration contrary to the monition of the Bishop of the diocese; provided always that this Rubric shall not be understood to repeal the 24th, 25th, and 58th Canons of 1604."

One would think it a pretty small result for seven years' work; but not doing is sometimes of more value than doing, and perhaps English Churchmen may have cause to be thankful that Convocation is so slow. If the Rubrics once get into Parliament, they may wish that it had been even slower!

Should the amendment become law, its force would doubtless be to give the Bishops more discretionary power than they can now exercise. At the same time it recognizes a diversity of use in the absence of any monition of the Bishop. After all, it comes to this, as it is now with us, that it all depends upon the good sense of the Bishops. Without that, no legislation will give peace to the Church on either side of the Atlantic. It seems only right that the Bishop should have power to interfere in cases where rectors are introducing novelties that offend the congregation. It is no less reasonable that the ancient use of the Church should be allowed where, it may tend to edification. If a Bishop refuses to recognize this distinction, under law as in England, or without law as with us, he will make trouble for himself and for those over

whom he is placed in the Church. Perhaps we may learn from the history of the "Ornaments Rubric," that we are as well off without any legislation on this subject as the English Church is with all her Convocations and Parliaments.

Ecclesiastical Exchanges.

Last week we published a statement of the reception into our Church of a Roman Catholic Priest, at Cincinnati. Such occurrences are not infrequent. While the Roman church furnishes a congenial home and a peaceful harbor to multitudes of souls who do not love to think, or who love to think only as the Pope permits them, there is a respectable percentage, both of the clerical orders and of the lay members, who decline intellectual servitude, and who, in the exercise of a godly and well ordered judgment, prefer that type of catholicity which beautifully harmonizes authority and reason, and which finds its best exposition in our Anglican Communion. Our Roman friends who never publish, as we do, the list of their defections, know to their great pain and mortification, how numerous they are. In so far as these defections are in the direction of infidelity and materialism, they are to be regretted; but the list is by no means exhausted, until we include those who renounce Papalism in order to endorse true Catholicity. We note, in a secular paper, the statement that the late Bishop of Louisiana received four hundred Roman Catholics. Other Bishops report large accessions from the same source. It is probable that every bishop in the church includes, within the reported increase of his flock, yearly, many converts from Romanism; and we have personal knowledge of the fact, that some of our bishops have, within the year past, been approached by numbers of Roman priests, thoroughly dissatisfied with their present relations. Of these, some have been admitted to our ministry. This drift is a phenomenon, largely overlooked by the sectarian and secular papers, which always announce, with excessive emphasis, if not with jubilation, any loss which the Church may sustain in the direction of Rome.

The gratification with which we regard these large accessions to the Church, is qualified, to some extent, by occasional deserts from our ranks, to the Church of Rome. We mean all that we imply, namely, that our gains are greater than our losses; and we venture the opinion that as the Church rises to her Catholic life and takes possession of her Catholic heritage, and as adherents of the Roman obedience come to recognize the absurdity of the infallibility of a single bishop, this drift toward us will increase to a tidal wave. The Roman priest, Hills, has come to us. The Anglican priest, Siebold, has gone to them. We have gained a priest; Rome has gained a layman! A priest who leaves the Roman Communion to resume the duties of his priesthood in a pure and reformed branch of the Catholic Church, is a good exchange for an Anglican priest, who forswears his orders and submits himself and his family to the Domination of Jesuitism.

A CLERGYMAN writes: "Each number of the LIVING CHURCH exceeds in interest each and every one of its predecessors. Is there to be no stay to the improvements in the paper? And when do you expect to make it as good as it can be? Really and truly, it must be a 'live paper,' for it goes ahead as with 'seven league boots' in all matters that may interest its readers; and, I trust, its progress is no less rapid in all matters that may interest the proprietor, such as subscription lists, etc. I think our parish clergy should take the matter well in hand, and learn a lesson from the Methodists, in regard to the support of church papers."

Harper's Franklin Square Library continues to turn out standard books for ten or fifteen cents; entire volumes of good literature. They are not bound to be sure; but they serve just as well for the reading, and will do to pass around for a long time. If we could only get some of our church literature issued in that form it would be a great gain. But only those who have many in abundance can buy church books. Jansen, McClurg & Co. 117 & 119 State Street, Chicago, sell the Franklin Square Library.

BRIEF MENTION.

Bishop Odenheimer died August 14th, aged 62. He was born in Philadelphia, and elected Bishop of New Jersey in 1859. We shall make further mention of Bishop Odenheimer and his work.—The Rev. F. B. Chetwood, of Elizabeth, N. J., has accepted the appointment from Racine College to raise the DeKoven memorial endowment. The LIVING CHURCH will be glad to render any assistance in its power.—Rev. Mr. Knowlton, of St. Andrew's Church, left the city last week for a two weeks' vacation. Rev. A. J. Yeater is officiating for him in his absence.—Rev. Chas. T. Stout, of Kalamazoo, Mich., is visiting his parents in our city. He officiated last Sunday at Trinity.—Those of our city that have gone to Minnesota to enable them to keep cool, will be surprised to learn that overcoats have lately been in demand in Chicago.—The idea of publishing some Church Tracts for parish distribution, seems to be a good one. A lady writes from Wisconsin that she will take a share in the enterprise. Only \$200. Who wants another?—The *Sunday Afternoon* has changed its name to "Good Company." We have no doubt it will be as good as its name.—Bishop Wilson, of Alabama, who confirmed Dr. Harris, and ordained him to the diaconate and to the priesthood, will confer upon him the last and highest Order of the Church; or, as we should say, the first and highest, from which the other orders are derived. It does not often occur that a Bishop lays hands four times upon the head of one of his children in the Church.—Our call for poetry has been answered, and we are able to give our readers two original poems of rare merit.—Our Sunday School Lesson this week is "How to Behave in Church." It is good family reading for old as well as young.—A Baptist divine recently proposed an enterprise in his people, and stated that he had "argued the case with God." Rather familiar, to say the least!—July 25, four bishops were consecrated in St. Paul's cathedral, London. The arch-bishop of Canterbury laid hands successively on Drs. How, Barclay, Speechly and Ridley, as bishops of Bedford, Jerusalem, Cochon and New Caledonia, representing the four quarters of the globe.—The Rev. Dr. Sanford, of Edinburgh, Scotland, preached at Grace Church, Chicago, last Sunday. On Monday he continued his journey to Colorado, where he goes to visit friends.—Having parted company from about two hundred delinquent subscribers, since our "last notice," we feel in a condition to go forward. At the present rate of increase it will not take long to make up the number, cash in advance.—Still they come! More school advertisements this week, and all first-class. We cannot afford to take a vacation.—The following numbers of the LIVING CHURCH are wanted, and we cannot supply them, viz.: 20, 30, 32, 35, 37, 38. We shall be glad to receive old copies which are not needed for files.—Bishop Bedell not being able to accept the appointment of preacher at the consecration of Dr. Harris, an invitation has been extended to Bishop Clarkson. Bishop Clarkson was for many years the Rector of St. James, and there is a singular propriety in his performing this office for one of his successors in the mother parish of Chicago. The Bishop of Nebraska has, we are informed, accepted. The report of the death of Mrs. Sartoris, daughter of Gen Grant, is contradicted. The report, it it reaches the family in their foreign tour, will cause a needless and cruel affliction.

WE are aware it is considered the proper thing for a religious paper to be ponderous and solemn. It is possible that, with age, we may arrive at the degree of gravity that some church papers have attained to! Just at present we are conscious of being far below the ideal, in this respect.

That the LIVING CHURCH is not exactly what a church paper ought to be, is evident from the fact that all sorts of people read it! The ideal church paper is for Bishops and other clergy; the congregations committed to their charge are not expected to be interested in it. If the wardens find it readable, it has attained a degree of popularity that is dangerous! Now the LIVING CHURCH is even worse than that, and something must be done to

tone it up. We hear that some of our constant readers are not even laymen. Perhaps it may be dangerous to admit it, but we have, among our subscribers, members of several denominations; and the worst of it is, they say they like it! We make this confession in all humility, and we trust the brethren will be patient. It takes time to make things heavy, but perseverance will do it!

The fact is, a certain amount of tension and attention is possible to human nature, and this varies with circumstances and the season. We cannot make work of everything and work all the time. It does one good, even a parson, to relax the social muscles sometimes, and laugh; to go out under the trees and lie on the grass and do nothing.

We have said this much in mitigation of the little levities that occasionally find their way into our columns. Our aim is to make a paper that will be read through, and such a paper must have variety. The reader must find resting places, by the way, or he will get tired and try some other way.

Murder as a Popular Amusement.

"Full account of the murder!" is the cry that greets our ears nearly every morning and evening, coming up from the street through the windows of our office in Ashland Block. "Full account of the murder!" to be followed by a full account of the murderer, if he is known, in all its disgusting particularity. But we seldom hear an account of the hanging. Is the hemp crop so short, or is the law's delay so long, that we find no work for the hangman? There are plenty of subjects. The average is nearly one a day, of late, in this city and neighborhood. What is the average of retribution?

It is easy to see what effect this "full account of the murder" is having upon the brutal and besotted portion of the community, in the absence of any account of hanging. It is making murder a popular amusement for this class. It is supplying them, through the cheap newspaper, with a sensation; and they, in turn, when some moody ferocity is on them, will contribute their bloody sacrifice to help it on.

The Romans managed it better than we do. They gave the rabble free tickets to the amphitheater, and set the wild beasts and gladiators to do the work on criminals and slaves. But we furnish defenceless cities and supply our women and children for the daily slaughter. "Is life worth living?" will not much longer be the question. We shall soon have to ask, "Is there any chance of living?"

It is, of course, useless to urge the daily papers to refrain from publishing the sickening account of these tragedies; but it is to be hoped that they will redouble their efforts to secure the conviction and swift punishment of the criminals. It is not too much to ask and to hope that they will oppose the officers and judge and juries that allow these wretches to escape the law, and that they will hold up to scorn the vicious sentimentality that makes a hero and martyr of every scoundrel that is sentenced, or ought to be sentenced, to stretch a rope.

SECRETARY EYARTS has done a service to the country in procuring reports from our consuls abroad, of the condition of labor. The facts contained in these reports, will serve as a complete answer to the ravings of demagogues over the wrongs and woes of laboring men in this country. These reports show that the workmen of France, and England, and some other European countries are receiving wages at only half the figures, on the average, of those paid in this country; that in Germany, Italy, and Spain wages are only one-third as great, and in the Netherlands only one-fourth as great as in the United States. On the other hand, the cost of food is less here than in Europe. The American laborer gets more money than his European brother, and he can buy more with the same money.

Harper's *Basar* not only gives us the latest fashions, and valuable information upon the various departments of domestic economy, but has much general reading of an interesting character; personal, literary, home and foreign news, fiction, etc. Each number is handsomely illustrated.

A CLERGYMAN of the church writes: I predict for the LIVING CHURCH a brilliant success. It meets a want in the Northwest that has been sorely felt. It commends itself alike to the head and the heart of true Christian workers, and its low price places it within the reach of all. As a general thing our church papers are too high priced to admit of general circulation. A Rector shrinks from the duty of urging upon his parishioners the importance of subscribing for a paper costing \$4.00, or even \$3.00, but when he can offer them a first-class family paper, containing all the most important news of the church, both at home and abroad, for half that price, he feels it not only a duty, but a pleasure to introduce such paper in his parish; and every intelligent Rector knows that the more his parishioners read the literature of the church, and keep posted in her general work, the more active and zealous they are in their own parish work. Hence every *live* church paper that he can induce his people to take, augments just so much the vital forces of his own parish. Whether all Rectors fully realize this fact or not, I cannot say. One would think that some of them do not, judging from the meagre number of church papers circulated in their parishes; but the sooner they do see and act upon it, the better it will be for the general interests of our church. I shall do what I can to secure for the LIVING CHURCH a weekly visit to every family in my parish.

WE wish to remind our readers, even at the risk of being tedious by frequent repetition, that the Sunday School Department of this paper is designed for general readers as well as for teachers. It is simply Bible study, arranged so as to be convenient for reading as well as for assistance in teaching. We think there are devout communicants, not a few, who will thank the LIVING CHURCH for supplying this aid to their devotional reading. By the help of these Lessons an hour may be most profitably spent, in the study of God's word, and what Christian can do less than this each week, however busy the life? The study of the Bible needs reviving among the men and women of the Church. Too many graduate in it, when they leave the Sunday School, and a mere smattering they get there. The general ignorance of what is really in the Bible, is the condition that makes it possible for the wholesale assumptions of infidels to be palmed off on the public for truth.

BISHOP HOWE, of South Carolina, in his last address, has the following good words on the laws of Divorce:

Let me notice very briefly one or two matters which lie between our last Diocesan Convention and the present. The first is one, however, which does not concern us more than other Christian people. I mean the repeal by our Legislature of the law permitting divorce; for, unless misinformed, the marriage bond can not now be dissolved in any of our courts. We of the Southern States have been for so long a time reckoned among publicans and sinners, and the press has so persistently enlarged upon our misdeeds, that it may perhaps be doubted, whether some people will ever believe that any good thing can come out of our Nazareth; nevertheless, I will venture the suggestion, if not too presumptuous, that in this matter of guarding the sanctity and inviolability of marriage, by means of legislation, our more virtuous sister States may very safely and with profit to themselves follow this legislation of South Carolina.

Harper's *Magazine* for September is an attractive number, though that is a very common remark to make about Harper. The principal articles are: Newport Society in the Last Century; Gold Mining in Georgia; Fifty Years of American Art; and the Navesink Highlands. The three serials, White Wings, Mary Annerly, and Young Mrs. Jardine are still marching on; there are some good short sketches, and, as usual, the occupant of the Easy Chair is delightfully genial.

G. P. Putnam's Sons have in press "Studies in German Literature," by the late Bayard Taylor. It has been edited, from the original manuscript, by Mrs. Taylor and Hon. Geo. H. Boker.

Our Iowa Letter.

The Coming Province—Missionary Work in Western Iowa.

DES MOINES, Ia., August 15, 1879. The diocese of Iowa is already beginning to realize a reaction from sundry heretofore discouraging circumstances...

There will be an important missionary meeting at the Cathedral in Davenport, to begin on September 24, called by good Bishop Whipple, as the Senior, and to be attended by the Bishops of those six dioceses which border upon the Missouri River.

A meeting of the Diocesan Board of Missions will be held at the same time and place, and it is expected that quite a number of visitors, both Bishops and clergymen, as well as prominent laymen of the vicarage, will grace the occasion with their presence.

Iowa is divided into four Convocations; the Northern, Eastern, and Southern, comprising the eastern two-fifths of the diocese, and the Western, the remaining three-fifths thereof.

Rev. Jos. S. Jenckes, Jr., made a late visit to the northwestern corner of the diocese, for such a purpose. He found Rev. Hale Townsend in possession of the field, who has, for several years past, been working out from the Mississippi River westward; organizing Missions, and then leaving them for others to take charge of, who were less fitted than he for the inception of such enterprises, pushing on still farther for the preoccupation and development of new fields of labor.

Religious services were held at Algona, and then, passing on to Emmetsburg, the busy and thriving county seat of Palo Alto county, the Dean and Missionary found there somewhat to encourage them. Several families, imbued with staunch Church principles, had settled at Emmetsburg, and being impatient of deprivation of the services of the Church, have united their resources for the organization of a new parish, to be called Trinity Church.

On the following day, the 28th, the cornerstone of Trinity Church, Emmetsburg, was laid, with addresses by Revs. Townsend and Jenckes, and in the presence of a large audience assembled in the open air around the foundation of the new church, toward the closing hours of a beautiful summer day.

PLEASE send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Notices.

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

Trinity School at Tivoli, on the Hudson; is an English and Classical Boarding School for Boys. It has military drill, boat clubs and literary societies, and all the marks of a live institution.

Clifton Springs Female Seminary is situated at Clifton Springs, New York, on the New York Central Railroad.

The design of the Seminary will be to give to those submitted to its charge a good and thorough education. The modern accomplishments will be carefully attended to, embracing the Languages, Music, Painting, and Drawing.

Careful attention is given to proper recreation, and calisthenic exercises, and an excellent physician has the entire supervision of the health department.

The trustees of Kemper Hall met on Wednesday. The affairs of the coming year were arranged, and the following corps of instructors announced.

Rev. L. C. Lance, Latin, history, and the higher English branches; Miss M. S. Dushinberre, mathematics; Miss A. C. Phister, drawing and painting; Miss M. E. Andrews, natural science; Mme. Oakes, French and German; Prof. Carl Otto Heyer, music; Miss White, resident teacher of music.

The Huron Street School, under the direction of Miss Kirkland and Mrs. Adams, will re-open on Wednesday, September 17. A spacious building, thoroughly warmed and ventilated, has been erected expressly for school use.

A few boarding pupils will be received by Mrs. Adams, who resides in the school building, as members of her family. In addition to the greatest care in physical, as well as mental training, they will receive weekly a lesson in practical cookery.

The department for boys will be under the same management as for the past three years. No new pupils will be received in this department over eleven years of age.

Kenosha Water Cure, Kenosha, Wis.

A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

Wanted. An Episcopal clergyman and his wife, with few or no children, to take charge of a small industrial boarding school. The clergyman to have the care also of a village Church near by. Address Bishop Hare, Yankton Agency, Dakota.

By a lady of experience, a position as governess or teacher. Acquirements: English, Latin and French. Good references. Address E. B. Racine College, Racine, Wis.

A Churchwoman, willing to help in a clergyman's family (three adults), may hear of a home by addressing, Landlord, care Theodore I. Sanuels, Washington, D. C.

A young lady to assist in the Art Department of a Church School for Girls, and to receive in return, Board and Tuition. About three hours work a day. Address E. F., Office of the LIVING CHURCH, 76 Ashland Block, Chicago.

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GANNETT INSTITUTE FOR YOUNG LADIES, BOSTON, MASS. The 46th year will begin Wednesday, Oct. 1, 1879. For Catalogues and Circulars, apply to Rev. Geo. Gannett, A. M., Principal, 69 Chester Square, Boston, Mass.

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CHICAGO. Chicago Musical College, 493 Washab Ave., 44 Loomis St., F. ZIEGFELD, President. All Instruments and Voice taught by the most skillful instructors. Fall Term open Sept. 8. Send for circular.

Allen Academy. Tuition Reduced. Facilities Enlarged. The most thoroughly equipped Boy's School in the United States. Prepares for best colleges or for business life. Equal advantages for girls. A few boarding pupils re-vised into the family of the President, and enjoy rare advantages. The Academy and residence are in the most fashionable division of the city, and only three blocks apart. Able faculty. Year opens Sept. 8. Address IRA W. ALLEN, A. M., LL. D., Pres., 663 Michigan Ave., Chicago.

The Huron Street School, 275 Huron Street, Chicago. Will reopen in its spacious new building, Sept. 17. A few boarding pupils received. Kindergarten and a Department for Boys attached. For circulars address Miss Kirkland or Mrs. Adams.

Misses Grants' Seminary, 247 and 249 Dearborn St., Chicago. Will open Sept. 17. New and elegant buildings. The finest and most complete in the West. Beautifully located. Send for catalogue.

Chicago Medical College. Twenty-first Annual Session begins September 30. Graded Course of Instruction. Physiological Laboratory established. Anatomical Material actually abundant. Seats numbered, and secured in order of application. Professors' fees, \$75. Practitioners' course through April; fee, \$30. For announcement or particulars, address Prof. J. H. HOLLISTER, 71 Randolph St., Chicago.

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

Miss Rice's School, 481 LaSalle Street, Chicago. For Young Ladies and Children, reopens Sept. 10. A few boarders received. Kindergarten attached. Send for circular.

Union College of Law, Chicago, Ill. The Twenty-first Collegiate Year (36 weeks) begins Wednesday, September 10, 1879. Tuition, \$75 per year in advance. For catalogues, etc., address HENRY BOOTH, 505 West Lake Street, Chicago, Ill.

Academy of Musical Science, 238 W. Madison St., Chicago. PIANO, ORGAN, VIOLIN, AND GUITAR. NEW METHOD! RAPID PROGRESS! Terms, \$15 per quarter. Address Miss REBECCA GREER, Principal. Miss LOUISA GREER, Asst. Principal. Refers by permission to Rev. W. Turner.

CHICAGO FEMALE COLLEGE, Morgan Park (near Chicago), begins Tuesday, Sept. 10, 1879. Preparatory and Collegiate Departments, an Optional Course, also (Graduating Course in Music, Drawing, and Painting, Specialties. For Catalogue, address G. THAYER, Pres., Morgan Park, Cook Co., Ill., or at 77 Madison Street, Chicago.

MISCELLANEOUS.

St. Anna's School for Girls, Indianapolis, Indiana. Rt. Rev. J. C. Talbot, D. D., Founder. The Rev. J. B. Clark, A. M., Rector and Head Master. Boarding Pupils, \$275-\$350 per school year. Day Pupils \$10-\$20 per session. Send for Register.

All Saints' School, Baltimore, Md. Will reopen (D. V.) on the 21st of September. The Sisters receive a limited number of young ladies as boarders. The arrangements are as such as possible like those of a private family, and homelike ways and habits are carefully maintained. Please apply for terms etc., to the NISTER SU-PERIOR, 261 Hamilton Terrace, before the 15th of August, after which date all arrangements will have been made.

Shattuck School, Faribault, Minn. A most thorough, well disciplined Church School for Boys. Graduates enter Sophomore in College. Situation unsurpassed in beauty and healthiness. Seven resident Teachers. United States officer gives military instruction. Reduced railroad fare. Term opens Sept. 17th. Bishop Whipple, President. Rev. JAMES DOMIN, A. M., Rector.

St. Mary's School, Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago. Rates Reduced to \$320 per Year. Send for a Register.

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

New Church School, Waltham, Mass. Good Homes for Boys and Girls, and Thorough Instruction from Kindergarten to College. Twentieth year begins Sept. 17. BENJ. WORCESTER, Principal.

The Cathedral Schools, Garden City, Long Island. St. Paul's, for Boys. St. Mary's, for Girls. The Academic year will begin Sept. 10. Address the Rev. T. Stafford Drowne, D. D., Acting Warden, Garden City, L. I.

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

The Hannah More Academy, 15 Miles from Baltimore. 1,000 feet above tide; accessible from every direction by turnpike and rail. Best advantages for health, comfort, training, and instruction. 45th year begins Sept. 27. Rev. Arthur J. Rich, M. D., Rector, Reisterstown, Md.

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Trinity School, Tivoli-on-the-Hudson. The Rev. JAMES STARR CLARK, D. D., Rector, Assisted by five resident teachers. Boys and young men thoroughly fitted for the best Colleges and Universities, or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. The thirteenth year will begin Sept. 9, with the School Home greatly enlarged and improved.

School for Young Ladies, Newton, Mass. Commencing September 20th. Individual instruction. Board and Tuition, \$350 per year. Music and languages extra. Address Miss J. E. ORDWAY.

Cleveland School FOR GIRLS. A CHURCH BOARDING SCHOOL FOR GIRLS and YOUNG LADIES. Large corps of experienced teachers. Address S. N. SANFORD, M. A., Cleveland, Ohio.

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Madame Clement's School, For Young Ladies and Children. Germantown, Penn. (Established 1857). The school will reopen Wednesday, Sept. 10, 1879. For circulars apply to Miss E. Clement.

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HIGHLAND HALL, The next session of this elegant establishment for the education of young ladies will commence September 27, 1879. Summer guests received for July and August. Apply for admission to E. W. D. WESTON, President. Highland Park, Ill., June 20, 1879.

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Home and School.

For THE LIVING CHURCH.

Alone.

I slept, and dreamed a dream of light;
I seemed to pass the ocean's foam,
To greet the southern sunshine bright,
The sparkling waters, land bedight
With tropic blossoms; now I roam
No more; but, happy plight!
Embrace my children and my wife, at home.

O, happy dream! O, vision rare!
This longing tension of my heart
Was gone. I sat all free from care,
And gazed upon that face so fair,
That thrills my soul's most secret part.
And said, No fate shall tear
Ever again our throbbing hearts apart.

I woke. The night was dark and cold.
The chilly rain with sullen sound
Was pouring down. The thunder rolled
In hollow peals. A dread untold
My heart in chains of sadness bound.
Alone and unconsolated
By light, and home, and love, myself I found.

Alas! how oft in waking hours
We dream such dreams of love and joy;
Enraptured, walk enchanted bowers;
Taste of love's fruits, and pluck her flowers!
All happy bliss without alloy,
All peace, and rest are ours;
Nor heavy cares, nor shaking fears annoy.

But soon the harsher things of life
Arouse us from the vision blest;
Its daily cares, its sordid strife,
Fierce jealousies, and rumors rife,
Bring to the spirit deep unrest.
Alone, and sad is life,
By darkling storm and solitude oppress.

Alone must every spirit fare,
E'en through the full world's crowded ways;
Yet not alone! For even there,
In stormiest night of trouble, prayer
Will find a God, Who ever stays,
With never-failing care,
On His eternal staff, the soul that prays.

His love a shelter sure provides;
He hears the sorrowing sufferer's moan;
Beneath His wing's broad shadow hides
The storm beat soul; and gently guides
To Him the lone and wandering one.
Whatever ill betides,
Who rests on God is never left alone.

NELSON AYRES.

The Duties of Parents.

A Series for the LIVING CHURCH.

XV.

Concerning the Dress of Girls.

[For the following suggestions to Mothers, about Health and Dress, I am indebted to a lady who for many years has had the care of girls in one of our Church schools.—C. W. L.]

In the course of some years of experience in the care of girls away from home, I have often wished that I could speak to their mothers as well as to them, about Dress in its relation to Health.

Most girls leave home provided with the year's outfit of clothing, and if the garments are made after the dressmaker's idea of what constitutes a "fine fit," instead of being planned for the physical development of the future woman, what are we who have charge of these girls to do? The remodeling of the young lady's wardrobe is scarcely within our province or power. Yet, when we see girls with weak backs, weak nerves, and kindred ills; when we have to lament work interrupted, or stopped altogether, and know that much of the evil is traceable to neglect or violation of a few simple principles, we feel it is "somebody's business" to move in the matter.

In many ways we teachers are responsible. We must see that fresh air, wholesome food, regular exercise, are provided. But it is for mothers to see that the dress of the daughter is what it should be. No mother will think us too much in earnest in pleading the necessity of this; and we may be sure of pardon beforehand, if we give some advice about the make-up of the school girl's wardrobe.

1. Every garment that interferes with the use of the muscles, is unfit for the school girl. The arms should be free to be lifted above the head or thrown back in healthful exercise, without starting a seam. I have frequently been requested to excuse girls from Calisthenics because it would damage their dresses!

There may be injurious compression without literal "tight-lacing." I once saw conviction upon many a face when I said, "Of course, dear girls, you would all say, and could say truthfully, 'I do not lace.' But unclasp your stays and see if they do not spring apart, leaving a space of two or three inches." One young lady informed me that she did not "lace," but she had to wear small corsets or her dresses would not meet!

The fact is, while actual "tight-lacing" is known among us no more, there are still snug-fitting dresses and glove-fitting corsets; and all too early the girl's form is "cribbed, cabined and confined," to the destruction of beauty, grace and health; while the girl "nobly planned" for perfect

womanhood, is reduced to a lay figure for the stylish dressmaker.

2. The weight of the clothing should be borne by the shoulders, and this is one of the strongest reasons for having clothing loose at the waist. The least evil likely to result from neglect here, is a constant lassitude which seriously interferes with study.

3. The clothing should be of such make and material that the girl may be ready, on short notice, for out-of-door exercise. I long for the day when she shall be as ready and eager for open air sports as is her brother. And she never will be eager until she is ready. Her usual process of preparing to go out is enough to check enthusiasm. See that her shoes are stout enough for all, except very wet weather; that her dresses at least clear the ground, and that they are made of serviceable stuff.

4. The weight of clothing should be reduced to a minimum. This is for economy of muscle and brain. Mind and matter are closely linked. The nerve force used up in carrying burdens, is not available for mental work.

But perhaps some school girl, looking over Mamma's shoulder, exclaims, "What are we to be made frights?" No, dear, not at all. Perfect health, and the grace that comes from freedom of motion, are charms that we would fain secure you, if only for the love of that beauty which woman rightly values. All these means of promoting health are also means of promoting loveliness. You value a fine complexion and rightly. Whatever interferes with free circulation of the blood, be it tight dress, or even tight shoes, is an enemy to that charm. You would like to grow up with a fine carriage. With tight dresses and tight shoes you can never secure it. The broad sole, giving play for the wonderful mechanism of the foot, and the broad low heel, must be the foundation, figurative and literal, of queenly carriage.

I would not discourage in our young folks taste in dress. It should be developed and guided in the young; for this reason I do not approve of school uniforms. Our sex, however, both old and young, are in need of some lessons upon simplicity as an element of the tasteful.

We are all too sensible—are we not?—to think that our girls will be any less real ladies for being first, real girls. That were as foolish as to think a rose less a rose because it was once a bud. We who cultivate plants know that we shall spoil our buds and unfit them for maturity, by an forcing process. Shall we not be as wise in our "rose-bud garden of girls'?"

PRACTICAL SUGGESTIONS.

I.

Garments for Cold Weather.

1. Drawers and waist combined. The stockings are to be drawn up over this garment, and held in place by elastic stocking supports suspended from the waist of this undergarment, which should be of flannel. Garments of this kind are now sold ready made. It may sometimes be convenient to sew together drawers and undershirt, producing a garment nearly identical with that just described. In this case the band should be removed from the drawers.

There should be no bands about the waist.

2. A garment similar to the above, made of gray flannel. It should be loose over the knee, and gathered by an elastic band below. It may be made without sleeves. The dress sleeve may be lined with something warm, if more protection is needed for the arm. Some ladies prefer to make this second garment of cotton flannel.

3. A skirt of some colored woolen stuff. Flannel is the lightest, and with the two flannel garment underneath, will be warm enough. Do not make this heavy with trimming. It should be sewed upon a waist, which should be a well-fitting one. Some prefer buttoning the skirt upon this waist. This, however, necessitates bands, and buttons get off; so the garment is apt to get out of order, and then—pins, and skirts resting on the hips.

4. The dress. See that it is loose enough to admit of free motion of the arms. Do not let your dress-maker put your child into a straight jacket. Dispense with every superfluous ounce of weight in the trimming. But if here you must sacrifice to the "graces," and some allowance must be made for mere ornament, insist, at least, that there shall be no compression.

II.

Garments for warm weather.

1. An under garment of gauze flannel.

2. A garment combining waist and drawers, made of white muslin, and to take the place of the gray flannel before described. The stocking supports should be fastened on the inside of the waist.

3. A white waist with two sets of buttons; one set a little below the waist for a light flannel skirt; the upper, for a white skirt, or summer balmoral. The flannel skirt might be sewed upon the waist if preferred. But in the frequent changes necessary for the varying temperature of our summers, this is not always convenient.

The light, loose dresses of summer, are not likely to be harmful by weight or compression. So of those, I say nothing.

No corsets should be worn, summer or winter.

"French heels" are to be avoided.—Physicians say that many of the most frightful maladies to which woman's delicate organization is liable, may be traced to the unnatural position into which high heels force the whole body. A slight tilting destroys the delicate equipoise—then a strain, then weakness, or inflammation. A broad low heel, I believe to be one of the essentials to perfect health.

N. M. HITCHCOCK, Vice Principal.

"What Answer Shall I Give

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XIII.

Is your Church growing?

The Church was planted in this land before the landing of the Puritans. Hariot, the mathematical tutor of Sir Walter Raleigh, came over from England, among a large company of English. This was in 1585. The year before, an English colony had settled in our new land. Thus, almost simultaneously with the flag, came the Cross. Hariot told the beautiful story of the Gospel, and was the first missionary on these shores. Thus, for a period of nearly three hundred years, runs back the pedigree of this scion of the good old English Church. In 1607, an English colony was established at Jamestown, Virginia. Here labored the Rev. Robert Hunt; this being, of course, some thirteen years before the historic landing of the Puritan despisers of Episcopacy at Plymouth Rock. I shall in another chapter trace the history of the colonial Church, and so, give only these brief notes of her early days in the land.

The difficulties under which the colonial Church was compelled to labor in this new land were great and numerous. It seems almost a miracle that she did not perish out of hand. All over the colonies were members of the Church of England, but they were sheep, shepherdless and forlorn. Few clergy came over, and these labored at disadvantages which can with difficulty be realized in these days of steam and electricity. The Hunts, and Buckes, and Whitakers, and Blairs, and Morells, and Jordans, and Gibsons, were good men and true, but their parishes were empires in extent, means of travel were inadequate, a pioneer life was to be lived even by the most delicate; besides all this, a spirit of hostility to the Church was abroad and seemed to pervade the very air. Strange as it was, men who had fled from persecution in England, turned persecutors themselves in America. Contending for the right to worship according to the dictates of their own consciences, the Puritans refused to accord the right to others. They had changed the skies above them, but not the hearts within them. The same love of power, the same self-assertion and self-will remained, and all the waters of the ocean that now rolled between their old homes and their new, had not washed it out. The Church was suspected. Her services reviled. Her claims ridiculed. She was falsely accused of being in conspiracy with monarchy.

Says a writer of point: "Our grandfathers identified Episcopacy with the British monarchy; and, for the most part, were thoroughly persuaded that Bishops and Kings were in unholy alliance against human liberty. It takes a long time for feelings of this kind to die. They get into the blood, and stay there. But as the people of the country become better educated, and learn to extend their view of the past beyond the few generations which local tradition covers, they will see that the Episcopate, so far from being pledged to alliance with any particular polity, possesses a wonderful power of adaptation to all forms of social organization. Certainly no historical scholar will venture to affirm that the Episcopate has ever, for any extended period, been the willing slave of either imperialism or monarchy."

If, to day, ignorance and prejudice abound, imagine how they superabounded during the colonial times.

For one hundred and seventy-seven years there was no resident Bishop in America. The colonial Church enjoyed the watchful supervision of a Bishop three thousand miles distant, a most unnatural distance of a Head from the body to which it belongs! He, of London, could but little benefit them of America. Oh! the sad story of the efforts of the colonial Church to obtain the resident Episcopate, circumvented, as she was, at every step, by politicians near the throne and by spies, informers, and busybodies here at home. Her youth, unconfirmed, untrained; material for the holy office, lost; a watery waste to be passed for ordination; temptations of easier place and softer living in English parishes to be resisted, and not always successfully; meantime, a languishing Church, lifting up constant hands for the gift of the Highest Order, and contending, at odds, against a lack of discipline within, and hosts of foes, without.

In one section of the country, it was fabled to keep Christmas-day. That "no one should be considered a freeman, or allowed to vote, unless converted and a member" of the Puritan Church, is not an inconsistent act of Puritan legislation; for,

among their principles, was one that the Church was above the state; but that Church-of-England men should be interdicted from the privilege of so much as assembling for public service, was notably contrary to all their boasted reasons for fleeing to the howling wilderness and the perils of an inhospitable coast, and all the rest of it, according to the average historian.

But enough of those sad days of the Church. In time, the sky brightened, and such a "blue law" as that "No one shall read Common Prayer books, keep Christmas or set days, eat mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet and Jew's harp," was no longer possible, even on the shores of a certain historical Bay. At the same time, the Church, for a long, long, dreary while, was compelled to explain, apologize, and almost go cap in hand. Happily that day passed away, and since then her growth in numbers, as well as in matters that are of far weightier consequence, has been one of the most remarkable facts of American history.

I am not to indulge in "denominational pride," nor in mere sentimentalism. But I shall endeavor to answer the question at the head of this article with such an array of facts as will sufficiently equip any who may themselves be called on to "give answer" to the same question. In 1840, our national population was seventeen millions; in 1870, thirty-eight and a half. In 1840, the numerical strength of the Church was between fifty-three and fifty four thousand in communicants; in 1870, about two hundred and forty thousand! In other words, the growth of the Church was, during the same period, between two and three times that of the nation. Since 1870, there is reason to believe that the ratio of growth has been even larger.

We have now passed nearly our third "centennial," if we date from 1584, the period of Raleigh and Hariot, or 1606, that of Jamestown and Hunt. We have enlarged the curtains of our tent from a handful of timid Churchmen, to a line of over an hundred Bishops, (of whom sixty-three are now living,) three thousand clergy, nearly eight hundred readers, and a goodly number of communicants. The little one has become a thousand. Where one diocese was found in the Empire State, in 1830, there are no less than five, and in the smallest of the five, the Bishop has recently reported that, in the ten years of its existence, no less than two hundred and fifty clergy have been under his jurisdiction.

Where did you find our Diocesan Hospitals, fifty years or even half that period ago? They were few and far between. And our Homes and Asylums and Schools of Theology, and Sisters of Mercy, and Academies, and Seminaries? Why, the time was when one column of a newspaper sufficed for the advertisement of our Church schools for boys and girls; see the educational columns of the LIVING CHURCH, this week! All over our forty-eight dioceses and our thirteen missionary districts, our institutions, of one sort and another, are dotted. I try to avoid statistics, but they push themselves on me. Nearly two hundred banded societies girdle the land—earnest souls laboring, in the cause of mercy, education, and Church growth, with a zeal that is as refreshing, in the midst of this worldly generation and money-loving people, as the oasis in the desert. How different this, from the condition of the infant Church, orphaned by the loss of a Mother's love and care at the time of the Revolution. If we are growing in personal holiness, love of man and of God, in the noble virtue of charity for others who may not have grown up in our particular habit of thought, and in the holy grace of peace and peaceful living within our own household of the faith, then, indeed, have we grown, and may point, with chastened pride, to these evidences of our wonderful increase in the land.

The Indians are constantly making trouble. Here, for instance, is one of the Sacs and Foxes, writing to Washington from the Territorial agency saying that he has had the honor to be the agency blacksmith for nine years; that he was then poor and wore a blanket; that his annual salary of \$700 has made him comparatively rich, and that he now writes to request the Government to cut down his salary to \$600, which, he thinks, is enough. He has a house, barn, corn-fields, family, and says he "likes the white man's ways." This annoying person, whose stage name seems to be Henry Jones, may as well understand that it is not at all like "the white man's ways" to ask for a reduction of salary. It is unprecedented and sounds like sarcasm. There is no machinery in Washington for cutting down salaries, and thousands of people who are in Federal offices will heartily wish him back in his blanket and yellow ochre, if he cannot avoid this making a nuisance of himself.—Springfield Republican.

The amount of arable soil in America is greater than in Europe, Asia and Africa put together; and can therefore sustain more lives. The productive soil in the Old World is ten millions square miles, and in the New eleven millions.

The New Suffragan of London.

The Rev. William Walsham How, Chancellor and Canon of St. Asaph, and Rector of Whittington, Salop, has been appointed Suffragan to the Bishop of London, with the title of "Bishop of Bedford," which is in the Diocese of Ely. This apparent solecism arises from the fact that the Act of Henry VIII., which gives a list of suffraganates, does not include any place within the jurisdiction of Bishop Jackson. By his writings the new Bishop has become widely known, his *Pastor in Parochia*, a practical manual for the clergy, having passed through twelve editions; his *Plain Words*, and other volumes of sermons, have also had a large circulation. As a preacher he has attained high popularity, especially in connection with the mission movement in which he has taken part at Manchester and elsewhere; and he has also conducted "Quiet Days" or "Retreats" for the clergy. Adopting Canon Carter's recent definition, Canon How may be termed an Anglican, as distinguished from an Anglo-Catholic; and in a sketch which he wrote a few years since, he defined the "Anglican clergyman" in the following terms:

"He reverences the Church Catholic, but he thanks God that his lot is cast in the purest branch of it. He glories in the historic continuity of his Church, but he does not hold mediæval teaching and customs to be therefore glorious. He believes in the divine origin and spiritual endowments of the Church, but he is not ashamed to agree with the Reformers in appealing to Holy Scriptures and (after Holy Scripture) to the primitive fathers and purest ages of the Church. He believes the Church of Rome has erred grievously, but he does not, therefore, affirm the orthodoxy of Dissent. He does not esteem the Church of England faultless, but he marvels at the fewness of her faults. He loves his Church with all his heart, but that does not make him uncharitable to Romanists or Dissenters. He is very thankful for the great Church revival of the last generation, but he does not undervalue the awakened life and unwonted preaching of the Cross of Christ which were due to a different school in the previous generation. In his services he aims at reverence and solemnity, and not at display. He welcomes all that fosters a spirit of true worship, and avoids all that has the look of a meretricious following of Rome. His ritual is simple and dignified, not complicated or distracting. He thinks no pains too great to bestow upon the reverent and devotional rendering of the services, but dreads dissipation of devotion by profuseness of ceremonial. His church is comely, orderly, attractive; manitely a house of prayer; a place where reverent kneeling is at least as carefully provided for as comfortable sitting; a home of the poor; daily open to the "two or three." Festival and fast are well marked, and the seasons of the Christian year miss not their fitting decorations. The Anglican has long ago learned to pay due honor to the Holy Sacraments, which he holds to be two. He delights to provide for his flock frequent and early Communion, though not teaching the necessity of fasting reception; and his baptizing of infants is itself a sermon. He refuses not to learn new lessons from any. He knows how spiritual life is helped and deepened in retreats. He has proved how souls are rescued from Satan, or brought nearer to God, in missions. He is not obstinately conservative, though he dreads novelties as such. He is no Erastian, yet he dares not defy all law and authority."

THE GAMBIER CLOCK-CHIMES.—The new chimes are the frequent topic of conversation among the guests upon the Hill this year; but they are the still more frequent theme of solitary, pleased reflection on the part of all who enter into their own sweet leisure and enjoy their music as the accompaniment of the songs of their own inner being. The intervals are short between their ringing. They are not loud. In a busy moment, they have rung, and one has not heard them. But one is sorry to miss them, even for a single quarter-of-an-hour. He finds himself improving the pauses of conversation to listen for them. They ring him to slumber when he retires. They arouse him to consciousness out of dozes of the morning, before the ruder clangor of any rising-bell has opportunity to despoil him of good nature. They mark his distances as he walks; page off his book when he reads; measures his paragraphs when he writes. In a word, the music of the bells has already melted itself into the atmosphere of Gambier, and constitutes a part of Gambier life, as much as if it had been heard there from the beginning. One would not rob the flower of its fragrance, the breeze of its whispers, the fountain of its coolness, nor Kenyon shades of their sweet tongues of time. Sad or merry, working or reading, here are the accents that teach one what it is to live, to be, to endure, with God.—Standard of the Cross.

A Jersey City congregation has invited its pastor to resign because he lacks magnetism. The wise pastor will at once see the necessity of concealing a pair of galvanic batteries in his boots.—Philadelphia Chronicle-Herald.

The Sunday School.

Church Sunday School Lessons.

Twelfth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSONS: ST. MARK XI:15, 17. OMIT LAST CLAUSE OF THE 17th VERSE.

Subject—How to Behave in Church.

For Older Scholars.

In order to get a clear understanding of the passage assigned for the lesson, it will be necessary to have an idea of the Temple itself. The whole building was not thrown open to all the congregation, as in our modern churches, but was built with a series of cloisters, courts, approaches, etc.

The glory of the second Temple, though inferior architecturally and in adornment, was to be greater than that of the first glorious Temple erected by Solomon.

How are we to behave in church? Our behavior in church may be considered as matter touching both our minds and our bodies—for we are to worship God with both.

Elaborate these thoughts and then dwell upon the following points.

1. Be careful to come to church five minutes before service begins. In case you are unavoidably detained do not go to your seat while the congregation are on their knees, but stand reverently, with bowed head and take part in prayers generally, until the congregation rise.

2. Do not stop to say any unnecessary thing in the vestibule of the church, even though but few people be in church. If you are to, worship acceptably yourself, your mind must not be distracted by such conversation, and manner.

3. When you come to your place kneel down and ask God to help you to worship Him acceptably and with godly fear—in language something like this:

4. Be careful never to talk during the service, unless it be absolutely necessary. Whenever tempted to do so, remember "My house shall be called the house of prayer," and that "the Lord is in His holy temple."

5. Take part in the service—sit to hear God's word, kneel when you pray to Him, stand when you praise Him. Observe all the customs of the church, for they are the natural expression of devotion, the results of the church's experience and faith and love working out a service acceptable to God and helpful to the soul.

6. Endeavor to keep the mind fixed upon the service. If the mind wanders, as soon as you are conscious of it, turn with greater earnestness to the service that remains; in time, habits of devotion and

The glory of the second Temple, though inferior architecturally and in adornment, was to be greater than that of the first glorious Temple erected by Solomon.

The Temple has been destroyed, but each Christian church, in which prayer and praise ascend to God, and where the Sacraments—particularly the Sacrament of the Holy Communion—are administered, is more glorious, more highly honored, as truly the place where God "has chosen to put His name there," as was the Temple of the Jew.

Our behavior in church may be considered as matter touching both our minds and our bodies—for we are to worship God with both. We may make God's House a House of merchandize by carrying thither anxieties about the affairs of this world—by allowing thoughts about trade—hopes and fears about the market—to find place in the sanctuary of God.

But we are to worship God with the body as well as with the mind, for both are made and sustained by Him. To act as though we were in God's presence as we believe that we are, is to deepen our belief in that presence and to grow in universal holiness.

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attention will be formed and permanent. 8. Ask God to teach you something by the lips of His minister, and when the service is finished, and before rising from your knees, use some such petition as this: Pardon, O Lord, our wandering thoughts and cold desires, and when we quit Thy house may we not quit Thy presence, but may we ever be near Thee and Thou to us, through Jesus Christ our Lord. Amen.

Go home reverently and quietly, as having been with Him, "in whose presence is joy and at whose right hand there is pleasure for evermore."

An Orthodox Chinaman.

Concerning future rewards and punishments Colorado furnishes the following illustration, which occurred recently in a court in La Veta, where the testimony of a Chinese was objected to on the ground that he did not understand or regard the obligation of an oath.

"John, do you know anything about God?"

"No; me no belly well acquaint with Him."

"Have you no Joss in China?"

"Oh yes, gottee heapee Joss."

"Where do you go when you die?"

"Me go to San Francisco."

"No, you don't understand me. When Chinaman quit washee all time, and no live any more, where does he go?"

"Oh yes, me sabe now. If he belly goodee man, he go uppee sky. If he belly badee man, he go luppee down heller, allee samee Melican man."

The court was satisfied with this orthodox statement, and admitted his testimony. Harper's Magazine.

The editor of the Christian Standard, of Philadelphia, has been holding a camp-meeting in Nebraska, where there was plenty of "unction." In his account of it he says: "The meeting was remarkable in the fact that so many ministers of the Gospel were fully saved."

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English Bourettes, medium and dark shades, at 25 cents. Imitation Embroidery Cloths, at 25 cents, worth 35 cents.

Imitation Embroidery Cloths, at 30 cents, worth 40 cents. Fancy Matelasse and Novelty Goods, (Silk and Wool), a full assortment at 50 cents and up to \$2.00.

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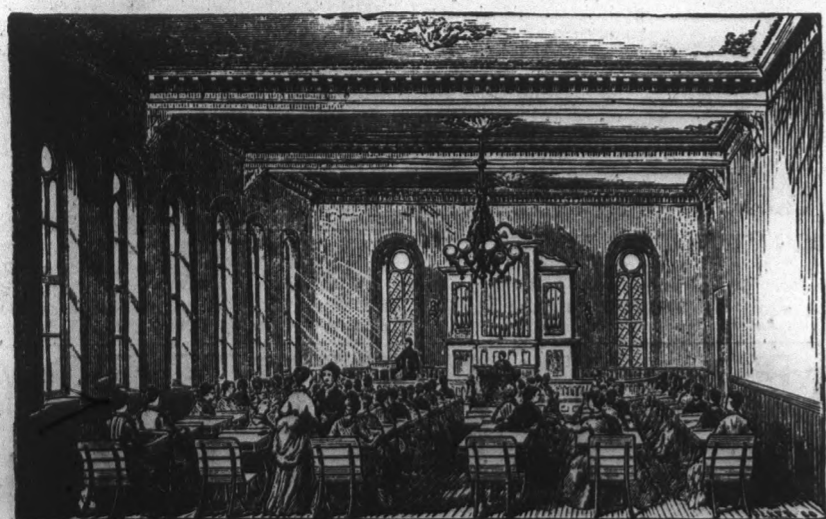
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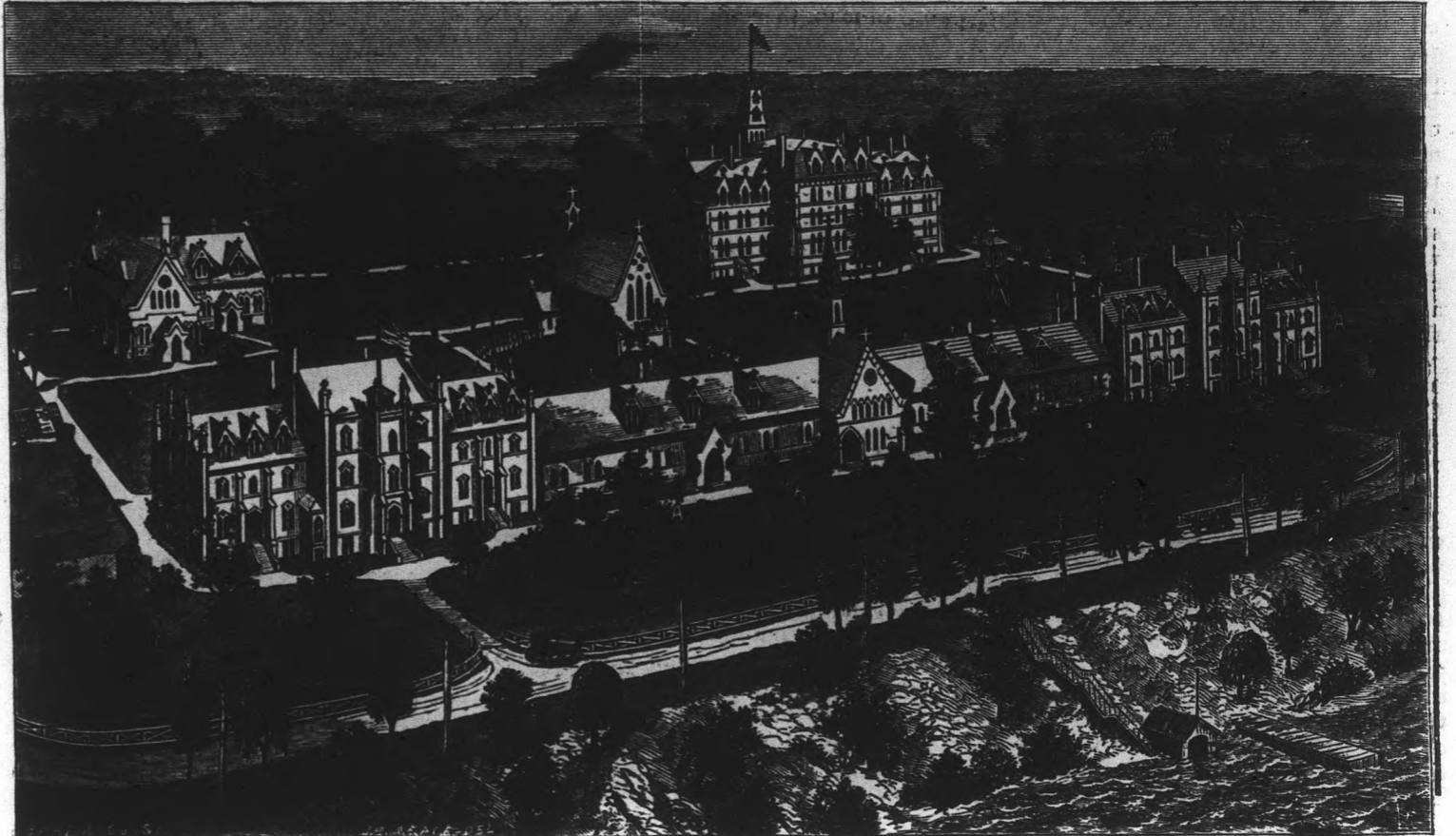
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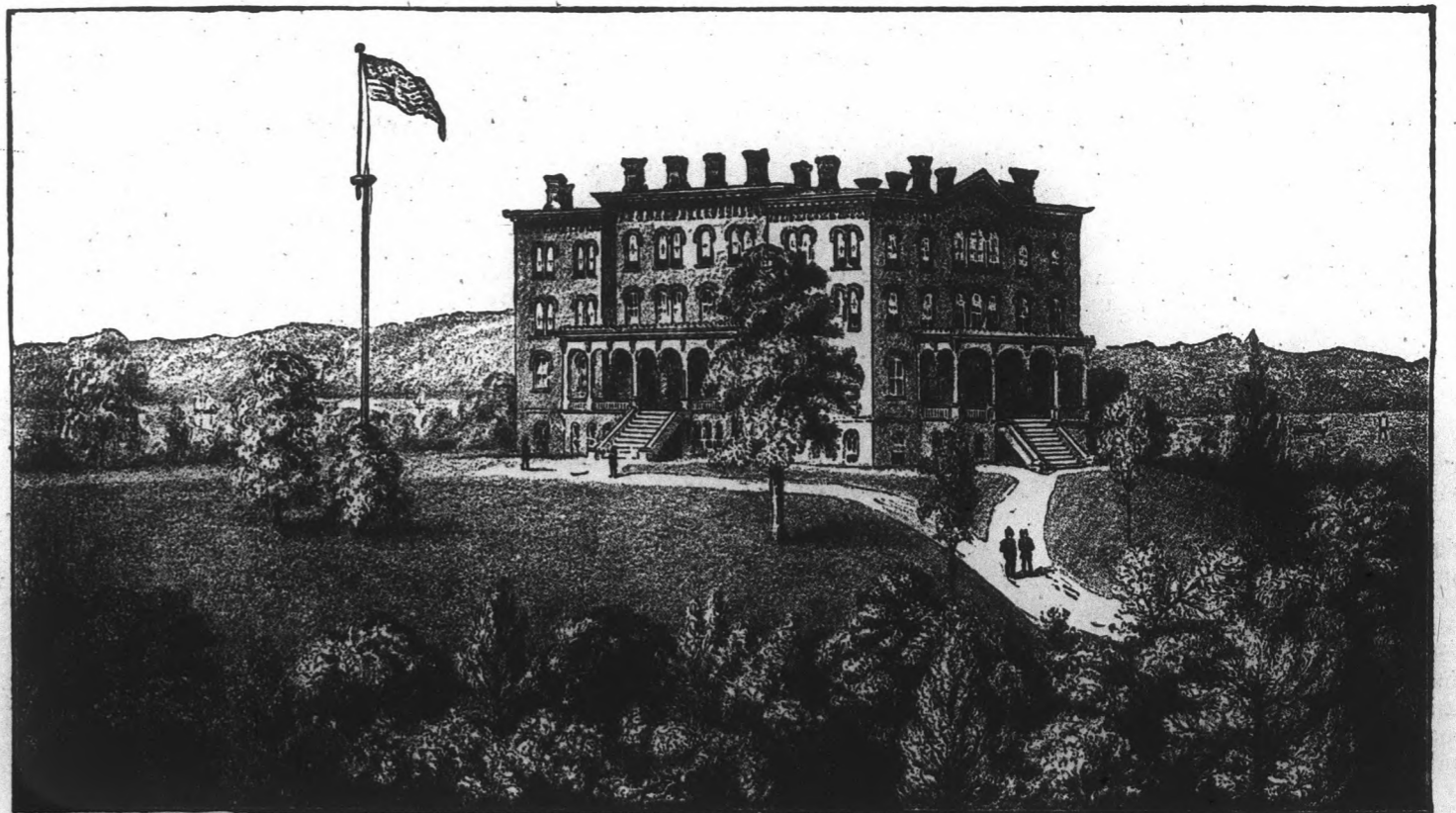
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