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WHOLE No. 195.

Our Children at School. Near-Sightedness.-II.

Written for the Living Church.

Dr. A. Prout, of Paris, in his work on Hygiene, states his belief that myopia (near-sightedness) is produced artificially on an enormous scale, in children at school. Dr. Prout shows that the great effort made by children to accommodate the eye to the usual distance of reading, causes a permanent contraction of certain delicate muscles and increases the curvature of the lens of the eye. He quotes the statistics of Cohn, to show how frequently myopia is thus produced. In the lowest grade schools (Germany), the proportion of myopic scholars was 6.7 per cent.; in the second grade, 10.3 per cent.; in the third grade, 19.7 per cent.; while in the schools of the highest grade the proportion was as high as 26.2 per cent.; in the top class of these schools more than half the students were myopic? As myopia is likely to become hereditary, it is of great importance that bodies like School Boards should pay especial attention to this point, or the sight of the race will be impaired in the ratio of the increase of education. M. Prout lays special stress upon the importance of an open-air exercise, the effort at accommodation of the sight being then at its minimum.

The Medical Times (Philadelphia), of June 6, 1874, has a lecture by Wm. F. Norris, M. D., on "Our Eyes-How to Take Care of Them," showing that near-sighted eyes are usually diseased eyes, and this disease is in a vast majority of cases acquired or aggravated at school. The conditions leading to it are frequently found, he says, in our schools, where insufficient light or badly constructed desks compel the children to hold their books too near the eyes, thus causing frequently, to change the focus of sight by reundue strain and congestion. This congestion is increased by holding the head bent forward, the blood gravitating to its dependent parts. The bending of the head also retards the return circulation in the jugular veins, causing fulness and pressure in all the delicate tissues of the eyes. Dr. Norris wisely insists that children should be allowed good light but also good print. Putting small print into the hands of our children, he says, is poor economy.

Dr. Northrop cites these among the causes of visual weakness among American youth; a stooping posture which cramps the chest and brings regard this rule as the most important, and the the eye too near the book or paper; reading at disregard of it the most prolific of trouble. twilight and late at night, and studying by lamp light in the morning; reading in the cars; using kerosene lamps without shade; reading while facing a window or any light, natural or artificial, and still more while facing the bright sunshine; reading dime novels or books printed in too fine type (all books printed in diamond, pearl, agate, or nonpareil, are unfit for children's eyes); wearing a veil; and neglecting to cultivate far-sightedness by examining carefully distant objects. Hence myopia is more common in cities than in the country, among those working on near minute objects than those laboring in the fields with a wider range of vision and more objects to invite habits of observation.

The examinations of Drs. Loring and Derby, of New York, included 2,265 pupils in the public schools of New York, over 4,000 in Russia, and over 3,000 in Germany. In the American cases mvopia rose from less than 4 per cent. at 6 years, to 26 per cent. at 21 years. In Russian cases it rose from 11 to 44 per cent., and in Germany from 10 to the enormous amount of 63 per cent. These statistics differ but little from those made previously by Prout and Mathewson, of Brooklyn, and by Cheatham, Ayres, Callan and others.

Cohn has shown that scholars in country schools show less than 2 per cent., while those of cities, from the greater amount of study, show 10 per cent. Erismann has shown that of those scholars who studied two hours out of school, 17 per cent. were myopic; of those who studied four hours, 20 per cent, and of those who studied six hours, 40 per cent. were myopic. -Med. Record, No. 17, 1877.

character of the German alphabet, and perhaps also of the Russia, accounting for the other. The German capital letters N and R, B and V, and the small letters b and y, look much more alike than any two letters of the Roman alphabet.

From these and other facts known to the close student is in peril of losing his eyes, and to this visit a knowledge of some parts of that the higher the average of education among the people the more imperfect is likely to be The ruined Refectory of the Abbey, in particutheir vision. It behooves physicians and teach- lar, impressed us strangely. What had it witers to consider the situation, and, as far as possible, to avert the calamity from the rising genera- is in very sad confusion; only an open window

While it is not possible to prevent impairment | there, telling of old time magnificence. of vision in every case, much can be done to

young eyes; and nearly all Bibles, prayer books, and song books, that are used by children are in small type. More eyes have been ruined, in my opinion, by poring over fine copper-plate maps, than by all other exercises. I have never seen

a series of school-maps that was fit for children

2. Never allow a pupil to study by an imperfect or insufficient light. There cannot be too much light, provided it comes in the right direction and is not the broad glare of the sun. The children who are at all near-sighted should be seated nearest the windows. I have known myopia to be arrested by this simple rule.

3. Never allow cross lights-that is, lights from both sides of the room. There may be windows in the rear and on one side (the left side is preferable), but none in front. It is against the law in Germany and ought to be ev- the story of quiet, happy, and now honored erywhere, to put windows in both sides of a school-room. The windows should be large, and not obscured by trees or buildings.

4. Have as little study as possible by artificial light; and when this light is used, let it be steady and abundant, and under a shade. A flickering gas-light is very damaging.

5. Require pupils to hold the book at the proper angle, so that rays of light from the page do not enter the eye obliquely. Reading in bed, or in a reclining position is extremely dangerous, and almost always results in serious damage to the eyes, if persisted in. Reading in the cars or in the wind is also dangerous and should be care- sickly sentimentalism now-a-days so rife in our fully avoided by those who have the slightest weakness of the eyes.

6. Require the pupil to hold the head nearly erect in studying and writing, and arrange the purity and exaltation of what he deemed should desk so as to make this practicable.

7. Encourage the pupil to look off the book garding some distant object. It is not enough to look around vaguely; the eye must be directed to something which is to be clearly seen, like a lowing so closely upon that of Smart in 1879, picture or a motto upon the wall, or a bit of decoration. The greatest damage to the eyes of don, in 1880, will indeed leave a sad gap in the students is the protracted effort to focus the ranks of the notable organists of the present noprinted page.

It was simply barbarous the way we used to be "whacked" in school, when we looked off the book. It is easy for a teacher to know the difference between the resting of the eye and the ster Abbey. This, however, was found to be idle gazing around that cannot be allowed. I

8. As far as possible, have near-sighted pupils supplied with spectacles, selected by a competent oculist. Without these, there is a constant strain to see clearly, and a great disadvantage to the pupil in not being able to follow exercises on the black-board and in the use of charts.

These precautions I have found very helpful, and I trust that other teachers may use them to advantage.

The Late Organist of Westminster. Written for the Living Church.

The readers of the LIVING CHURCH who have visited Westminster Abbey, will recall pleasant memories of the devout and Churchly music of its Services. As we put pen to paper, our ear catches again the notes of the organ and the voices of the surpliced choristers, swelling grandly through those high and ancient arches. or dying afar with faintly lingering harmonies. It is difficult to realize, that one who for half a century was the life and soul of the worship of the Abbey, has passed from earth. For ourselves there are still other memories of Mr. James Turle, than those of the public Service: and we may be pardoned the wish to detail some

facts concerning him, not impossibly of interest. Perhaps some who read these lines will remember, that at the end of the dark covered passage which connects the cloisters of the Abbey with Westminster School, is a quaint, picturesque old house built partly into the ruins, and dating, to all appearance, from the early days of good Queen Bess. It is now eight years, since, in consequence of an unlooked-for series of The question arises, does not the relative events, we met here a warm English welcome, to greater length of time occupied with artificial which we had, after all, but very little claim. light in Russia and Germany account in part for The house impressed us as greatly inside, as it the greater per cent. of myopia; the peculiar had without. A strange, rambling place it seemed. We remember a dark little bed room. where Sir Gilbert Scott had, some time previously, torn away the plaster and disclosed carved ruins of the former monastery. The bed room immediately adjoined a large hall of Westminster School, which showed still more plainly teachers and physicians, it is apparent that a the conformation of the former edifice. We owe Westminster not often accessible to the tourist. nessed! Now the roof is fallen, and indeed all or two, and a bit of springing archway here and

The son of Mr. Turle was a Master in the prevent and alleviate it. A few rules, strictly School, and showed us very completely over it, observed, would greatly lessen the danger. I the season being vacation. His daughter was suggest the following as among the most impor- much of an artist, and had exhibited some of tant. If they are already well known, they will her work at the exhibition of the Royal Academy bear repeating.

1. Never allow a child to use a finely-printed book. A great many school-books are trying to book. A great many school-books are trying to

were selected in many instances from gothic ar-

But the aged organist and composer himself, what a kindly, hale old gentleman he was; how enthusiastic in his love of the antique—the atmosphere of which he seemed to live in; how keenly devout (if we can so say) in his life-study the music of the Church. His quaint old house he was very proud of. For America and Americans he entertained great cordiality, but hardly could bring himself to understand what a land might be like which had no antiquities. Very full was his mind of reminiscences of the last century at Westminster. He appeared to regard the old Abbey itself almost with awe. The Church of England was, to him, all that was best worth living for-his daily life being passed amid her holy Services. His face beamed forth

He was just past eighty when he died, having been born March 5th, 1802, at Taunton. His musical education was received in the Cathedral of Wells. Successively he became organist of Christ Church, Surrey, and St. James', Bermondsey, London. In 1819, when but seventeen years of age, he was appointed Deputy Organist of Westminster Abbey, succeeding to the position of Organist in 1831. Of his compositions for the Church, a competent authority says: "They represent the highest type of ecclesiastical music. Nothing effeminate, and nothing of the Church—music cultus finds a place in his chants and tunes, and in his setting of the Morning and Evening Service. His anthems demonstrate the be fit and appropriate for use in the worship of Almighty God." In 1862, the Society for Promoting Christian Knowledge intrusted to him the task of editing and setting to music its collection of psalms and hymns. His death, foland Sir John Goss, organist of St. Paul's, Lontable century in the Mother Church.

Word comes from over the water, that it was desired to give the mortal remains of James Turle, a permanent resting place in Westminimpossible, as he had expressly enjoined by will, that he should be buried by the side of his wife at Norwood Cemetery. He was, however, accorded the honor of a funeral in the Abbey, at which, that it might be in keeping with his own life sympathies, elaborate musical arrangements were made from Purcell and Croft. "Thus passes away" writes a warm admirer, "one of the most unobtrusive and greatest of church musicians England has produced."

The London Standard, referring to the Church census taken at Liverpool on Trinity Sunday, at the request of the Bishop, says: "Whatever the result may be, the action of the Bishop shows an anxiety felt by those who, themselves laboring earnestly to maintain the supremacy of the Church of England, firmly believe that it has not lost its hold upon the affections of the people. We shall not, of course, deny that the Church is bound to produce good practical tokens of her vitality-good evidence that she is a standing and not a falling Church. A mere title, however historically sound, cannot and ought not to prop up a dynasty of decrepitude. But no one will pretend for a moment that the Church of England shows any signs of failing vigor. On the contrary, she has exhibited, during the past fifty years, a wonderful revival of both energy and devotion. And, in default of any such general and palpable decay as must strike even the most cursory observer, we entirely deny that the question at issue between the Church and her opponents is to be decided by mere members, still 1882. less by the mere majority of the hour. Those who take the contrary view seem altogether to forget that this test is a continually shifting one; and that the result which it yields to-day may be contradicted by the application of it to-morrow. A run upon a bank at a carefully selected moment might ruin the most solvent house of business. And the spiritual solvency of the Church- her fitness to be trusted with the religious interests of the nation—must be decided by her entire history, not by the incidents only of the passing day. We must be careful not to mistake the ebb of the tide for the permanent repression of the waters. The Church must come before us with a claim on our confidence and obedience derived from something higher than popularity. Such claims may not be in accordance with the dominant ideas of the age. But the dominant ideas of an age are often mistaken ones; and at all events this is the only sure ground on which the Church can take her stand. She sets up her Divine Commission; and when this has been allowed so long, it cannot be disposed of by such a tribunal as the Liberationists would erect."

The top stone of a new steeple in the Parish Church of Ryde, Isle of Wight, was recently laid by the vicar, Rev. Alexander Poole, who

Funeral of the late Dr. Hill.

The foreign mail of the 23rd inst. brings some information, wholly in Greek however, relating to the burial of the late Dr. Hill.

From a translation somewhat free and hurriedly made, we gather that the funeral took place in St. Paul's Church (English), where he officiated so acceptably for many years as chaplain of the British Legation. The letter of invitation, in very deep mourning, and surmounted by a Cross, was gotten up in exceedingly good taste, and read as follows:

"To-day, there departed into eternal life, our beloved comrade and divine (both words are used as adjectives), Rev. John H. Hill, Priest. The friends are summoned to accompany the burial of his remains, to take place to-morrow, the Lord's (Day), at the hour of five in the afternoon, to the Anglican holy Temple there of the Holy Paul. Athens, July 19th (our style, of course, could not be meant), 1882." This was signed, on the right by his widow Mrs. F. M. Hill, and on the left by his niece and adopted daughter, Miss B. M. Masson.

From an Athenian paper, the Age, we learn: There were rendered to his body, owing to the peculiar decision of the Government, the honors of the Texiarch of the Saviour; because, the mark of distinction having been previously assigned to him, he was also received as an American citizen. A great concourse of both races and of the first men of the State accompanied the remains of the always-to-be-remembered man; and his tomb was filled with flowers, which the young women who were present in large numbers, brought as a tribute of love and good feeling to their second father and beloved teacher. The name of Hill is indissolubly bound up with the unfolding of our race; because, from the first days of the establishing of the free Greek Power, this man, having left the ease of the great and prosperous city of New York which gave him birth, and having come to Greece, then a desert and full of ruins, devoted himself for fifty whole years to the teaching of the rising Greek offspring. Through his most excellent and discreet policy and teaching he acquired the love and respect of all; and, in truth, though belonging to another religious worship, and being faithful in that, he was nevertheless most respectful toward the prevailing religion in Greece, not even having made the least attempt toward proselyting. And, on this account, the Greek the Abbots of St. Augustine, and is one of the Priests who sincerely mourned at his death, and most ancient, if not the very oldest, in the kingwho attended the Service as far as the grave, were not a few.

In the English Church, in which the funeral rain assembled, the music seems to have been of the highest order, most appropriate, and conducted with special care. Addresses were there made by prominent men connected with various would often find it difficult to provide themselves departments of education, which inspired all with organs or choirs. with awe, on account of the exalted character at the burying place, the teacher of theologyof the things of the life that had passed away. And in order that profane learning may recognize Hill toward our race for half an age, and in order that we may render the tribute of good will of Greece, we wish to place these words on hood of the College. record in the Age.

After the aforesaid Kuriakos, T. Philemon said a few words as President of the Common Council of the Athenians. George I. Klados likewise spoke briefly, as an aged friend of the

Convocation of Northern Texas.

The Eighth Annual Convocation in the Misionary District of Northern Texas, assembled in St. Matthew's Cathedral, Dallas, July 11th,

After Morning Prayer, the reading of the Bishop's address, and the administration of the Holy Communion, the Bishop called the meeting to order. Mr. Richard Morgan, Jr., was reelected Secretary, and Dr.W. S. Lee, Treasurer, ov acclamation.

After the appointment of the usual committees, the Treasurer of the jurisdiction presented his annual report, which was read, received and referred to the Committee on Finance. This report was highly satisfactory and encouraging, showing an increase in the aggregate, and a general response on the part of the Parishes and Missions.

A Committee was appointed on Necrology; of any evil report. also a Committee to prepare and submit resolutions expressive of the sense of the Convocation relative to the resignation of the Rev. S. H. Green.

The Committee on the State of the Church submitted their report, accompanied with a statistical summary of parochial reports.

The Committee on Necrology reported as fol-

That during the past year, one of the clergy had "entered into rest"—the Rev. Chas. Ritter. M. D., residing at Weatherford. Mr. Ritter had been for sometime without pastoral charge. Of

ford, in 1879, declined to accept any other work in the jurisdiction. He was a man of strong determination, of a fine mind well-stored with varied learing. To those he loved he was a true friend, and if he had peculiarities, they should perhaps be called infirmities rather than intentional faults. Grant to him, Lord, eternal rest, and let perpetual light shine upon him! Your committee would suggest that a memorial page be inserted in the journal of this year.

The Committee appointed to draft resolutions on the resignation of Rev. S. H. Green, reported a very complimentary tribute to the reverend gentlemen, which was unanimously adopted.

After some routine business and the passage of the usual resolutions, the Convocation adjourned.

The Bishop in his Address, paid the following tribute to the Rev. Mr. Green, who, as already announced, goes to the charge of Redeemer's Church, Elgin, Ill:

Received the resignation (June 20th) of the Rev. S. H. Green as Rector of St. Matthew's Parish, he having accepted a call to a parish in Illinois. He has been at my right hand for five years, and intimately acquainted with the workings of my plans; always faithful, pure, laborious in all his great work, and has commanded the respect and esteem of all classes; while among his own people he was heloved as a friend and trusted as a counsellor. Refined, polished, cultivated and gifted in many ways, he was both popular and influential in this community. With rare taste in beautifying the Sanctuary, and raising the character of the worship rendered there in every way, he leaves the Church, which he found fresh from the workman's hands, adorned by his skillful adaptation of limited means to the accomplishment of beautiful de-

Music being in some mysterious way wrought into every fibre of his being, he has spared no labor, now as organist when no other could be had, and again as choir-master, and always by his presence at rehearsals and active co-operation during Divine Service, to bring this important part of public worship to the highest perfection which our circumstances in this somewhat new community would permit.

His removal at this time is indeed a severe trial. I have but one consolation—the change to a colder climate may prove beneficial to himself and family.

The Commemoration Day of St. Augustine's College, Canterbury, this year, has been one of great interest. The proceedings began on St. Peter's Eve with the distribution of the prizes in the hall, which was the private dining-hall of dom. The Warden (the Rev. Dr. Maclear) stated that the work of the present year had been extremely satisfactory. The Rev. Dr. Willis, Bishop of Honolulu, was present, and expressed his gratification that music had now been made a regular subject for tuition; for missionaries

At a quarter to ten there was a very interestgiven Dr. Hill by those who knew him best; and, ing Service, at which six of the students were dismissed with the prayers and intercessions of Anastasios D. Kuriakos-spoke most eloquently the College. Of these, one was Mr. G. R. F. Nobbs, a grandson of the venerable missionary whose name is so intimately associated with the more particularly the conspicuous aid of said planting of the Church on Pitcairn's Island. After a brief but solemn Service, and an earnest and affectionate Address by the Warden, the six toward the man, the lover of men and the lover gentlemen were invested with the black and red On St. Peter's Day there was an Early Cele-

bration, with the customary commemoration of deceased friends of the College, the list closing with the name of Lady Mildred Beresford Hope, the lately deceased wife of the honored Founder of the College, Mr. A. J. Beresford Hope. At Matins, the Lessons were read by the ex-Warden the Rev. Dr. Bailey and by Mr. Beresford Hope, who is an Hon. Fellow. The sermon was preached by the Bishop of Honolulu from the words, "Fear not-from henceforth thou shalt catch men" (St. Luke v:10). The discourse was followed by the annual commemoration. After a lection from Ecclus. xliv., the Warden said:

Let us now commemorate our most illustrious penefactors, who in their lifetime, out of zeal for God's glory and earnest desire for the increase of His kingdom, contributed of their substance to the establishment of this Missionary College. Then followed their names, after which Ben-

edictus and Psalms exlviii., exlix., and el., were sung with the following: Antiphon.—The Lord taketh pleasure in His

people; He will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds.

V.—The memory of the righteous shall remain for evermore. R.—And shall not be afraid The souls of the righteous are in the

hand of God. R .- Neither shall any grief hurt them. V.—The Lord be with you. R.—And with

thy spirit. Then, after two collects of thanksgiving, a

beautiful anthem, beautifully sung, "The righteous souls that take their flight" (Skeats), concluded the Office. It was, however, followed by one in commemoration of the deceased students, whose names, it may be added, are inscribed in the cloisters.

Have pity, O Lord God, lest they who go by peculiar ideas and disposition, he preferred to the way trample on the unfledged bird, and send live a quiet life, free from distracting cares, and Thine angel to replace it into the nest, that it after his resignation of the Church in Weather- | may live till it can fly .- St. Augustine.

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when f rnished reliable Correspondents.

Albany .- Church Services are held every Sunday in the Parlors of the Hotel Kasterskill, Catskill Mountains. This reflects no little credit on the proprietor, who evidently appreciates the importance of giving to his numerous and refined guests the opportunity of spending the Lord's Day in a manner in harmony with their tastes and their profession as Christians.

Among the distinguished visitors there, is the Rev. E. N. Potter, D. D., President of Union College. In connection with the elaborate programme for the 4th of July celebration, he de-livered a fine and scholarly address, suited to the dignity of the speaker and the commemoration of our National Independence.

The Bishop of the Diocese appointed Thursday, July 6, as a "Quiet Day" with a number of the clergy at Plattsburgh. The sessions began on Monday evening with Evening Prayer. The only public Services were the early Celebrations at 7:30 A. M., and Evening Prayer at 5 P. M. The Services consisted of prayer, instructions, and meditation; the instruction embraced the following subjects: "The Call to the Ministry," "Life," "Teaching," "Work." Most of the day, Thursday, was passed in the church, and, although the attendance of the clergy was smaller than was looked for, the general expression was one of quiet satisfaction at the great benefit of this short season of spiritual communion between the Bishop and his clergy, and at the welding more closely of the bond of sympathy

between them. Never did the pretty village of Elizabethtown deserve its name of the "pleasant valley" more than on July 8th, when many of the guests of the hotels had come to attend the consecration of the new church of the Good Shepherd.

The building was begun last year, with means contributed by visitors from New York and their friends. But the especial honor and credit for the enterprise is due to Mrs. Ogden Hoffman, of New York city, whose energy and enthusiasm is still engaged in establishing this church in the good

will of the people. The Consecration Service took place Saturday morning, when the Bishop of the Diocese with ten of the clergy came into the church, chanting The Instrument of Donation was read by the Rev. E. L. Toy, Missionary in charge, After the prayers, the Rev. W. R. Woodbridge, of Port Henry, read the Sentence of Consecration, and Morning Prayer was said by the visiting clergy. Bishop Doane preached on St. Peter's Confession of Christ (St. Matt. xvi, 13:18), and administered the Holy Communion to a large

The large and attentive congregation, the very pretty church interior, the tasty furniture and stained glass windows, especially the fine figure of the Good Shepherd in the chancel window, and the weather so comfortable for July, combined to make the occasion one long to be re-

Among the special gifts were noticeable a fine Communion service, and brass cross, vases and

Several friends came for this Service from Troy, Port Henry, Vergennes, and other towns. Besides those named above, there were present of the clergy, the Revs. J. B. Pitman, of Malone; H. M. Smyth, of Plattsburgh; C. A. Bragdon, of Au Sable Forks; C. E. Cragg, of Port Henry; E. T. Chapman, Canon of the Cathedral, Albany; T. A. Snively, of Troy; J. W. Ketchum, of Vergennes, and E. P. Lee, of West Rutland, Vt.

The Services in this church will be held every Sunday, not only during the summer, but it is hoped all through the year, if a clergyman can be found for the work in this place.

The Bishop of the Diocese, having completed his summer visitation of the northern portion of the Diocese, has joined his family at Bar Harbor, Mt. Desert, Me. Through the kindness of Mr. Erastus Corning, of Albany, a plot of ground has been purchased for the site of a cathedral fronting St. Agnes School, at the cost of \$75,000.

Christ Church, Troy, will undergo considerwill be elaborately decorated, changes are to be made in the arrangment of the choir and sanctuary, and several handsome memorial windows of English manufacture will be placed in the chancel; also a new Communion Table and brass altar-rail will be added. The work has been placed in the hands of Mr. Edward Stent, of New York.

The new St. Paul's Church, in the village of Greenwich, Washington county, is rapidly approaching completion. It is a gem of a church and beautiful for situation. In addition to his own two Services at Schuylerville, the Rev. Mr. Neide, the Priest in charge, has officiated every Sunday since the latter part of Lent. The congregations are large, and there is a remarkable Sunday School, composed in great measure of The hall in which the congregation worshipped at first became too crowded, and a larger one had to be provided.

The Rev. Dr. Reese, of St. Paul's, Albany, has gone to Norway and Sweden for the summer.

Iowa.—At a recent meeting of the Trustees of Griswold College, at Davenport, the Rev. Philo W. Sprague was elected President of the College. wisdom of Bishop Lee in establishing this

Institution has been proven by the late endorse-ment of eight North-Western Bishops who have become its patrons and official visitors, and who recognize it as the Church College for the youth of ten Western dioceses.

President Sprague has been identified with its work for several years. He has the confidence and support of the clergy of Iowa, and a large acquaintance with Churchmen in the East. It is believed that his administration will give renewed life to the work of the College.

Maryland .- The Commencement exercises at the Hannah More Academy, Reistertown, were of an unusually interesting character this year. One thing could not fail to strike every one who attended the exercises which began on Monday evening, the 10th inst.; and the Commence ment, on Wednesday. It was the perfect naturalness of everything. Nothing seemed to be "gotten up" especially for the occasion. The essays bore the marks of originality—the reading was natural-the musical performances were evidences of the actual progress of the pupilsand, in the examinations, mistakes were made, as it was natural there should be. As in most schools, there were prizes and medals given, but they were not relative. Each pupil in a class may get a certain medal or prize—or none may get it. Thus, for angence, are the first prize, and twenty nine the second. Thus, for diligence, five girls received Sixteen were on the roll of honor for punctuality, and nineteen received a gold cross for perfect deportment. The Bishop Pinkney medal was conferred on Miss Susie M. Willes and Miss Maggie Chapman.

· We learn that the Hannah Moore Academy has just been the recipient of a gift of \$5,000 for building purposes. Its accommodations will now be ample for all purposes.

New Jersey.—The late examinations in Sea-Side Home School, Asbury Park, as shown by comprehensive written questions and answers, records, reports, etc., at the close of its fourth year, prove a high degree of thoroughness of method and of sound attainment in this Institu-

tion. That a gratifying measure of cultivation has been reached by many of the pupils (young ladies and children), was also evinced by their clear, natural utterance, and by the keen intelligence with which they entered into the spirited colloquies, recitations. music, &c., that made up a beautiful entertainment given by the School on the evening of June 27th.

The discriminating visitor on that truly de-lightful occasion could not but note the fact that there must have been much good and conscientious work done to produce such results.

Many things besides the rare beauty and healthfulness of the location of this Sea-Side School, established by Miss Julia Ross, four years ago, commend it to parents who desire a safe and comfortable home for their daughters while they are acquiring a solid education.

The Rev. C. M. Perkins has closed his connection with St. Andrew's Church, Mount Holly, having been with the parish 13 years on that day. We give a summary of Mr. Perkins' work during that time: Public Services held, 3,355; adults baptisms, 64; infant baptisms, 149; Confirmations, 142; marriages solemnized, 59; funerals, 160; visits paid, 14 119--including 2,420 in connection with St. Peter's, Medford; money contributed--including \$10,000 for Dobbins' Memorial Chapel and \$2,500 for St. Peter's, Medford-\$56,700. The list of communicants has grown from 118 to 200 in the 13 years, with 20 in Medford, where Services have been held only part of that time. Testimonials of regret at the loss of the Rev. Mr. Perkins, by his parishioners and friends have been handed the Rev. gentleman the past week. The Young Ladies' Bible Class presented him a beautiful chair, the Young Men's Bible Class a handsome satchel, members of the Guild a silk umbrella, and ladies of the congregation and some outside friends sent in a purse of money. The following resolutions were adopted by the Vestry of St. Andrew's: "The Wardens and Vestry at St. Andrew's Church in reluctantly accepting the resignaton of the Rev. Charles M. Perkins as Rector, desire to place which has for the past thirteen years bound them together, and their full appreciation of his faithful, laborious service during the long period of his connection with this parish. It is their earnest wish that in their future home, he may enjoy the same confidence and affection that has been so universally and deservedly extended to him here, and above all that his success there as an earnest and holy minister of God may be as great as it has been here.'

Rhode Island.—The Bishop of the Diocese, and other clergy, were present at Kay Chapel, Newport, on the 7th inst., to consecrate the new altar presented by Mr. John W. Paine, a member of Trinity parish, of the same city. It was made by Geissler, of New York, and certainly speaks volumes in favor of the builder. It is of relief, and in each side-panel is a Greek cross within a circle, while the centre panel has the sacred monogram in raised capitals. Just below the top of the altar, in prominent raised letters, are the words: "Do this in remembrance of Me." Upon the base is the memorial inscription: "To the Glory of God and to the Loving Memory of my Mother, Eliza O. Paine. J. W. P." The reredos is composed of two wings and a centre piece above the altar. It is six feet high and extends the whole width of the chancel. Directly over the altar are two circles, in which are carved the symbols of the Lord's Supper, a sheaf of wheat and a bunch of grapes. The wings are divided into two gothic panels each, in the arches of which are represented in bas-relief the four Evangelists beautifully delineated in rich colors.

Western Michigan .- A meeting of the Board of Missions was held in Kalamazoo, June 20, and appropriations made for the work at sevstations. By the report of the This includes the \$600 pledged at the l vention for this particular purpose. The Board placed the salary of the General Missionary to for the travelling expenses. As editors of the Church Helper, the Revs. H. J. Cook, Sidney Corbett, D. D., and J. E. Walton were elected. The Rev. Mr. Cook to continue in the position, so long and self-sacrificingly filled, of Managing

Editor. The following resolution was adopted: Resolved, That each Missionary in the Diocese be required to transmit to the Secretary of the Board before the 15th of May in each year a comprehensive statement of the operations in and condition of his field of labor, in order that the same may be incorporated in the yearly report of the Board to the Convention.

The Rt. Rev. Bishop announced the serious illness of the Rev. George P. Schetky, D. D., and on motion, this minute was ordered to be recorded:

Resolved. That the members of the Board have heard with sorrow of the serious illness of the Rev. Geo. P. Schetky, D. D., a former member of the Board, and now one of its most active Missionaries, and would hereby express their deep sympathy with him in his affliction, and the earnest hope and desire for his speedy restoration to health and to active labor.

Resolved, That the Secretary of the Board be requested to communicate the foregoing resolution to the Rev. Dr. Schetky and family.

After the transaction of other business, the Board adjourned.

The crowning of the Czar is now definitely fixed for Sept. 7. Troops are being detailed from every province, from Finland to the Don-Cossack region. One of the principal objects of interest at that time will be the carriage of the Czarina, which is the same which was presented by Frederick the Great to the Empress Elizabeth. It is a sort of double throne upon wheels, and is hung, not upon springs, but upon huge Within it is upholstered with bands of velvet. red velvet, and has a large mirror in front, facing the occupant, framed with white satin. It is drawn by eight horses of purest white, wearing harnesses of crimson velvet encrusted with gold and precious stones. The cost of furbishing up the twenty-three vehicles of which the cortege is to consist has amounted to 230,000 rubles, or \$172,500.

The steamship Alabama, of Tampa, Florida, commenced in the cattle trade two months ago, and during that time has made twelve trips to Havana, carrying 5,783 head of cattle, losing only five head. These cattle are valued at \$16 per head, put aboard the vessel, making \$92,528 which have been paid out in two months for cattle for this vessel alone. Several other vessels are running in the trade, and it is estimated \$100,000 came into Florida every month during the cattle season.

Consecration of Trinity Church, Marquette, Wis. Correspondence of the Living Church

The old Parish of Trinity Church, Marquette, he fifth in the list of organized Churches in the Diocese of Fond du Lac, if not in Wisconsin, celebrated the restoration of the old Church building, on the 27th ult. The Consecration Office was said by the Rt. Rev. Bishop Brown, assisted by the Rev. G. R. Bartlett and the Rector, the Rev. George Gibson. The neighboring clergy were invited but sent regrets; some being detained by parochial duties, while others were intending to go to the Nashotah Jubilee. The day was portentous with massive clouds drifting up and down, and threatening sudden rain, which, of course, detained many of the country people at home. Still, quite a number came from Kingston and its vicinity. Invitations had been sent to many of the old parishioners living in Ripon, Berlin, Portage, Oshkosh, and other points, who would undoubtedly have been glad to have been in attendance on the joyful festivities had the weather permitted. Marquette, in former times, was a stirring place to which many of the prominent Church people of the above-named cities came to reside. It was the county-seat of Marquette County. It was upon the highway of navigation on the Fox River Improvement, when no railroad ran west of the Great Lakes. In time the county seat was removed, and the people began to follow. The railroad came in and cut out a square forty miles on each side, leaving Marquette in the cen-

tre. The abandoned Court House was purchased for the Church, and the present handsome and more Churchly building is the restored edifice of other days. About a year ago the ladies of the parish began to talk about doing something to the old delapidated, weather-beaten building. What could or should be done with on the records of the parish their expression of the few dollars they hoped to get together was a the deep regret of the severance of the relation point left among the uncertainties of the future. Still, they started the project, and sure enough, like all good works once undertaken, help came all unexpectedly. There is a club of gentlemen who have a fine resort here for fishing and hunting seasons, of which Mr. A. J. Aikens, of Milwaukee, is president. These gentlemen, with the most unselfish liberality, all unsolicited, came to the assistance of the Ladies' Society; and the old building, through which the winter winds and snows, and the summer rains had poured for thirty years or more, and upon which it had been hoped to put a patch here and there, was by them transformed, almost made over from sill to ridge-pole. Added to this is a fine oak, finished off beautifully, and stands about from sill to ridge-pole. Added to this is a fine three feet from the floor. The font is divided into three panels, separated by columns in basemach much indebted to one of the oldest and most much indebted to one of the oldest and most respected members of the parish, Judge J. E. fresh sweet flowers, the delicate grasses, the ground in a lovely oak grove, all of which we would not exchange to-day for many a city church with its piles of brick and stone surroundings.

The Bishop had a novel and romantic journey to Marquette. On Sunday he was at Medford, from thence he came via W. C. R. R. to Montello, where he remained over night. At 7 o'clock A. M. Tuesday, a small craft with two good oarsmen rowed him twelve miles down Lake Apnekawa. He reached Marquette at a quarter to 11. The Bishop enjoyed the trip notwithstanding an occasional sprinkling from the threatening clouds overhead and with trolling hook and line contrived to capture several fine pickerel able alterations and improvements during the summer months. The interior of the building General Missionary was found to be \$794.69. voyage. After a hurried preparation the Bishop While waiting for the new telephone of the building General Missionary was found to be \$794.69. voyage. was ready with the clergy present for the duties of the day. At the appointed hour the Bishop | themselves under the wide-spreading boughs of be employed, at \$1,000 per annum, and provided and the two clergymen passed down the left-hand aisle to the porch. Entering the right aisle the Bishop began the reading of the psalm the clergy at will through the prettily-furnished rooms and having been accomplished in 53 days. Altoand congregation responding. Arriving at the dormitories, which everywhere—even to the gether, some 284,000 cubic feet of rubbish have Altar, the consecration prayers were read, after which the Rt. Rev. Father preached a most impressive sermon in which he elaborated the symbolical presence of the Christian Church among men. It symbolizes Him, Jesus, standing here upon earth in the flesh. "The Word was made flesh and dwelt among us." Man must have some place holier than another for worship. He cannot take the room used for a theatre, or negro minstrel show, or lecture; the previous night's association clings to it still; the odor of bad jokes, clog dances and cigar smoke permeate the very walls-it cannot be done-it is contrary to the nature of religious sensibilities -he wants a place sacred, set apart where we worship. There our children are baptizedthere the marriage rite is performed—there we take our dear ones to have the consolations of joy and hope said over them before we bury them in the grave, and in fine its associations are of a gathers a holy charm that symbolizes the Divine Lord Himself when He tarried with us in the flesh. After the sermon the large congregation partook of the Holy Communion; and, the remaining prayers of the Consecration Service having been said, the Bishop dismissed them with the Benediction of Peace. At the final close of the Serto pay their respects to the Bishop, and also to greet their old Rector, Rev. Mr. Bartlett, who ministered in the church for twenty-five years. At 5 P. M. the ladies gave the Bishop a pleasant reception at the parsonage, which lasted until 8 o'clock, when he took his departure for Kingston intending to make a point on the Mil. & St. P. R. R. next morning in time to reach Nasho-

> One pleasant feature of the restoration of the old church was the letters received from many from the city and returning. of the gentlemen of the Club who had been invited to be present. Among them may be mentioned Mr. A. J. Aikens, Milwaukee, Mr. Geo. P. Powell, New York, Mr. Wilmarth, Chicago, Mr. Kauffmann, Washington, and Mr. Ranney, of St. Catharines, Canada, all of whom are mem-

tah the same day.

bers of the Club at Marquette, and attendants on the Services when there, and who are also, together with the other members of the Club, liberal contributors.

New York.- A Beautiful Summer Home. Correspondence of the Living Church.

The parish of the Holy Communion has been enabled, by a benevolent lady, to provide a charming Summer Home for the little ones and others under its fostering care, at a country retreat called Ashford Hill.

This is about fifteen miles from Manhattan Island, on the New York City and Northern R. Road, between the Harlem and Hudson River Roads.

The cottage, embowered in roses and honeysuckles, is built in Swiss style, and occupies the summit of a green and wooded hill. It is reached, either by a serpentine road from the picturesque entrance at the Porter's Lodge, or by a shaded foot-path, which winds in and out among the rocks and trees, leading from another entrance near the Church.

The pleasant drive to Odell's, by the way of Ashford Station, skirts this valuable property of many acres, for a considerable part of the way.

The pretty stone church which also belongs to this property, occupies, in fit seclusion, a beautiful site on the opposite side of the road, on a flower-decked plateau, with handsome shade trees, and in its rear a convenient shelter for

Every Thursday, during the summer season, a full Service is held here, with the Celebration of the Holy Communion. The Rector from the city is usually in attendance, with invited guests and interested friends, few or many; all the inmates of the Home being present.

The exquisite picture which presented itself to a recent visitor will long be remembered. Onapproaching the church from the station, a group of children, from two to seven years of age (19 in number), were dispersed around the grounds, gathering daisies. They were in charge of a Sister from the "Baby-Shelter," and eight young girls from the Training School of the Parish. So intently were they occupied, that the smallest had each their bouquet ready for the dear pastor when he should arrive. At the first sound foreigners. of Mr. Mottet's well-known voice, all instantly sprang to meet him, their faces beaming with joy, and their little hands extended with "flowers for his buttonhole." The symbol of shepherd and lambs was touchingly beautiful.

On entering the church, the eye fell on a scene of exquisite loveliness. No skilled and welltrained city florist, no enthusiastic artist could have disposed, with more faultless taste, the were each in festive garb, becoming the sanctuary and the occasion. These were arranged by the same gentle being who presided at the organ, and who trained the little babes to blend their sweet voices in praise and prayer; for they formed a goodly portion of the congregation, and conducted themselves with reverence and pro-

After the dismissal of the children, and the Celebration of the Holy Eucharist, she who is lovingly doing the blessed work of a Sister, while, by force of circumstances, denied the honored name and garb of such, led the way alone the woodland path, and welcomed her visitors to the lovely Home over which she so

While waiting for the noon-day meal, the Shepherd and the lambs again met, and grouped a noble tree, in happy freedom of attitude and work-rooms of the servants-were models of

neatness, comfort and good taste. When the dinner bell rang, the expectant children quickly surrounded the tables, where well filled plates of wholesome food awaited them. The blessing was asked by the Pastor, when all without exception partook of the tempting varieties, with a relish which comes with good health, exercise, and fresh air. After the fair hostess had given her personal attention to the children as her first care, she entertained her guests in her own cheerful dining room, and the conversation was as agreeable as might be expected from a person of culture, who, under pleasant circumstances, had seen much of noted The orifices of these they apply to the entrance men and things abroad. Then followed the distribution of candy, succeeded by songs and juvenile recitations in the children's lawn-parlor, wainscotted, and ceiled and carpeted in living green; while a low, sweet accompaniment was religious character which by its very isolation furnished by birds above, and by waters flowing from the picturesque fountain under the rocks below. Visitors who so desired indulged in archery in the wide gallery provided by nature, a short distance off, or visited the fine willow, which claims descent from the historic willow of St. Helena. At a special time during the summer, the children return to the city for a fortvice of the day the people filed up the chancel night, when their places at the Home are occupied by aged people, invalids, and shop-girls, who are made happier and better by this delightful change. Then the babes go back again and remain till the close of September.

Kind-hearted and charitable people have here an opportunity to give a little money, and to know exactly the amount of good it accomplishes; as an adult can be cared for in this Home with its rare advantages, at \$3 a week, and a child at \$2.50, including travelling expenses

This parish of the Holy Communion, founded by Dr. Muhlenberg, continued by Dr. Lawrence, and now carried on by his worthy successor—the Rev. Henry Hettet, has lost none of the charm which has ever surrounded it, but continues to grow in attraction and usefulness.

July 17th, 1882.

ALL AROUND THE WORLD

In Greensborough, N. C., peaches are selling at 30 cents per bushel.

Gypsum beds have been found in San Bernardino county, California.

More snow fell in Eastern Maine in May than during all the winter months.

The fruit crop is thought to promise abundance this season, despite the various cold snaps. It is estimated that 10,000 people have already passed up the Hudson on their way to the Catskill mountains.

The names of two Icelandic women who re-cently arrived at New York were Girdidar Bergsdalter and Bergdodar Sneudsdolter. The South has already this season drawn upon

the North for wheat, corn and provisions to the value of one hundred and seventy-seven millions of dollars. The sugar beet crop in France bids fair to be

large this season. It exceeds largely that of last year, and in French parlance is considered most The resident population of Great Britain in

the middle of 1882 is estimated by the Registrar-General at 35 280.299 persons; that of England and Wales at 26,406,820, of Scotland at 3,785,-400, and of Ireland at 5,088,079.

Along the southern base of Schooley's mountain, New Jersey, is an intermittent spring whose water flows only when the wind is in a certain quarter. It was visited by the Indians, among whom it was celebrated for its medicinal proper-

It will be 400 years on October 12th, 1882, since the discovery of America by Columbus, and there are persons even now looking forward to that day as a suitable one for a grand celebration. No survivors remain to be pensioned

The surplus of \$1,500,000 on the postal business this year, which the Postmaster General estimates, will be an argument for a decline in postage somewhere. The abolition of all postage on newspapers and magazines is recommended.

Western cattle growers are quite sanguine over their outlook this year. The cattle on the ranches are twenty per cent. better than the average of other years. The shipment from the Southwest, it is thought, will exceed that of last year by ten per cent.

During 1881 there were in Alexandria 8,075 deaths, being 38 per 1,000 of population. Among the resident foreigners the rate was 43.76 per 1 000. Both rates are very high. The last census showed the whole population to be 212.034, of whom 164,718 were Egyptians, and 47,316

A new explosive is reported to have been invented by a Viennese engineer. It contains neither sulphuric acid, nitric acid, nor nitroglycerine. Its manufacture is simple and without danger, and it preserves its qualities in the coldest or hottest weather. It can be made at 30 per cent. less than gunpowder.

It has been found that German soldiers in the third year of their service have a much higher vitality than raw recruits. The mortality among third year men is 36 per cent. lower than among second year men, and among the latter 34 per Millard. The building is situated on a rising luxuriant ferns. Font and Lectern and Altar cent. lower than among recruits in the first year of service.

> Vennor, the alleged weather prophet, has stated the grounds of his predictions to be as follows: First, on the principle of recurring periods in the weather at irregular but ascertainable intervals; second, from close study of charts of the winters for past seasons, embracing a period of fifty years; third, from upward of eighteen years' out-of-door and camp life, and original observations of the habits of birds and animals; fourth, from impressions intuitively formed and not describable

The last quarterly report of the State Treasurer of Pennsylvania shows that in April, May, and June \$669,567.32 were applied to the liquidation of the State debt, and the payment of the interest falling due on the 1st of July. The sinking fund contained \$2,671,597.94, deposited in about thirty banks. At the same time the non-interest-bearing debt, amounted to \$562,-483.28, and the total debt of the State, \$201,-The amount in th the 1st of July, was \$1,089,050.54.

The excavations in the Roman Forum, which were begun in February last, have been brought speech, while the visitors were allowed to roam to a close—the precise work then had in view been carted away, and 19,000 square feet of ancient ground laid bare to the sun. It was the completion of this work that was celebrated on the recent anniversary of the foundation of the city when the population for the first time since the fall of the empire of the Cæsars was permitted to walk over the entire length of the Sacra Via from its beginning at the Colosseum to its end at the Capitol.

> In many parts of the province of Canton, the orange trees are injured by certain worms, and to rid themselves of these pests, the inhabitants import ants from the neighboring hills. The hill-people throughout the summer and winter find the nests of the two species of ants, red and yellow, suspended from the branches of various trees. The "orange ant breeders" are provided with pig or goat bladders baited inside with lard. of the bag-like nests, when the ants enter the bladders, and, as Dr. Macgowan expresses it, become a marketable commodity at the crange ries." The trees are colonized by placing the ants on their upper branches, and bamboo rods are stretched between the different trees, so as to give the ants easy access to the whole orchard. This remedy has been in constant use at least since 1640, and probably dates from a much earlier period. Two hundred and forty-four earthquakes, it

is stated, are known to have occurred during 1881, of which 86 were in winter, 61 in autumn, 56 in spring, and 41 in summer. Among the great earthquakes of 1881 that of Chios takes the first place. The tremendous first shock in the afternoon of April 3d, laid most of the town of Castro in ruins. This earthquake, lasting six days in full strength (with thirty or forty very violent shocks), was felt most in the southern part of the island. In Chios, 4,181 persons were killed and aboutt 1,000 injured. The violent earthquake of Ischia (March 4th) caused the death of about 150 persons; it was quite localconfined to the district of Casamicciola and Lacco. Other notable earthquakes occurred at Osogna in Abruzzo on August 10, ruining about 1,000 houses; between Tabreez and Khoi, from August 28th to September 11; and at the Azores, from the end of February extending into March; this last was connected with a submarine eruption, and in San Miguel destroyed 200 houses Some interesting seismic phenomena occurred in Switzerland; the basin of the Lake of Geneva s indicated as a chief centre of vibration, whence principally Western Switzerland is affected. The more violent shocks extended into France or the Black Forest, neither Alps nor Jura proved an obstacle,

Elocution teachers. But, within a month, a

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Musical Services.

To the Editor of the Living Church:

There was no article in your issue of June 2nd which I enjoyed reading more than that entitled, "The Chicago May-Music Festival;" and one or two expressions which I find therein give me an opportunity of saying something on Church Music, which I hope will not be unworthy of a place in your columns.

The improvement of Church music all over the land is one of those gratifying signs of the times, for which we ought to be thankful. As Celebrations of the Blessed Sacrament become more frequent, the question of music as an accessory increases in importance. But what shall be the character of the "Communion Mussic" (as it is sometimes called)? No well-taught Churchman will hesitate for a moment in declaring for the highest kind of music for this Service of obligation. And yet, it is too frequently the case that the music for this Service is more scrappy and commonplace than that for any other Service. I attend a church, noted, among other things, for the excellence of music. The choir is a quintette. A quintette (I may say for the information of the uninitiated) is an abnormal quartette, the fifth voice being a superfluous excrescence—an unnecessary parasite. And quartette choirs, as perhaps most of your readers know, are an Americanism-unknown save in this country; and, I suspect, of puritanical origin. The repertory of "our" choir includes some of the highest class of Church music suitable for a few voices. The singers are trained musicians of local celebrity, and their singing is much admired! With such advantages (barring their fewness), one might reasonably expect better results than are actually attained. But the fact is, that, while magnificent settings to the Venite Te Deum, Jubilate, and Benedictus are sung, Sunday after Sunday (elaborate settings, by-theway, which no one can "join in," and frequently unduly lengthened by "vain repetitions), yet, when the highest Service in which men can unite is reached, we hear an ordinary Kyrie, no Credo sung, always the same old Sanctus (the Ergo cum Angelis of the Preface-I shudder to relate-being sung alone by the baritone of the choir), no Benedictus or Agnus Dei (as being inexpedient perhaps), and the same Gloria in Excelsis and Nunc Dimittis, from one end of the year to the other.

I single this choir out, not to diparage it, but as an example the like of which in this country are probably without number. Ab uno, disce omnes.

If such fine voices as compose this choir can master the compositions of Buck, Pease, Katschmar, Millard, and other composers of this and former times-if they can master these for the Monastic Offices of Morning and Evening Prayer, why, I ask, can they not give greater dignity to the Celebration of the Blessed Sacrament, by performing music proportionately exalted?

Oh! when will our Church composers give us music for the whole Communion Service, including the Benedictus Qui Venit, and Agnus Dei? When will organists and precentors in our churches be able to substitute-as no doubt scores of them now desire to do-a complete setting of the Liturgy, instead of scrappy bits from To the Editor of the Living Church: different composers, as is now so general? The I see that, in one of your recent issues, som should be a harmonious whole. And I would the clergy who read the Service in a crude or earnestly advocate the use of the name "Mass" slovenly manner. He says truly that this is a to designate these compositions. "Mass" is a wrong to the congregation. It is also a sadder technical word for this species of musical composition. "Mass,"as defined in Adam's Musical holds, every Sunday, her magnificent ritual Dictionary is, "the Communion Service, or the cloaked in the rags of a poor voice, badly used. Consecration and Oblation of the Host in the Roman Catholic Church; a musical composition, designed to be sung in connection with this Service, consisting of five principle movements-Kyrie, Gloria, Credo, Sanctus and Agnus Dei. "Communion Services." so called, as musical compositions, are unknown in the department of or in ill health, or overworked; and who cannot, music. The word "Mass" is an innocent little or think they cannot spend either time or money word in this connection, and means no more than the more cumbersome and less elegant, less technical, and less correct "Communion Service." The expediency of applying the name "Mass" to the Service itself is a question for the clergy alone; but, as a musician, I plead for the technical word, which carries in its very use the idea of a grand Service-a unit of strength and beauty. I have sometimes seen "Beethoven's Communion Service in C" (for instance) spoken of, as being sung at some of our churches, instead of Beethoven's Mass in C. This is a childish distinction, unworthy of those who use it. Superstition, arising from the use of a word, belongs to a past age. Hence, there is nothing to fear from the use of the word "Mass." And, since liturgical scholars agree that—in substance -the Anglican and Roman "Uses" are nearly fashioned and obsolete ways of Elocution, which the same, there can be no ground, excepting is a widely different thing from oratory; and so mere blind prejudice, for changing the titular they refuse to progress with the age. To-day, name of a work of music to one unknown to the composer; and, indeed, it is taking a liberty which ought not to be tolerated.

As to the introduction of the Benedictus, Qui, Venit, and Agnus Dei into the public Service, I am persuaded that it could be done in scores of places, without exciting the least opposition. At the church which I attend, the Sentence—"Praise be to Thee, O CHRIST!"—has been sung after the Gospel, for years; until now, if its use should be discontinued, there would probably be a great to-do. The choir-master, when asked by a neighboring choir which he was training, why his choir always sang this sentence, didn't know. And since it is not in the Liturgy of King Edward VI., and I can find it only in the "Treasury of Devotion," I must acknowledge that I don't

and is considered almost an integral part of the

I feel confident, therefore, that the same feeling would follow, soon after the introduction of the Benedictus and the Agnus Dei, which are in King Edward's Book, and the peculiar propriety of which will appear to almost any one. Let us rather add to, than detract from our glorions Liturov.

In conclusion, let me say, that on the Feast of Corpus Christi, with two friends of our Communion, I attended High Mass at the R. C. Pro-Cathedral, and, as often before, came to the conclusion that the Roman Mass was an empty, unsatisfactory form of Service compared to our own impressive and magnificent Office, as I have heard and seen it interpreted at S. Ignatius Church and at "Old Trinity" (New York), and at the Church of the Advent, Boston. We have greater opportunities for magnificent ritual worship, than many Churchmen appreciate; and we ought to seize upon them, if only one soul can be saved. More persons are reached, as we all know, through the eye than through the ear; and Fr. Lowder's work at S. Peter's, London Docks, is a perpetual monument of what ritual worship, under the Divine Blessing, did for that benighted section of the great city. Let us go and do ALIQUIS. likewise!

Rendering the Offices.

June 9, 1882.

To the Editor of the Living Church: Weary and sad, I yesterday dropped into the daily Morning Service held through the summer in a certain fashionable watering-place.

There was no choir, and the forlorn handful of female worshippers was led by a drearily monotonous but loud-voiced clergyman, whose chief aim seemed to be to make swift time with his task. In the dim light I could not read the psalms; neither could I catch one word in ten, as droned by the reader.

Conscious of being greatly needed at home, greatly grieved and not a little wroth at this absurd and profane mouthing of words dear and sacred, I stole out, with only the echoes of "confounded," "damsels," "Zabulon," "chariots," and the like, following me in a sort of subdued, sleepy bellow, down the aisle.

If this were the only-or only the fiftiethtime that I had been thus afflicted, I should be silent, but now, I beg to ask whether it is becoming the Use in the American Church, for clerical readers to maltreat their hearers and the words of the Most High, by a style of reading that would not long be suffered from boys and care two flourishing missions, while a third one girls in their school classes.

AFFRONTED LAYMAN.

To the Editor of the Living Church:

Allow me, for one, to thank our friend "A. D" for his article, Ad Clerum of the 8th inst. It is capital; and no doubt nine-tenths-if not all of us-of the clergy may profit by it, if we "read, mark, learn, and inwardly digest it." I would vote to have the article re-published once a month for the next five years. There is great need of improvement in the manner of conducting the Services of the Church, both in respect to reverence and proper reading. Strange as it may seem, some of the worst reading of the Church Service that I ever heard, was in Boston "the Athens of America," and in London, the metropolis of the world. CLERGYMAN.

music for the Celebration of the Holy Eucharist layman complains pertinently and righteously of present the diocese with about \$10,000 from wrong done to our Mother, the Church, who be-

> read the Service admirably. They are generally in position, and have carefully studied the art of oratory under a competent teacher. Then again, there is a class of ministers who are either poor, to learn to read correctly i. e., naturally, and with good taste. For very much of all this the Theological Schools are to blame; inasmuch as they teach their students almost everything except the very thing which a clergyman most needs to know, to wit: How to impress and impart ideas to the human nature which he addresses. This is why so many clergymen, in their

great learning and practical impotency to impart it, are like well-filled granaries locked up, and to which they have no key. They are full, and yet the people faint. The Seminaries offer the excuse that they have no money. If that is all, let them say so to the people who give money. But the bottom fact is, that often their Faculties would require more. either believe that oratory cannot be successfully taught, or they insist on retaining the oldoratory can be taught more accurately than hispreach as many do. The system of Francois Delsarte, of Paris, assisted by the adaptations or perhaps discoveries of Prof. J. W. Taverner (a man long and well-known to a multitude of ministers and bishops as their teacher and benefactor), furnishes a curious and in some ways a wonderful guide in oratory. This statement can-

not be successfully questioned. But I wish to say one word of another class of clergymen, who seem to think that, having the Apostolical Succession, they have no need of Elocution. These gentlemen throng in this Church. They may as well be left, for the pews to settle with them; and, except in charity, I tained by Rev. Frederick Denison, a Baptist olergyman, and an enthusiastic student of local would never as a teacher knowingly meddle with

leading layman came to me and said: "Doctor (the hater of Elocution) grows worse and worse in his speaking, so that we cannot understand him. Teach him, and bring the bill to me. I did not teach him, but I know that he has perilled his career from this very unwillingness to learn. Laymen come to me repeatedly, begging me to persuade their respective Rectors to

condescend to my instruction, and they will pay the bills. I have noticed that this lay complaint over poor reading breaks out every now and then through the Press. The laity have their own way of enforcing their own judgment in such matters; and our clergy will sooner or later discover that good oratory pays in dollars and cents, to say nothing of the power in it to make them more efficient servants of our Lord.

I have stated the case dogmatically, because I am quite sure of my ground. I may therefore as well put my name to this communication. NATHAN H. CHAMBERLAIN.

Cambridge, Mass. [As much space has been given to this subject, in the LIVING CHURCH, as we think is needed for the present.—Ed. L. C.]

The Diocese of Western Michigan.

To the Editor of the Living Church:

Western Michigan, a few words on the subject may not be amiss. In the first place, the diocese was divided at a time when a financial crisis was shaking the country from one end to the other. That the Diocese needed dividing no one will question for a moment, as Bishop Mc-Coskry was unable to visit each parish in the State, as required by the Canon. And the principal Church in the See City of Grand Rapids was burdened with a heavy debt, which, under the able administration of the present efficient Rector-the Rev. Spruille Burford-has been removed. New cities and villages are springing up all the time, which requires a wise, aggressive, and far-sighted Bishop, such as Bishop Gillespie is, to be immediately upon the spot. and to supply the place with a suitable missionary, who will command the respect of the people.

If Grand Rapids is not a centre for Church work, we should like to know where one can be found. It is a city of 40,000 inhabitants, increasing at the rate of 5,000 a year, with at least as much enterprise, energy and "push," as can be found in Detroit. St. Mark's, the Mother Church of the alocese, has under its fostering is about to be established; besides which there are two other parishes in Grand Rapids.

Bishop Gillespie has done much by his loving disposition, his Christian spirit, his unobtrusive zeal, his smoothing down of difficulties, to justify the division of the Diocese of Michigan. During his seven years amongst us, he has put forth unwearied efforts to repress party spirit, and to liberalize the whole Church mind. He has levelled many hills, raised many valleys, straitened many crooked ways, and is strongly entrenched in the affection and confidence of the clergy; and so, the Bishop and clergy of Western Michigan in Council speak as with one voice, love as with one heart, and work as with one hand for Christ.

If our friends in Michigan think it was a mistake to divide the Diocese, on the ground that an adequate support cannot be raised for the Episcopate, we would suggest to our rich sister t their large supply, and the difficulty will be OCCASIONAL. remedied.

Fundamentals of the Faith. To the Editor of the Living Church:

"What do you hold to be fundamental?" This Is this so? And, if so, why? First of all, it is a question of much importance in these days should be said that a great many of our clergy of controversy, and in the present divided state of Christendom. If it were honestly and frankly answered, theologians might find themselves more nearly at one in their views, than they are wont to imagine.

Would it not be a good thing to invite leading divines of all denominations to give, through your columns, a succinct categorical answer to the following query:

On what terms would you, as a representative of the religious body to which you belong, be willing to unite with the whole Christian World in an organized union, so that all may be members of one Universal Church, having a common Creed and a common System of Discipline?

It seems to me that a response to this ques tion must bring to the consciousness of any one a clear conception of what he really holds to be fundamental and necessary in religion. For, as a basis of union, no conscientious man could demand less than that, and no fair-minded man

The replies should be clear and positive, and as brief as they can well be made. No reasons should be assigned for the position assumed, and no arguing for its correctness allowed. These may be asked for and presented at some future time. But the object of this inquiry simply istory, and no man need, through ignorance, read or to ascertain and to show to others precisely where each one stands, and what we mutually demand of each other. The attempt to do this may conduce towards the restoration of that Unity which the Primitive Church knew, and will certainly tend to the increase of Christian Charity. H. N. P.

An interesting event marking the national an niversary was the dedication at Providence, R. I., of a monument to certain French soldiers who fought in the American army during the Revolution, and whose bones lie in the North burying-ground in that city. The fact that nearly a hundred of these soldiers, who had served under Rochambeau, were buried there, was ascer know either; but should be glad to learn through your columns. Still, it is used at our church, tured blunt way, that he hated all Elocution and society fluid them. One of them told me once, in a good nascription for a monument was started, and sufficient funds collected to secure the memorial.

BOOK REVIEWS.

MOLINOS THE QUIETIST. By John Biglow, New York: Charles Scribner's Sons, 1882; Cloth, unique, pp. 127.

Michel de Molinos was born in 1627, in Spain. In 1675 he wrote the famous Guida Spirituale, in which the system since known as Quietism was set forth. The book was at first thought to be mild, and Quietism met with favor in the highest official circles of Rome. It was afterwards found not less dangerous than the teaching of the Illuminati of Spain, and the system as developed by Archbishop Fenelon and Madame Guyon, beyond question heretical. In 1685, the book was burned by order of the Inquisition.

Precisely why Mr. Biglow has chosen this theme is very difficult to understand. He writes very daintily, and the book is printed daintily. But no special object, good, bad, or indifferent can be served (so far, at least, as we are able to see), by a revival of this now forgotten name, and the somewhat uninteresting theological controversy associated with it.

Molinos was treated with characteristic severity by the Roman Church. He cannot however, in any proper sense, be invested with the dignity of a martyr; though manifesting, under ecclesiastical discipline, the courage, or perhaps we As there seems to be some discussion going ought to say, obstinacy of his opinions. Mr. on, in reference to the division of the diocese of Biglow does not commend these opinions; but errs, we think, in weighing too lightly the heresy involved, and also in a tendency to consider from the popular Protestant stand-point, what was-in this case-a just, though doubtless cruel action of the Church of Rome.

WESTMINSTER SERMONS. Sermons on Special Occasions, preached in Westminster Abbey. By Arthur Penrhyn Stanley, D. D., late Dean of Westminster. New York: Charles Scrib-ner's Sons, 1882. Cloth, pp. 409. Price \$2.50. For a volume of sermons, this one possesses popular attractions. The sermons appear to have been selected by the Dean himself, previous to his death, and are devoted to occurrences connected with the Abbey, national events, funerals of distinguished men, and miscellaneous subects. There are discourses on the Eight Hundredth Anniversary of the Abbey; the Coronation of William the Conqueror (to us, one of the most interesting); the Religious aspect of Sculpture, Lord Palmerston, Dickens, Sir John Herschell, Grote, Maurice, Dr. Livingstone, Canon Kingsley, Sir Charles Lyell, Bishop Thirlwall, Sir Gilbert Scott, Thos Carlyle, Lord Beaconsfield; and, among the miscellaneous topics, on American Independence. The range of scholarship is remarkable; the usual width and sympathetic character of the author's thinking are also marked. He often speaks dogmatically, but seldom with dogmatic care. But the themes touched upon, are, for the most part, not of a theological kind; and the glowing eloquence of his literary style has full room for play. We hardly know of a pleasanter memorial of Dean Stanley than this volume affords, nor a work of his which possesses a more uniform value.

FAITH VICTORIOUS; Being an Account of the Life and Labors, and of the Times of the Ven. Dr. Johnson Ebel, late Archdeacon of the Old Town Church of Konigsberg in Prussia. Drawn from authentic sources. By J. T. Mombert, D. D. New York: A. D. F. kandolph & Co., 1882. pp. 318. Price \$1.50. Dr. Mombert's name is a familiar one to

Churchmen, and his graceful pen is not unknown. He has here contributed a well written biography of a truly remarkable man. The glimpses of German religious life which the volume affords. will possess a novelty for most readers, and add a very considerable value to the work.

A WORD TO THE WISE. Hints on Current Improprieties of Expression in Writing and Speaking. By Parry Gwynne. London: Griffith & Farran. New York: E. P. Dutton & Co. Price, 25 cents.

This is an admirable little manual, of which more than seventeen thousand copies have been sold. Mr. Gwynne does not undertake to teach grammar to those ignorant of it, but in a clear and precise manner endeavors to correct the inaccuracies, and to revive the faded recollections of the many who have made but a careless study

THREE IN NORWAY. By Two of Them. Phila-delphia: Porter & Coates. Chicago: Jansen, McClurg & Co. Price, \$1.75.

This is one of the most charming and interesting books that have reached our table this season. In a picturesque and humorous manner it tells the adventures of three young Englishmen who spent a summer shooting and fishing in the land of the midnight sun. Some capital illustrations add a further charm to the delightful descriptions with which the book abounds.

CHARACTER BUILDING. Talks to Young Men. By the Rev. R. S. Barrett. New York: Thos. Whittaker. Chicago: Jansen, McClurg & Co. Price, 50 cents.

These talks were given, without notes, to the congregation at St. Paul's Church, Henderson, Ky. The subjects are Destiny, The Value of Time, Reading, Bad Habits, Strong Drink, Companions, Religion. The lectures are straightforward, sensible, and manly. The author has a peculiar use of the verb, "expect:" "I expect religious trash is the worst kind of trash."

METHODISM AS HELD BY WESLEY. By the Rev. John Alden Spooner, A. M. Third Edition. Enlarged. Copyrighted. Beverly, N. J.: Perkins & Sherman, Printers. 1881.

This is No. 4 of "Tracts for the People." Its title explains its contents; and all who are acquainted with the outspokenness and the incisive style of the author, will know that they have, here, something that is worth reading.

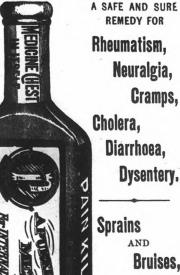
SOME PLAIN WORKS FOR BUSY PEOPLE. About the Protestant Episcopal Church. By Charles Seymour, A. M., Rector of Grace Church, Waverly, N. Y. 1882. Waverly, N. Y., Free Press Book Print.

A very neatly gotten up and well-written pamphlet of 35 pages, containing much that is useful, but falling short, we think, in some particulars, of the full teaching of the Church.

Important to Travellers.— Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

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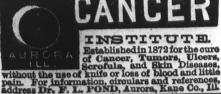
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The Living Church.

July 29, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter Advertising Rates, per agate line, 15 cts. Notices of Deaths, free; Business Notices, two cents word: Obituaries, Appeals, Acknowledgements, Marriage sto., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.

During three years past the LIVING CHURCH has been constant matter, at a very large increase of expense over the original estimates. That the present standard tous service, a slight advance in price must be made After Noand renewals forwarded before Nov. 1st, will be received at the present rate.

Ad Clerum; Ad Populum.

A Church paper often admits communications from both clergy and laity, which it does not approve of in every particular. We are glad to hear from both. The Liv-ING CHURCH is not a clerical journal simply or chiefly. It is our purpose to give the Church a paper of living interest to all Churchmen; and it is our happiness to know that the LIVING CHURCH is read with equal interest by both clergy and laity. In it, the Church for once at least has a paper read and "understanded of the people." A lady lately said: "I must tell you how highly I value the LIVING CHURCH. It is the only Church paper that I could ever get my husband to read. His business is very engrossing, but he always finds time to read the LIVING CHURCH, and so is coming to take an interest in all the practical questions and work of the Church."

Of all the good words that have come to us none have been more gratifying.

The signal success of the LIVING CHURCH is evidence as to the wisdom of our course, in not allowing that paper to become the organ of any one party, class, or order. Our constantly increasing subscription list is the best demonstration of the possibility of having a Church paper which is of just as past. There is now very little pronounced much interest to the laity as to the clergy. opposition. In the early days of my ministry parishes in New York City make no parotional Church. It has never thought it necessary And why? Because we have always taken it was very different. We find that there chial report at all. But even, from the to declare that the gloss of the Rev. Mr. Jones.o it for granted that the interests of the clergy and laity are identical. We hope our correspondents will be of our mind in this. It is only too easy to forget it; only too easy to exaggerate faults and imperfections which are incident to humanity, and so to bring "railing accusation" against the brethren. We would suggest to our readers of both orders, that it is never wise to make sweeping generalizations from necessarily very limited observation.

In a recent communication, Ad Clerum, a respected correspondent says. "Why is it, that most laymen, when called upon to read the Service, read better than clergymen?" We venture to suggest that our friend is mistaken. The fact is, that most laymen, we are sorry to say, "when called upon to read the Service," do not "read better than clergymen;" in truth do not read at all, but respectfully though peremptorily decline. Some laymen are better readers than some clergymen; and that is all that can be safely said in the matter. But our friend says, that, "in nine-tenths of our churches, the Service is mumbled, mouthed, drawled, or hurried over." Now, we do not hesitate to assert, that no one is competent to say how the Service is read in "nine-tenths of our churches." We know of no man-bishop, priest, or layman-who has so wide an experience, that he is able to say how the Service is read in nine-tenths of our churches. No doubt, many of the clergy read poorly; and it is a point to which they ought to pay far more attention than they do. But the fact is, there are very few really good readers in any order or profession. Listen to the lawyers, as they read in court; and you will think that "nine-tenths" of them "drawl, mumble, mouth," etc. As for the not competent to speak; but, were we to problems for themselves."

speak from our very limited observation, we should say that even a larger proportion are poor readers, or speakers rather.

ly adding to its attractions, and of unnecessary fault-finding abounds on the presence in this land of a Church which increasing the amount of reading every side. The truth is, that imperfect is Catholic but not Roman; which, withof excellence may be maintained perfect face, or a perfect form; but after denominations presume not to speak to the without pecuniary loss or gratui- all, it is a mere figure of speech. We talk sons of men as having authority. Churchvember 1st, 1882, the subscription which does not exist. Faultiness characteristic free National Church and an alien and forprice will be \$2.50 a year; to the terizes man and absolutely everything that eign Obedience, which exists from day to al church; we wait with curiosity the day in clergy, \$2.00. All subscriptions pertains to him. "The man on the dyke day, only by the will and in accordance which we can record the success of such an efit once, however, and it will seem quite an- the triple-crowned Cæsar of the Vatican. other matter.

> The truth is, that, as to the ideal judge, the ideal advocate, the infallible Bishop, the infallible rector,—the perfect layman are sure to find that they moved away some said to the representative of the Times: years since, or have gone to Paradise. They are like ghosts—often heard of but never seen. For absolute perfection, we must possess our souls in patience, until we attain to the Everlasting Kingdom of our Lord and Saviour, Jesus Christ!

. A Significant Showing.

In a recent number, the New York Times had a long and interesting article on "Church Life in the City," that is, in New York City. It is of interest and value in many ways; and, first, as witness that, though denominationalism cannot hold its own, and is, in fact, losing ground, there is a decided re-action against infidelity, irreligion, and those loose associations that delight in calling themselves "Liberal Christian Societies." The Times cites individual witness to it. Thus, a prominent Lutheran minister says:

Our work is far less arduous than in the ligious forms and customs. Many Germans who, a few years ago, while the battle was still raging with much fierceness, would have treated with contempt any proposition looking toward the establishment of Church relations, now of their own free will send their children to our denominational schools for religious instruction, to the end of having them 'confirmed' according to the rites of the Lutheran Church. This tendency is now very marked, and the consequence is that our schools were never so well attended as now."

Such testimony was not exceptional, but general. The Times says:

feeling frequently expressed to the writer in his contact with them while engaged in radius of fifty miles on every side; in which gathering data for this article, that the Christian world is passing through some very remarkable but not unhealthy experi- ed as vastly greater. ences. There is also an impression that the worst is over. The Rev. Robert Collyer presented the case in this light: "This is a transition period. The spirit of doubt and skepticism once let loose had to run to the end of its tether. But our friends, ily declined. when they get to that end, find there is nothing there. They are beaten out with the scamper, and have nothing for their pains—nothing to satisfy the longings of the heart, the spiritual aspirations given us by Almighty God. My good friend Froth- quo. This has been the case for many ingham led the way hereabouts, but we years. There are fluctuations now and now have his confession that this spirit of then, but nothing more. There has been the re-action from the wholesale denial is of those in existence depends in large manwanderings in the deserts of skepticism, ceived a severe blow. It will be next to take refuge. I shouldn't be a bit sur-three Unitarian churches within the corprised if the Catholic Church finally picked porate limits of the City. up a good many of these wayward chil-

This deliberately expressed opinion is all the more important, coming as it does from the most eminent Unitarian minister Many clergymen, doubtless, are poor in America, a man of wide observation, readers. It is a fact of which probably and of clear insight into the tendencies of they are painfully conscious. Still, they the times. By "the Catholic Church" are probably better readers than most of Mr. Collyer means of course Roman Cath the laity. There are, certainly, very few olic; and, in that sense even his surmise is congregations that will hold together to no doubt well-founded. Rome has "picked any considerable extent, for a month, un- up" many of these "wayward children" der lay-reading. It ought not to be so; who have in vain sought peace amid the but alas! we live in a very imperfect world. vagaries and uncertainties of the so-called This is a fact, which, it would seem, we are "Liberal Churches." Rome would pick only too apt to forget; and so, a great deal up a great many more of them too, but for tion is the one, universal characteristic of out the corruptions and superstitions of men, and this by every possible test, Rome, speaks with all authority, amidst whether physical, intellectual, moral, or the uncertainties and perturbations of an spiritual. We talk of perfect health, of a ever-changing and transitional time. The of consummate genius, talent, or ability; men have long known that the real battle in Detroit. Michigan, and is to be "a purely unbut, if we mean by it a perfect mind and here, is going to be between a real and a intellect, we are simply talking of that pretended Catholicity; between a great always hurls well." The spectator sees with the ever-varying necessities of that fort. It is not to be wondered at that men, disjust how the game ought to be played, and iron imperialism that was so recently conhow he would have played it. Let him try centrated in the person of His Infallibility,

In its estimate, the Times gives the statistics of the various Christian bodies that have a foot-hold in New York City. The Church of Rome is no doubt strong there, neither in the nature of the Gospel of Christ nor these all exist only in the imagination. You but its strength in numbers is merely of bumanity, that such things could be. As Christ hear of them, as existing in such or such a guessed at, and is no doubt over-estimated. place; but, when you seek them there, you The Secretary of Archbishop McCloskey

> "I am sorry, that it is out of my power to furnish any details regarding the mem- his belief about the things that are invisible, he we have no accurate information ourselves."

Catholics; whereas, the membership of mate, as there is always, in the aggregate, a very great number not on the roll of any communicant list. The Times says that strength. The number of churches belonging to this denomination in Manhattan Island at present is 79, with 25,275 comm-

These figures indicate that the Episcopal Church has fully maintained itself, as compared with the growth of the city during the past decade, and likewise with the growth during the past 40 years. In 1845, the city's population was about 400,000 souls, while the total number of communicants was estimated at 8,000, and the The Church has never given her voice on this number of churches 41.

It is to be remembered that, in recent removed into suburban places. The real increase of the Church in New York, Among thoughtful ministers there is a therefore, should include the ratio of inradius of fifty miles on every side; in which case its relative increase would be reckon-

As to what are called the "Evangelical" denominations, it would appear from the estimate of the Times, that at best they only hold their own, and many have stead-

The Congregationalists have never had more than a mere foot-hold in New York City. The Times says:

Unitarianism in New York is in statu is that some supersition or other will take their pulpits. In the death of the Rev. H.

Swedenborgianism has made no numer-

Quakerism cannot be said to flourish in New York. During the past 10 years there has been a falling away of at least 25 per cent. in the membership.

Such an estimate from such a source is no doubt in the main reliable. It is certainly significant. Its lessons are so plain that he who runs may read them. If only land, what a magnificent work they might do for men here! Alas! for us, however, if we have such a mission, and yet heed it not, or only inadequately; have calling, mission, jurisdiction, all spiritual benediction and grace, and but a poor and inadequate sense of the awful duties and responsibilities which all this involves.

An Undenominational Church.

An exchange announces with a flourish of trumpets, "a new experiment in Church organization." The marvel of the age is to be founded denominational church '

Alas, when will come the day that such futile efforts will cease to be made! There is nothing new in establishing a so-called undenominationgusted as they often are by the narrow self-sufficiency of sectarianism, should now and again endeavor to escape from it, seeking for a freer atmosphere elsewhere. Such freedom, however, will never be found in any "undenominational church." The experiment of trying for such an organization has long since, through repeated failures, ceased to be an experiment. It is is God, he could not be man alone, even in the Arian seuse. Either He is the Eternally-begot ten of the Father, or He is not. There is no half-way truth that we may believe about Him. Again, when man carefully and soberly considers bership of our parishes. Upon this point must settle down to a conviction either in one direction or another. So, any expectation that a Their supposed membership is simply Church can be gotten together which shall both the supposed inhabitants of New York have a Christ and reject Him, which shall both City who would call themselves Roman believe and deny the same statement; a church saving truths what other men deny; to look for every Christian body is reckoned from the all this, it seems to us, is the expectation of foollists of actual communicants. These, as ishness. Such things may be possible in clubs everyone knows, are always an under esti- and other human societies, but in a Church, the Body of Christ, they are simply impossible.

But as every attempt at supposed reform has in it, somewhere or other, the cure of an error, or the righting of a former misconception, so, "after the Catholic, it is the Episcopal even in this wild dream of "an undenominational Church that wields most influence in New Church," which so frequently in these days dis-York and makes the greatest exhibition of turbs the rest of the mistaken enthusiast, we can see a possible result for good. Every effort of this kind impresses only the more deeply upon the thinking mind the fact that the great number of fancied religious reformers have been unicants." But this estimate is far short troubling themselves-with opinions, not with of the real strength of the Church; for, as the fundamental verities of the faith. We know is well-known, at least 20 per cent. of our an organization which for near two thousand years, has, in this sense, been an undenominais a strong current toward returning to re- very imperfect accessible data, the Times the Rev. Mr. Smith was the revealed word of God. If the Dean of Westmister thought that he had discovered that immersion was the way to administer Baptism, the Church tacitly said: very well, let him practice immersion. If some other divine, finding that Roger Williams and Mr. Smith were baptized by affusion, insisted upon abandoning immersion, the Church's voice was again the same. It is all a matter of opinion. subject. Let each have his liberty in Christ, and all be one in the everlasting Church with its creeds of the ages. But in this late day to years, thousands of New York families have attempt to supercede the Church which Christ Brooklyn. The place is blackened and befounded, by the founding of a new organization -an organization which shall be merely an aggregation of individuals, each with an individual creed, is, as we said before, simply nonsense.

> We have received the Address of the Rt. Rev. Alfred Lee, Bishop of Delaware, to his Convention at its recent session. It is a very interesting and careful compilation of the history of the Church in that diocese, for the 243 years between 1638 and 1881. As a contribution to the history of our National Church, it must prove of great value. Why could not each Bishop, or perhaps the Registrar, or the Historiographer of the various dioceses accomplish a similar work? Certainly something of this kind ought to be done before the sources of information are rendered unreliable. It is a matter well worthy of the attention of the Diocesan Conventions.

It will be necessary soon, if this thing keeps up, to announce the death of the R. E. doubt, when allowed to run away with it- no addition to the number of its churches | Schism. We have already recorded the defecself, brings one to no good end. I think during many years, and the membership tion of several of their preachers, and now Dr. Marshall B. Smith, who was one of the original already begun. But the only thing I fear ner on the qualities of the clergymen in founders of the Cheney Schism, having left the Reformed Dutch Church for that purpose, has its place. When people return from these W. Bellows New-York Unitarianism re- returned to the body whence he came. He was one of the few able men who belonged to the there is never any telling in what they may impossible to fill his place. There are only new organization, and his departure will be felt as a very serious loss.

From the daily papers we learn that on Sundren. When they get well tired of the struggle with doubt, it will be so nice to a matter of fact, all change has been backfall into a place where everything is ready ward. Once New York boasted three so- The lot was presented by Mr. R. O. Crandall, to order, and weary mortals are relieved of cieties—one of them German—while at of Laporte, Indiana, and the expense of erecting have no other home. This is my sitting room; actors, to whom our friend refers, we are all responsibilities of settling these knotty present there is only a single place of the church is to be met by Mr. Charles Scott, of and they are my wife and two daughters," New Haven, Conn.

Metropolitan Notes.

The officers of St. John's Guild have begun for the summer the annual excursions of their Floating Hospital. The Hospital is a large barge, fitted up for the humane use to which it is put. There is an attendance of physicians and assistants, and the Master of the Guild, the Rev. John W. Kramer, M. D., is also usually on board. From the beginning of hot weather to Churchmen would see their high calling the coming in of autumn, regular trips are made of God in Christ, to the people of this down New York bay, every Tuesday, Thursday and Saturday. On a trip, made during the recent and terribly heated term in the city, over 700 sick children and mothers or attendants were taken on board and given a breath of the invigorating salt air. There were among them a great number of infants who had been completely prostrated by the excessive temperature. The sail was down the bay, and around the Seaside Nursery of the Guild, at Cedar Grove, Staten Island—an institution opened last year, an account of which appeared at the time in the Living Church. Here some of the sickest little ones were landed to remain under care for two weeks. Fresh air, always the best of medicines for older people, is the very essential of life itself to children, especially the children of the poor of a great city. The multiplication of sea-side Sanitariums within recent years is a full recognition of the fact—though the need is still in advance of the supply. The Floating Hospital antedated many of these, and will, to our thinking, always occupy a position peculiar to itself. The subscriptions to its support recently amounted to \$1,150, and more will flow in during the warm months from an increasing constituency of supporters and friends.

The Sea-Side House of the Good Shepherd, Asbury Park, N. J., under the care of Sister Helen, of St. Barnabas' House, and the Sisters of the Good Shepherd, is open for the summer. The Chaplain, the Rev. Dr. Gallaudet will spend a portion of the season here, and part of it in travelling in the interest of the Church Mission to Deaf-mutes. The Services at St. Ann's, New York, will continue all summer, at 7 and 10:30 A. M., 3:30 P. M. (for deaf-mutes) and 5 P. M. It is hardly needful to say that the early Service is a Celebration of the Holy Eucharist. At the recent closing exercises of the New

York Deaf-mute Institute, some interesting demonstration was given of the forms of instruction as now improved and developed. The elements of language were given in writing and dactylology by scholars who had been but a few in which some of its members shall accept as months under instruction, and a number of children whose instruction in articulation and lip-reading had extended to a year only, wrote and read aloud sentences communicated to them verbally and without sign of hands—thus practically listening with their eyes, and talking in reply, without hearing the sound of their voices. This has long been done, but the degree of perfection attained, together with the brevity of the period of teaching, were new and remarkable features; at least to ourselves. An address, written by a blind deaf-mute, was publicly read. Longfellow's "Psalm of Life" was recited in concert of sign manual by twenty young women. Finally, one of the deaf-mutes delivered orally an oration with valedictory.

> Mt. Vernon is a quiet and very pretty place near New York. The rector of the parish of Trinity there, the Rev. S. F. Holmes, was formally chaplain of St. Barnabas' House, and a missionary of the New York City Mission. For some time past an effort has been making to reduce the Church debt, in which the Trinity Church Guild, an association of ladies, has been especially active. About \$200 has been paid off during the present month of July. There remains \$4,100, which it is proposed shall be cut down. The Rev. Mr. Holmes, as we know of old, is a very hard-working clergyman. His Lenten cards are always a suggestive study. There are 157 communicants on the parish roll. Nearly opposite the central portion of New

York City, across the East River, is Hunter's Point. It is the seat of Queen's County, Long Island, and touches the northern boundary of grimed with manufactories and chemical works. the odors from which have given it bad repute. A large working population, many of them of English birth or parentage, requires to be cared for, but the little parish of St. John has always been a struggling one. For sometime past the rectorship has been vacant. The Rev. C. S. M. Stewart, of Frostburg, Md., has just accepted an election of the Vestry, we are glad to learn, and will enter upon his new and somewhat difficult duties early in August.

A Methodist organ thinks it sees "Jesuitism," "dishonesty," "deceitful guile," "hypocrisy," etc., in the recently avowed attempt of the English Church Union to make an earnest effort to reclaim some of the supposed followers of Wesley to the Church which Wesley never left. We say nothing of such Christian courtesy or of the feeling which evidently inspired these epithets, but simply recall a historical fact. Once on a time a "Superintendent for the Methodist Society in America" was appointed, out of which action has grown the present "Methodist Church." We wonder if the gentle John Wesley would have countenanced the above uncharitable epithets, and also whether Superintendent Coke and his confreres were not justly liable to somewhat similar accusations.

As some lady visitors were going through a penitentiary, under the escort of a superintendent, they came to a room in which three women were sewing. "Dear me!" one of the visitors whispered, "What vicious looking creatures! Pray, what are they here for?" "Because they blandly answered the superintendent.

Neglected Parishioners.

As a rule, they who complain most of neglect in a parish, are they who do the least to help and encourage it. There are a few rules which, if observed, would effectually prevent all this feeling of neglect.

1. When you go into a new parish, take a letter from your former rector, and present it the first opportunity, and make the acquaintance of the Rector and tell him your place of resi-

Select a pew; see that your name is on the diagram and pay according to your ability. Engage in some Church work. The Sunday School is a good place. Intimate to the Rector a willingness to help in some way the work of the

4. Be present and punctual at church whenever it is open. Join heartily in the Service, and do all you can to make it spirited and at-

tractive.
5. While as yet you are a stranger in the place, do not go visiting from one place of worship to another, to look about. Stand by your own. If you have no preferences or convictions, you are not of much account, and cannot expect much notice. If you have any preferences and convictions, then act upon them, and you may be sure you will not lack appreciative recognition and sympathy,

One of Prof. Blackie's stories illustrates very well the extraordinary strictness with which "the Sabbath" is still observed in parts of Scotland A young man going to Church one Sunday with an old gentleman, in Skye, ventured to remark, after they had walked some miles in silence, that it was a very "beautiful day." "Yes, indeed, young man," answered his companion; "it is a very beautiful day, but is this a day to be talking about days?"

Personal Mention.

The address of the Bishop of Springfield, Dr. Seymour, from this date until September 12th, will be, care of James Pott, Esq., 12 Astor Place, New York. The Rev. Arthur Ritchie, of the Church of the

Ascension, Chicago, proposes on Sunday next, being the Eighth after Trinity, to preach his seventh anniversary sermon. The address of the Rev. Theo. Babcock, D. D.

will be at Manlius, N. Y., during the Summer, The Rev. H. B. Ensworth, of St. Andrew's, Chicago,

is spending six weeks at Waukesha, Wis. The Rev. Stephen H. Green entered upon his Rectorship at Elgin, Ill., on Sunday, July 23rd.

Please address all letters and papers accordingly. The address of the Rev. G o. R. Van De Water, Rector St. Luke's, Brooklyn, will until September,

be "Bread Loaf Inn," Ripton, Vermont. The Rev. John Anketell, late of New Castle, is at present in charge of St. Barnabas, Chapel, during the temporary absence of the Rector, the Rev. Heary

Those interested in the labors of the Rev. G. F. Siegmund, D. D., in connection with the "Church German Society," will be pained to learn that owing to an over-taxed brain, and nervous prostration, he is now an inmate of the Asylum at Bloomingdale.

The Rev. C. H. B. Tremaine, of St. John's, New Haven, has returned from his tour abroad.

The Rev. H. M. Denslow and family are at Rut-

The Rev. Edward Rowland, of Calvary Church Clifton, Ohio, has received the honorary degree of Doctor of Divinity, from Gambier Theological Semi-The Rev. F. W. Tomkins, Jr., has accepted the

rectorship of St. James', Keene, N. H. Address accordingly, after Sept. 1. The Rev. H. B. Restarick has accepted the rector-

ship of Trinity Church, San Diego, Cal. The Rev. Albert W. Ryan has received the hon

orary degree of Master of Arts, from Hobart College. The Rev. W. S. Everett has accepted the rectorship of Grace Church, Lyons, N. Y.

The Rev. James Mulcabey, D. D., has published in pamphlet form his paper on "Truth in Church Music," which recently appeared in the Church Eclectic.

Obituary.

HASKINS.—At Alton, Illinois, July 20th, Alfred, infant son of Rev, T. W. and Mrs. F. E. Haskins.

Miscellaneous.

For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

C. W. LEFFINGWELL, Rector. WANTED.—To complete a file, Diocesan Journals of Illinois previous to 1846, also for the years 1849, 1850, 1853, 1854, 1858, 1860. Expense of postage or express will be paid. C. W. Leffingwell, Knoxville, Ill.

Experienced teacher of Classics, unmarried, layman, wishes place for September. Best reference. College preferred. L. H. D., Living Church, Chi-

The Rector of a pleasant country parish, near Boston, will receive into his family one or two boys to prepare for College. Valuable experience. Best of reference. Address H. F. S., Church Review, 5 Hamilton Place, Boston, Mass. A lady, talented and of much experience in teaching desires a position. A good disciplinarian. Address Miss J. The Living Church Office, 162 Washington St., Chicago.

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SCHOOL VACATION.

SCHOOL VACATION.

It is a well understood fact that one of the greatest sources of expense in running a scessful boarding School is the keeping of the rooms in good order. Carpets and furniture in constant use will wear out and must be continually repled. Therefore it is a matter of the greatest importance to those having the purchasing to do for the Schools to know the very best place to buy. It always pays to buy the best made, and it is a great relief to the purchaser to deal with a firm who have had experience, and whose judgment can be relied on and who will not palm off poor made goods on the purchaser. An invitation is cordially extended to principals of all schools, colleges and academies who are refitting their houses, preparatory to the coming school year to visit the imense warerooms of the Chicawo Carpet Co. This compay is more than the name signific—for besides keeping a full line of carpets they have one of the largest manufacturies of furniture in the west. Their facilities for supplying every thing needed is unsurpressed by any house. They have furnished leading schools in nearly every State in the Union. Manufacturing goods to order is an important branch of their business—nd whether you live in the East, West, North or Suth, it will pay you to correspoid with or visit this establishment. The Chicago Carpet Co., are located at the core of Wabish Ave., and Monroe St., and carry a full line of Carpetings, Furniture, Wallpapers, Curtain goods, etc., all in one mammoth tore, are offered at the lowest prices for which reable goods can be made.

AN IMPOSTOR

AN IMPOSTOR.

A young man of pleasant manners, about 28 years of age, tall and slender, with black hair and eyes, and moustache, giving his name as "Frances J. Hogan," and as residing at Louisville, Kentucky, is going about the Dioceses and elsewhere, telling a painful story, and imposing on the clergy. He is a first-class fraud, and the cle gy and others are hereby warned against him. He has a letter which is written on office letter-head, and signed, "Geo. W. West, A. M., Rector of Cathedral School," Pekin, Ill. Rev. Mr. West notifies me that this letter is not genuine, and that Hogan is the worst kind of a fraud; and accordingly, as a matter of duty, I now extend this notice to the Faithful, everywh re.

ALEXANDER C. MCCABE,
Minister in Charge of Ascension Church.
Mt. Sterling, Ky., July, 19, 1882.

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BEFORE YOU GO

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SOCIETY FOR THE INCREASE OF THE MIN-The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1882-8. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be realized.

like the above sum shall be realized.

The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 8th.

The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whittlesey, 37 Spring Screet, Hartford.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.0). The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sansom St., Qhiladeiphia, Pa.

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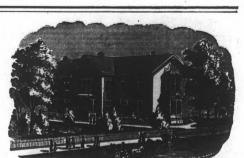
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Calendar.

July, 1882.

4th Sunday after Trinity. 5th Sunday after Trinity. 6th Sunday after Trinity. 7th Sunday after Trinity. St. James' Apostle. Red. 8th Sunday after Trinity. Green.

The Church and the Bible.

From "Manuals for the People." (Continued.)

Now that which makes the preceding remarks so important for our purpose, is the fact that Timothy had acquired this Catholic faith-this full knowledge of the Gospel system, not from any New Testament Scriptures, but from the ordinary teaching he had received in the Church. and which the other members of the Church had received as well as himself. He could not have received this knowledge from any Christian Scriptures; for, from one of the passages already above cited it appears, that he was in possession of it at the time of his ordination to the ministry; but that ordination must certainly have been previous to the publication of the earliest Christian Scriptures, supposing that the First Epistle to the Thessalonians was the earliest. For in that Epistle St. Paul speaks of him as being then ordained. He says, "We sent Timotheus, our brother and a minister of God, and a fellowworker with us in the Gospel of Christ. (1 Thess. iii. 2.)

It is said of him, indeed, that as a reader of the Old Testament Scriptures, he had been well acquainted with them from early youth. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.' Thus even the Old Testament could make a man wise unto salvation; but only through that light which is thrown upon it by the New; for it is added. "By faith which is in Christ Jesus. "And here observe that Timothy is said to have been wise unto salvation even before he had seen any of the New Testament writings. He had learnt the Gospel indeed-the substance of the Christian faith as it was taught in the Church; but the New Testament Scriptures he could not have seen. He had been made wise unto salvation by his knowledge of the Old Testament writings, but only through that key to their meaning, which he had obtained by his knowledge of the Gospel scheme. The types and prophecies of the Old Testament all along had such clear reference to Christ, that by the light of the Gospel revelation, which he had since been taught, he saw that they all pointed to Him as the Saviour; and so faith in Christ must have been all the more confirmed and strengthened in the case of Timothy, as it ever must be also in the case of all thoughtful readers of the Old Testament. And it is of the Old Testament that the Apostle is speaking, when he says that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, furnished unto all good works." Now surely these passages show, incidentally, how important it is, that all Christians should diligently read and study the Old Testament Scriptures as well as the New.

But to return to what is more immediately our subject; so fully was the Gospel scheme in all its parts taught in the Church before the Scriptures of the New Testament were written, that when afterwards they appeared, we find that thes Scriptures themselves occasionally allude to the Christian faith as already well-known to the believers. That faith, in fact, had been carefully taught from the very first; I say carefully; for it would appear that it was taught in the catechetical form, which, as a method of teaching sacred truth, is undoubtedly the best of all methods; and it is that which our Church has enjoined upon her clergy as an important, though, it is to be feared, a much neglected part of their duty. She requires that the "instruction to be learned by every person before he be brought to be confirmed by the Bishop," shall be learned by a process of catechising. Accordingly she has provided a form of Catechism to be used for that purpose; and she orders that "the Curate of every Parish shall diligently upon · Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism."

Of this method of teaching Gospel truths we have an intimation in the beginning of the Gospel by St. Luke, where he says to Theophilus, that the reason why he wrote that Gospel was this, "That thou mightest know the certainty of those things wherein thou hast been instructed" (literally, "catechetically instructed)." And it is afterwards said of Apollos, "This man was (catechetically) instructed in the way of the Lord,' that is, in the Christian religion. (Acts xviii. 25). And St. Paul says, "Thou knowest His will, and approvest the things that are more excellent, being instructed (catechetically) out of the law.' (Rom. ii. 18).

These are some of the Scripture allusions to the primitive mode of teaching the Gospel in the Church, even so early as in the days of the inspired writers themselves; a mode of teaching, therefore, which may be said to have Apostolic sanction. And by reason of this catechising, so universally practised as the Church's own method of teaching sacred truths to her children, the consequence was, that these truths became wellknown everywhere throughout the Church, long before the Christian Scriptures appeared. And, as just now has been stated, these Scriptures themselves, when afterwards they were written make occasional allusion to the knowledge of these truths thus acquired; they pre-suppose the existence of such knowledge on the part of those to whom they are addressed; and speak, not as though such persons were but imperfectly acquainted with the Gospel scheme, but were in lost never returns.

possession of a full knowledge of it. Thus St. Paul writes to Timothy, "The things which thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." These "things," these essential verities of the Gospel kingdom, Timothy had heard from St. Paul; he had not learnt them from any Scriptures. And when on a former occasion, writing to the Thessalonians, he said, "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our Epistle," he could not be urging them to hold the Christian Scriptures, for at that time, in all likelihood, none were written; he mnst, therefore, be exhorting them to hold fast the traditional truth they had already learnt in the Church. And the "Epistle" to which he alludes, must have been his own former Epistle to these same Thessalonians; for that was the first written of all the Epistles, and probably of all the Christian Scriptures whatsoever. And when St. Peter writes to the Eastern Christians, it is only in order to remind them of what they already knew. "I will not" (he says) be neligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." (2 Pet. i. 12). They were already, it appears, in possession of these truths; and not only so, but were established in them, when St Peter wrote his Epistle. And St. John in like manner says. "Brethren, I write no new commandment unto you, but the old commandment which ye had from the beginning." (1 John ii. 7). And again, "I have not written unto you because ye know not the truth, but because ye know it" (verse 21.)

Hence we learn that the entire body of Catholic truth was in the possession of the Church, and was well-known to Christian believers, before any of the New Testament was written; and these believers were "established" in that truth; so much so indeed that it appears that they were even able, by this their full knowledge of the Gospel scheme, to test any preaching that might be addressed to them, and to judge and determine as to its truth or otherwise; and indeed they are invited so to do, as seems implied in those words of St. Paul, where he says, "Though we or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be anathema." And when St. John says that he writes no new commandment to them, but that which they had from the beginning, does not this sound as though, by means of the knowledge they already posssessed when he wrote, they were able to judge for themselves, and to perceive that this Epistle of his was in accordance with what they had already learnt? Which surely looks as though these early Christians were in a position to judge even of the Christian Scriptures themselves, as one after another they appeared; and were able to decide as to their canonicity. And is it not so, that as a matter of fact they afterwards did so decide? It was the Church which, by means of that traditional knowledge which she had possessed from the first, discriminated between the several religious writings that were circulated among the primitive Christians; and then she set her seal upon those which alone were to be received as canonical, rejecting such as were spurious. Thus it is really to her—to that knowledge and discernment with which she was endued-that we are indebted for the canon of the New Testament. And inasmuch as it was her traditional knowledge alone by which all doctrine, written or unwritten, was tested and the true doctrine ascertained, before that canon was established; therefore, until then, that traditional knowledge was the only standard or rule of faith for Christians.

(To be continued.)

Worth Saving, Written for the Living Church.

The moments after entering church before the Service begins, are worth saving. To arrive early at church, and to spend the ten or fifteen minutes thus gained in laughing and chatting with those about us, or, if seated, in having our minds filled with all sorts of foolish and wandering thoughts, is quite as bad as to come a few moments late, or hurriedly to enter just as the Service is being begun. But, if we have at hand in our pew some useful and instructive book, we shall be surprised to find how valuable ten or fifteen minutes before Service may in time become. One of the very best books for that purpose is a little volume recently published—"The Treasury of the Psalter," by the Rev. Mr. Huntington and the Rev. Mr. Metcalf.

To a devout and churchly mind, the Psalms form a delightful portion of the day's Service, and they will become ten times more delightful after one has previously read them in this "Treasury," and marked all that is said of them. Not only do we become familiar with the exact form of the original of the Psalm, but we find a rich store of quotations apposite to the Psalmin question. Having read them carefully, our mind is in training to enjoy and apprehend the Psalter when we read it later in its appointed place. In time, we shall find our minds stored with rich and beautiful thoughts in connection with the Psalms; we shall know them not merely by rote, from having repeated them so often—a mere mechanical knowledge—but we shall have an understanding, devotional, loving knowledge Of course there are other books excellent for our purpose, but we do not know any book better than this one; and we think it is more profitable to keep one, reading and re-reading, until the book becomes a part of ourselves, than to have a the members of this Mission have been privi-POMFRET.

Fritz has named his dog Non Sequitur, because it does not follow.—Our Continent. You must grow in the love of God by means of

the root, rather than the branches. Remember always thy end, and how that time The History of Nashotah.

Its Work and its Story, as Indicating Present and Future Responsibility. sermon preached at Nashotah, on St. Peter's Day, 1882, by the Rev. Richard F. Sweet, B. D., Rector of Zion Church, Freeport, and

"And He called unto Him the Twelve, and began to send them forth by two and two."—St. Mark vi.:7.
"After these things the Lord app inted the Seventy, also, and sent them two and two before His face into every city and place, whither He Himself would come."—St. Luke, x:1.

The Associate Mission for Christian Work did not originate in the brain of man. It is the special appointment of our Blessed Lord Himself. He knew what was in man. In all departments of active life, united labor for a common object has always been most productive of results. And our Lord knew that in the successful work of the Church there could be no exemption from the application of this principle. And so we find the Apostles, the Seventy, and their successors, working on the basis of the Divine plan for the regeneration of a sinful race. The history of the early growth of the Church in primitive Sees, is the history of associate work. And all along the Christian age, the history of Augustine, Ansgar, Boniface, and so many more, is a testimony to the value of association for the propagation of the Faith. Who can estimate the increased efficiency of the Church in this land during Colonial times, if instead of an isolated Priest here and there. Associate Missions had been established and maintained, even though only the "two and two" had acted in combination. But God mercifully waits on man even in the work of His own Church, and bears with man's weakness and short-sight-

From the settlement of the first Priest at Jamestown, Va., in 1609, to the year 1841, there was no organized Associate Mission in our branch of the Church Catholic in this land. But God had a grand blessing in store for us, only waiting man's action. The Holy Spirit was brooding over the Church, as of old He brooded over Chaos, to inspire again the Missionary spirit in the primitive line of associate work.

In 1840, in an Eastern Seminary, seven men (the very number of the original Deacons) consulted together concerning the offering of themselves for Associated Mission-Work in the "Far West." A year was to intervene before the completion of their studies and their Ordination to the Diaconate. In the meantime, a special office of devotion was used weekly, and communication was opened with the Missionary Bishop of this vast Western Territory. At the end of the year, three only were prepared to enter on the work. There were many obstacles in the way. It seemed quixotic. Suspicion attached to it. Strange as it may seem, there were objections offered to it, even from very godly men. But the three men did not falter. Their faith in its ultimate result was strong. To them it was plainly God's call. And, in the spirit of a mighty faith and a holy trust, with devout humility and Christian energy, they left behind them the comforts of ordered civilization, the cherished associations of home-life, the attractive modes of cultured Worship, and came out to the very spot on which we now stand, that they might promote the greater glory of God in the salvation of men. Their homes have become historic homes in the Church. It was inevitable, though they could not foresee it. They could see the ever-extending and ever-whitening fields of culture, and could anticipate the glorions harvest of souls: but no thought of personal notoriety entered into their devout considerations. The love of God and of the souls for whom God died was their animating motive. And how greatly God blessed them from the very start! The literal pillar of cloud by day and the pillar of fire by night, could not have led them by a truer Divine guidance to this Eden of earth. Peaceful as the scene is to us to-day, it was far more peaceful in its primeval beauty. No spot on earth could have been found more favorable for their peculiar work-priestly and

And what a marvellous work it was, and has continued to be! The evangelization of the people, and the training of men for the Holy Ministry. After a year's residence in an adjoining village, they took possession of these grounds on the 1st day of September, 1842, in the name of the Blessed Trinity.

Only think how God Almighty has here been honored in the sight of men and angels! For forty years, the Daily Offices of Matins and Evensong have been said on this very spot. Here, on the shore of this beautiful water, for forty years the Eucharistic Sacrifice has been offered continuously every Lord's Day, and on other Holy Days. Who can estimate the wondrous blessing poured out upon the Church, Militant and Expectant, by Almighty God, through these offices of Chris-

In 1846, Bishop Kemper (well called the Apostolic") came to reside in the immediate vicinity, and was thus able to give to the Mission the benefit of his more frequent personal presence and godly counsel. Students were gathered in from various Dioceses, East and West; and, by their co-operation, an ever extending sphere of Christian labor was opened up. In all the surrounding counties the various Offices of the Church were celebrated, in cabin, shanty, and consecrated buildings. God only knows the extent of their labor, and the marvellous results which have followed, and are being developed, to-day, in the third generation of men to which leged to minister in holy things.

In the meantime, many changes have passed over the Mission. Men have come and men have gone; but the working force has been kept up, and the working energy has been sustained. The original landed area has been greatly enlarged. Substantial buildings have taken the

place of the early log and frame structures; endowments have been secured to a limited extent. and both the material and the spiritual wilderness have been made to blossom as the rose.

The prayers and alms of Christian men, women, and children have been offered for the sustentation of the work; and, according to the Divine law of grace, have returned to bless the giver with spiritual increase, an hundred fold.

The men who have been trained here in piety and learning have gone out into the Lord's vineyard, in Africa, in Japan, among the Colored and Red races of the United States and Territories, in Scandinavia, and the Islands of the Sea-to work and to suffer for the faith once delivered.

The Mission was founded in faith, it has been carried on in faith, and under trial. There have been perils by the sea, and perils in the wilderness, and perils from false brethren; there have often; fastings often, both voluntary and involuntary; the midnight vigil, and the matin praise the Divine Will, and graciously accepted by the Divine Goodness; bodies sanctified, and souls wondrous working of the Divine Power.

Permit me to refer briefly to some of the men who have labored here.

the East, and is still in active life. One left Nashotah after nine years of active and self-denying duty, to found a similar Mission in another Diohis wondrous energy and undaunted faith. His weary body waits the resurrection-glory, beside the waters of the Pacific, fit emblem of his peaceful rest in Paradise. The third founder is still here, where, for forty years, he has prayed and taught; venerable in years and in learning, to whom we all yield unfeigned respect and unbounded affection.

The next in the historic line is the great Missionary Bishop of the American Church, the Apostolic Kemper, with his unflagging energy, worldly man to say of him, that it promoted a feeling of safety only to be in company with ground overlooking these beautiful waters. Then follows the present head of the Mission clergy, of whom we may speak as " the man of prayer," who believes in, rests on, and lives by prayer; who, under the sustaining influences of prayer, devotion to duty: Egar and Thompson, with their intellectual power, and—DeKoven. Two counting not their lives dear unto them, for the Master's sake.

We may not boast of these results, but we may dwell on them with grateful humility. And, while the retrospection must promote thankfulthe present and the future. Has the work for ture to say that it has only just begun. coming years; laid in faith, in love, in hope, in smiles and in tears, in lives dedicated and given Him to become Incarnate, and to suffer and die. In the organization and work of Nashotah, God has created a mighty agency for the promotion of His own glory, and the good of man.

"God is glorified in His saints." And, by all its past history, we must see to it that in the years to come, so far as we can do it, the saints are multiplied through this agency. Especially upon the Alumni, men trained here in piety and learning, rests the responsibility of sustaining by prayer and material gifts, and personal efevidently blessed by Almighty God. The name itself is most suggestive—" Nashotah "—Twin Waters. Here, there has been no conflict between Reason and Revelation; between Science and Religion; between labor and love; between personal freedom and Divine Truth. "Truth is continuing agency of Nashotah. Under God, American Church.

May God prosper her in all the coming years of earth, and make her ever, as in past years, the devout champion of "Evangelic Truth, and Apostolic Order!"

The "Amen" of the Gloria Patri. To the Editor of the Living Church.

A. G. F. in your issue of July 8, quotes a Novello publication with reference to the "Amen" of the Gloria Patri, together with "Amens" for Hymn Tunes.

So far as the "Amen" of the Gloria Patri is concerned, it should never be a "Coda;" that is, if Jebb in his "Choral Service" is to be any authority. He says as follows:

response. This is quite wrong. The Amen is an integral part of the verse, italies are mineto show that the Novello publication is wrong and is so printed in our Prayer Books. A like vicious method obtains in some places, where the Psalm, or Gloria Patri is chanted; "Amen" being sung to a long protracted cadence; whereas, it properly forms but the two last syllables of the verse."

D. H. T.

The London Guardian gives the following report of the speech delivered by the Bishop of Peterborough, during the debate on the Deceased Wife's Sister Bill:

It has been the fashion of the supporters of the bill outside that house to say that the oppo-sition of the bench behind him to the bill was a

bigoted and narrow opposition, and that they who live in palaces know nothing of the wants and needs of a poor man; that in disregard to these wants they clung to an absolute table of affinity in their Prayer Books. But this opposition to that bill would have been equally strong if the whole table of affinity were struck out. It was not as an Episcopalian or as a clergyman he opposed the bill, although he held that the deep convictions and the rooted sentiments of the great majority of Churchmen were entitled to some consideration. (Cheers.) He opposed it because he claimed to know as much as any of their lordships of the wants and sorrows of the poor man. He claimed that the Bishops of the Church of England from personal knowledge, been weariness and painfulness, and watchings and from their conversations with their clergy, had some right to speak in that house on the condition and requirements of the poor. (Cheers.) But that bill was not a poor man's bill. It was, and thanksgiving; open and secret sacrifices for from beginning to end, a rich man's bill. (Cheers.) Christ and His Church; all lovingly offered to It has been clearly pointed out by the noble lord who moved the rejection of the bill that the cases arose much more frequently in the homes of the rich than in those of the poor with which stimulated, and the whole man saved by the the bill would deal. The bill was supposed to give to the poor man who had lost his wife the advantage of having some one come into his house to take charge of his children, upon whom he could rely to treat them with kindness. But Of the original three, one shortly returned to the fact was, that the bill immediately deprived such a man of that advantage for at least one year out of regard for common decency. (Laughter.) He hardly understood that laughter. He contended that in common decency a man could cese; and, still later, a third was established by hardly seek a fresh wife before his first wife's remains were cold in the grave. In common decency, he repeated, one year was supposed to elapse before a man could bring home a fresh wife. Thus a man would be for one year at least prevented from bringing into his house a woman whom the law had declared to be no nearer to him than any other woman. Regard to the ordinary proprieties of life would prevent a widower from bringing home a woman whom he was permitted to n arry. Thus for a year the children, whose case was so strongly advocated, would be deprived of the most natural and affectionate guardianship. As things were, during the pres-ence of the sister in-law the widower would be and marvellous powers of endurance, and that able to find a suitable wife to take care of his spirit of divine purity and love, which caused a children. Except, therefore, in the case of a guilty and criminal attachment during the life-time of the wife there was not the inducement which it was supposed there was even for the him. His sleeping body rests in the consecrated poor man to marry his sister-in-law. Then it was said that the sister in-law would prove the most affectionate guardian of her nephews and nieces. He doubted that proposition extremely. It might be the case so long as the sister-in-law remained childless. But when she had a child of her own all the possibilities of jealousy between that child and her dead sister's children has carried the heavy burden of his Office for would arise. The feelings of the injusta noverca two and thirty years. Then follows Kemper arose in great measure from the love of a mother filius, with his great loving heart, and steadfast as well as from baser motives, and were not to be overcome by the mere fact that the step-children were the children of the step mother's own sister. The broad facts of nature had to be taken Bishops have in their turn succeeded the good into account, and it was important to bear that Kemper, and other names have been attached in mind when the noble earl said that the only laws of God are the laws of nature. But it ought to the roll of Mission Workers. Among the not to be forgotten that the laws of nature were Alumni, we find the names of many, who, after the laws of a corrupted and fallen nature, and it faithful labor, now sleep in Jesus. Others are could not be assumed that the passions of a falstill militant, bearing the Cross, and joyfully of God. (Cheers.) He pleaded not only for the poor man, but for the rich man also. He pleaded most earnestly for a class which especially needed protection—he pleaded for sisters-in law. The relation of sister-in-law was one of the most beautiful and endearing of all family relationships. There was a sweet tenderness and a depth ness, it also suggests profound responsibility for of affection in it which could only be found elsewhere in the nearest ties of blood relationship. which Nashotah was founded been done? I venach other, and it was those whom the bill would foundation has been laid for a glorious work in necessarily sever, as it would be no longer possible for the sister-in-law to remain brother-in-law's house when her sister had died Social disturbance of a most painful kind would for love of Him whose love of souls prompted arise. He was not speaking of the disturbance which might arise before the second marriage. He was not speaking about the bitterness and jealousy which might be brought about by the attractions of the younger sister in the heart of the wife whom the sister might succeed. He was only speaking of the unfortunate sister-in-law wno might for many years have lived happily with her sister and nephews and nieces, but who by that bill would be driven from their homes. And that effect was to be brought about for the sake of an experiment, and to gratify those experimentalising philosophers who found nothing so safe as to experiment upon matters by prayer and material gifts, and personal ef-fort, the work so auspiciously begun, and so brothers-in-law in a position dubious to the world, but in which their superior strength and virtue enabled them to despise the opinion of the world. Sisters in-law might remain in charge of children. They might be evicted as sisters-inlaw and put in as care takers. (Laughter.) He hardly thought the practice of Irish landlords would meet with such favor on that (the Minismighty, and must prevail." Let us see to it that terial) side of the House. He protested against the universal reign of Truth is hastened by the this bill because it contained no shred of principle, because it disturbed the marriage law with regard to affinity which had lasted for centuries. she has already done very much to elevate the He did not use too solemn and earnest a word tone of Christian thought and worship in the when he said, for God's sake find some other principle that you can introduce with regard to the marriage law. These were not times for unnecessary, rash, and experimental legislation on the subject of marriage. (Cheers.) In the country districts, other Bishops and himself knew that not only marriages of too near affinity, but marriages too near consanguinity were of sadly frequent occurrence in the homes of the poor, and he dreaded the effect upon the home of the poor man when he would be told that the highest legislative assembly in the realm had, without any fixed principle, without any reason alleged to it, save this, that a great many desired it, introduced a perilous relaxation of the law of marriage, as to which not only the poor man, with his dull and uneducated mind, but the most accomplished and eloquent sup-porters of the bill in that house could not find a logical principle that would prevent their going on to other degrees and to others and others "When the Psalms are read, if the last verse of the Gloria Patri falls to the clergyman, the congregation often say the final "Amen," as a those advantages, those advantages would be terribly dearly purchased by the social evil, the immoral laxity, and the wild disturbance of the social relationships which this bill would provoke. (Cheers.)

"Yes," said the farmer, "barbed wire fence is expensive, but the hired man doesn't stop and rest five minutes on the top of it every time he has to climb it.—Boston Post.

The Household.

Many experienced housekeepers, in order to prevent the formation of a crust in the tea-kettle, keep an oyster shell in it. The shell attracts all the stony particles to itself.

It is stated that by allowing articles coated with iron rust to remain a short time in kerosene oil, the rust can be readily removed by afterwards rubbing for a few minutes with a cork.

Very fine glass has been manufactured from sand found in the vicinity of Carrabella, Fla. The discoverer took this sand north several weeks ago and had it tested in a glass factory in New Jersey, where the manufacturers were highly pleased with the quality of the sand and

Cream colored Spanish lace can be cleaned and made to look like new by rubbing it in dry flour; rub as if you were washing in water. Then take it out doors and shake all the flour out; if not perfectly clean, repeat the rubbing in a little more clean flour. The flour must be very thoroughly shaken from the lace, or the result will be far from satisfactory. White knitted hoods can be cleaned in this way; babies' socks also, if only slightly soiled.

For a home-made disinfectant, dissolve a bushel of salt in a barrel of water, and with the salt water slack a barrel of lime, which should be wet enough to form a kind of paste. For the purposes of a disinfectant, this home-made chloride of lime is nearly as good as that purchased at the shops and drug stores. Use it freely about sinks, cellars, gutters, and out-houses, and in this way prevent sickness suffering and ex-

Red ants are a decided nuisance. We find in an exchange, the following simple way to exterminate them: Procure a large sponge, wash it well, and press it dry; then, sprinkle over it some white sugar, and place it where the ants are troublesome. They will soon collect upon the sponge and get into the cells. Then dip the sponge into scalding hot water, which will wash them out-dead. Put in more sugar, and set the trap anew.

A remedy, which is recommended by good authority as excellent for the complaints of children at this season of the year, is made by boiling for six hours a teacupful of wheat flour tied closely in a cloth. At the end of that time take it out of the water, and let it dry and cool. When you wish to use it. grate two tablespoonfuls of it, mix with a little cold milk, then stir into one pint of boiling milk. Sweeten to the taste with powdered sugar.

MOTH PREVENTATIVE. - The following recipe for keeping moths out of clothing is a favorite in some families: Mix half a pint of alcohol, the same quantity of spirits of turpentine, and two ounces of camphor. Keep in a stone bottle and shake before using. The clothes and furs are to be wrapt in linen, and cr mpled up pieces of blotting paper dipped in the liquid are to be placed in the box with them so that it smells strong. This requires renewing once a year.

Candied orange is a delicacy which is easily made: Peel and quarter the oranges; make a syrup in proportion of one pound of sugar to one pint of water; let it boil until it will harden in water; then take it from the fire, and dip the quarters of orange in the syrup; let them drain on a fine sieve, placed over a platter, so that the sy rup will not be wasted; let them drain thus until cool, when the sugar will crystalize. These are nice, served with the last course of dinner.

TO WASH BLACK CALICOES.—The first time black calico is to be washed, take the suds in which your white clothes have been boiled; let it come to a boil, and put in your dress, or other articles, pressing it down in the suds, so that all parts will be alike saturated; boil three minutes, take out, wash and rinse as other calico. The article must be dry, when put in the boiling suds. Never boil after the first washing; afterwards, wash as other calico. I have tried this repeatedly, and know it to be good. M. T. G.

DRESSING FOR COLD MEAT.-Yolks of two eggs, three tablespoonfuls French mustard, one tablespoonful black pepper, one half teaspoonful cayenne pepper, one teaspoonful salt, one teaspoonful white sugar, one-half teacupful cider vinegar. Beat the eggs till light, add the it cool, and serve cold with slices of cold meat. It is also a nice dressing for raw cabbage or

Vapor bath may be taken by removing the clothes, sitting in a hard bottom chair, having a quilt wrapped around the neck, inclosing the chair and hanging to the floor, to retain the hot vapor, which is made by putting red hot bricks in hot water, in a vessel under the chair. Sweat from five to twenty minutes, sitting still till the washing is completed, an arm being first taken out, thoroughly washed and wiped, continuing till all is done, covering enough to be comfortable and then retire. It is safe to go out the next day, as one should not be weakened by such a

MRS. CASE'S SPANISH CREAM.—Set a pint of milk and a fourth of a box of gelatine, in a dish, into a kettle of hot water. Stir it frequently while the gelatine dissolves. Beat the volks of three eggs and a cupful of sugar together; and when the milk is hot, and the water boils, stir in the mixture, and set back the ketttle, and keep stirring until the water boils again. Set your dish on the table, and stir in the whites of the eggs beaten to a stiff froth; then pour it at once into your mould to cool. Serve cold as a dessert for dinner, or at your tea-table. This is nice.

DANGER OF PROTRACTED SLEEP .- But here, as in many other cases, the evil of deficiency has its counterpart in the evil of excess. Sleep protracted beyond the need of repair, and encroaching habitually upon the hours of waking action impairs more or less the functions of the brain and with them all the vital powers. This observation is as old as the days of Hippocrates and Aretæus, who severally and strongly comment upon it. The sleep of infancy, however, and that of old age, do not come under this category of excess. These are natural conditions, appertaining to the respective periods of life, and to be dealt with as such. In illness, moreover, all ordinary rule and measure of sleep must be put people in prayer. By its side he stood when he very few cases in which it is not an unequivocal good; and even in a comatose state, the brain, we believe, gains more from repose than from any artifical attempts to rouse it into action. - Edinburgh Review.

CHICKEN BROTH FOR THE SICK .- Cut up a chicken in small pieces. Lay it in a deep earthen dish. Add a quart of cold water, and set it over a boiling kettle. Cover closely, and let it steam several hours, until the meat is very tender. Strain off the broth, and let it stand over night. In the morning, skim off carefully all the fat, and pour out the broth into the bowl. Into your deep dish put one-third cup rice in a cup cold water, and steam as before until the rice is Pour in your broth, and steam an hour or two longer; season to the taste of the invalid, and serve hot. This is easily digested and very delicious.

SIN, LIKE A CAMEL.

Written for the Living Church.

An Arab had wandered, the whole of the day, An Arab had wandered, the whole of the day, O'er hard, broken rocks,' twas a long weary way. He put up his tent, spread his mat on the ground. And fell into a sleep that was sweet and profound. From this he was roused bef.re morning-tide, By hearing his curtains moved gently aside. He waited and watched for a time, just to see What the noise at the entra ce could possibly be. Then he saw the long nose of his camel protrude, In a way that was simply offensive and rude. He shouted aloud, saying: "Why are you there? I'm weary, 'tis early, too early for prayer." "Ah Master, I love you as nobody knows, "And so, just to smell you, I put in my nose." The man soon returned to his slumberings sweet, And thought not at all of the camel's de ceit. And thought not at all of the camel's deceit.

And thought not at all of the camel's deceit. When he woke up again, he saw with surprise That the camel had entered as far as his eyes. He rose in his anger, and shouted: "Begone! Be off with you, brute! Leave your master alone." "Dear Master! I tell you the truth and the right, I can't bear to have you so long out of sight. A master, as gentle, as kind, and as true, One don't o ten find, sir; and such, sir, are you. I don't like to wait till the break of the day; I pray you, dear master! don't drive me away." "Oh well," said the man, "I see its quite plain That to talk with a camel is labor in vain." Then, being too idle to do as he should, He lay down to slumber the best way he could. Then, being too idle to do as he should,
He lay down to slumber the best way he could.
When he woke up again, he saw with chagrin,
I hat the camel had just slipped its head and ears in.
At this he jumped up, in his anger, and said:
"Begone from the tent, take away your old head!"
"Ah master! to hear you, to smell, and to see,
Is really a pleasure, so do let me be!"
He took the soft answer, and lay down to rest,
But was quickly awoke by a blow in the breast.
The camel had entered, and, turning about,
Kicked the Arab so hard that he had to go out.
So. sin—like the camel—seems honest and fair;
But, when it approaches, be up and beware!
If it once gets admission, its sly, potent charm
Will work its poor victim an infinite harm!
B. O. B.

The Plague at Eyam. A. D. 1665.

B. O. B.

BY REV. J. M. NEALE, D. D. Concluded.

At four o'clock next morning, Mr. Mompesson was aroused by a knocking at his door, and on looking out into all the beauty and freshness of summer morning, saw Master Wall, the sexton.

"Two more are down with it, sir," he said; Dick Price up by the new farm, and old widow Hall at the other end of the street."

"I will come to you at once," said the Priest. "But to which shall I go first?"

"Dick Price, sir, if I might be so bold as to advise. He was almost out of his senses with fear when he told us the news last night, and I do think that the being so timorous helps on, as a man may say, the sickness."

"No doubt it does, Master Sexton; trust in God is the best medicine to keep it off, as well as to cure it."

Before evening poor Dick Price was dead, and the widow's case was desperate. But besides this, four others had been taken ill. Letters came from the Earl, highly praising both Mr. Mompesson, and his parishioners, for their courage and love to others, and agreeing with all his arrangements. And thus Eyam became like a besieged city; none went out, and none came in.

And now the plague ran on fearfully; but different person were attacked in different ways. Great weariness—headache—shivering—burning of the late Bishop of Illinois; his thorough knowlthirst--thus it always came on; but after the first stage, when the fever was at its height, the symptoms were not the same. In some the agony of ters in Art, Poetry, and all things beautiful. In the plague was so great that they could hardly be confined to the bed, but tore everything around | His ripe scholarship could not be excelled in the them as wild beasts would do; others lay quietly House of Bishops, where his merits were fully moaning, talking unconnectedly in a low voice, acknowledged and appreciated. But especially and pulling and picking the bedclothes by which pre-eminent were his powers of conversation. they were covered—an almost certain sign, as it is in all fevers, of death.

self, into the place, and brought with him what would hold even the servants who dispensed the he named the infallible plague-water. Whoev- viands, spell-bound by his words. His last years at the very furthest that cure can be fully secured. vinegar, and stir over the fire till about the er took a sufficiently large quantity of this, he were years of trial, and the more trying because These Pills are all they are represented to be, and are thickness of cream. Add the other ingredients, said, would certainly escape the sickness; and his course was misunderstood. The Mission guaranteed to give satisfaction if used as directed stirring all the time till smooth and thick. Let if any one who had used this medicine had ever work of the Diocese did not increase as it has of and will cure any case. been attacked, it was for want of taking enough. Such men there were, who for the sake of a lit- fact that the Bishop's hands were tied by contle gain, exposed themselves to infection, and endeavored to cheat others into buying their medicines. Mr. Mompesson warned his people against any dealing with such a person; he threatened to have the man taken up as a rogue and a vagabond. One morning in August, in spite of his infallible water, the wretched man was found dead on a common near Eyam.

There were others who wore charms, as they named them; pieces of paper, or wood, around their necks, believing themselves safe by doing so. One of the commonest was this:

> Abracadabra abracadabr abracadab abracada abracad abraca abrac abr a b

You see in what foolish things those can trust,

who will not trust in God! The place chosen by Mr. Mompesson for a church, was on a hill near Eyam. There was a piece of common to the north, so that there was generally a breeze, and the heat of the August sun was not felt. At the end of this rose a steep tiquity, as it can be traced back no further than bank, from whence a rock jutted out, and that 1870. rock-no unfit emblem of the True Rock-served him as a place whereon to rest, when he led the Distinguishing it from coma, there are preached; and scattered as widely as they might be from one another, the congregation knelt or

stood below. Hitherto, both Mr. Mompesson and his wife, hough passing their days and nights beside the beds of the sick and dying, had marvellously escaped. None who had been seized had yet recovered; and now the time was come when one

was to be taken and the other left. I am telling you a true story, and not making up a tale to amuse you; and therefore I can only write what I myself have read. How Mrs. Mompesson was taken ill—what she suffered—how long she struggled with death-how she comforted her husband—in what manner she departed, I know not. But this I know, "Blessed is that

servant. whom his Lord, when He cometh, shall been engaged in sheep raising for the past two or find so doing." She was buried, like the rest, not in the churchyard, but on the hill-side; for it was thought that infection might arise from the bodies of those who had died of the plague. The wool off. It adds: "There is less hard labor even after they had been committed to the earth. And it was rightly so thought! for many, many years after, and not so long ago, some men were digging on that same hill-side, and came to what had the appearance of having been once an article of dress. They buried it directly, but the harm was already done. They went home, sickened of a malignant fever, and died; and the plague, though in a much milder form, again carried off many at Eyam.

Shortly after the death of Mrs. Mompesson the wind which had been steadily in the southwest, shifted to the east; and the weather which had been close and oppressive, became cold. The next morning, the sexton came with the news that Master Crawley was "down."

"Is he near his end, think you?" asked Mr.

"Remember," said Mr. Mompesson, sadly, 'that we have not had a single case of recovery." "I know," said the sexton,; "but I am sure we have had no case like this."

"Well," said the Rector, "then I will go on mine other errand first."

It was the only daughter of a widowed mother. "Is Alice alive?" asked Mr. Mompesson, as the cottage door was opened to him.

"Alive, sir, and I do think better;" said the mother. "But come in, sir, and see.

"Thank God for His goodness," said the Rector, after feeling the sufferer's pulse, "your daughter hath no more fever than I have. I must go to those who need me more."

And wherever he went it was the same. The disease seemed to have changed its character. The destroying Angel had been commanded to stay his hand.

And the Rector of Eyam had been enabled to show forth a glorious Triumph of the Cross; and he bore its mark to his dying day. Now, doubtless, he has joined her in Paradise, who was, to try his faith and purify his love, taken from him on earth.

The Late Bishop Whitehouse.

A correspondent has furnished us with a brief synopsis of the Bishop of Springfield's exquisite eulogy of this eminent prelate, which formed a portion of the sermon delivered by Bishop Seymour, in St. Matthew's Church, Bloomington, upon the occasion of the consecration of a Memorial Altar. "We cannot," says our correspondent, "re-produce the glowing words of the preacher, but can only mark the salient points.' "He referred to the great and manifold learning

edge of subjects, in the scientific as well as in the literary world; his full appreciation of matpoint of fact, of every theme he was the master. This trait was notably marked. Even in his household circle, his sallies of wit and the inter-There came a plague-doctor, as he called him- est with which he invested everything he said, late years, which can be accounted for by the stant litigation. It was his province to uphold the Faith of the Church; to protect the Sacraments against the pernicious attacks of an irreligious spirit; to vindicate the Truth, even at the expense of popularity. It required a lion-heart to do this, and it needed an iron will; and Whitehouse possessed both these qualifications. It was very sad for him to see the years pass by without at the same time seeing an increase in the fruit of his labor; but God made the defence of the Church against those who tried to sever her, his life's labor. And nobly did he do his work! And in view of this, no Memorial can be more fitting to associate with his name, than this Altar."

How Nantucket got its Name.

Names are important things in this earthly career of ours, and one humorous correspondent accounts for the name Nantucket as follows: The oldest inhabitant, who owned the group of islands of which this is one, gave them to his daughters, ere he died. Rhoda took Rhode Island, Elizabeth took the island since named for her, Martha took and named Martha's Vineyard. and as for the remaining island, Nan-took-it. This interesting legend has not the merit of an-

There is another and more beautiful legend. The Indian tradition is that the Great Spirit was once smoking, when He partly filled His pipe with sand. When the mixed remains were emptied from the pipe into the sea, they formed the island of Nantucket. The name is said to be an Indian modification of Nautikon, a name left by the Norsemen who visited it in the eleventh century. The best authority pronounces it a corruption of an Indian word meaning "far away." It is called Natocko, on the may of 1630. -From Frank Leslie's Sunday Magazine for

The Tyler (W. Va.,) Independent says that a number of the farmers of that country who have

three years are beginning to realize handsomely from the business. They have now their farms stocked, and many of them this spring shipped and more money in the sheep business than in anything else our farmers can engage in.'

RESTORATION OF APPETITE.

A physician writes in regard to one of his patients: "The effect of Compound Oxygen was to give him an appetite. Within three days from his first inhalation he was bliged to get his dinner two hours before the usual time." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, 1:09 and 1111 Girard Street, Philadelphia, Pa.

When Patiels sew the appropriate of his patients.

When Patrick saw the announcement in a shop window, "Great Slaughter in Clothing," he stepped in and inquired for "wan of thim kilt suits."

The young man or woman who must forsake society because of mortifying freckles, tan, tetter, pimple and itching exoriations of the face, should use some of Dr. Benson's Skin Cure. It cleanses the scalp and is good for the toilet.

Travelling on the Baltimore and Ohio Railroad track, they came to a mile-post, when one of them said: "Tread aisy, Par. Here lies a man one hun-dred and eight years old. His name was Miles from Baltimore."

Perry Davis' Pain-Killer is an excellent regulator of the stomach and bowels, and should always be other end of the village."

"I think not, sir," said the sexton; "and, if I may be so bold as to say it, I doubt whether he is near his end at all."

"I think not, sir," said the sexton; "and, if I is nothing so quick to relieve attacks of Cholera. Sold at only 25 cents a bottle, by druggists generally.

A country rector called rather early in the morning upon one of his parishioners. One of the children saw him coming, and ran into the house to telt his mother. The little rellow soon returned to the front, and resumed his play. The clergyman inquired, "is your mother at home?"

"No, Sir," replied the child; "she is out at present."

"Tell her when she returns that I called," said the

clergyman, "I did tell her," raplied the little boy.

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dyseniary and diarrhea-griping in the bowels, and wind-coilc. By giving health to the child it rests the mother. Price twenty-five cents a bottle. "That's a very soft corn of yours," said the chirop-

"Yes, but it's hard enough to bear," responded the patient.

the patient.

Itching Piles—Symptoms and Cure.
The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected, if allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch Blotches, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND CHAMOMILE UPON THE

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AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S CELERY AND

CHAMOMILE PILLS.

They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Neuralgia, Nervousness. Sick Headache, Dyspeptic Headache, Sleeplessness, Parlysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied. miserable state of mind and body, indescribable.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can sati fy yourself that there is a cure for you, and for \$5.

Sold by all druggists. Price 50 cents a box. Depor 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1. or six boxes for \$2.50, to Any address.

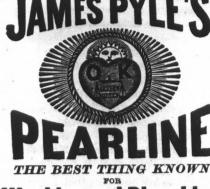
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TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth dressing in THE WORLD. Elegantly put up, two ottles in one package, consisting of both internal and external treatment

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Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

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Stars of the first magnitude, all radiant with health and pleasure-giving properties, will do well to bear in mind that the steady-going, reliable and comfort-able—public servant, the

Chicago, Milwaukee & St. Paul RAILWAY,

Continues to run its Palatian Coaches and Parlor Cars over its magnifi ent lines between Chicago, Milwaukee, St. Paul, Minneapolis and all principal citie-, villages and towns in the mighty,

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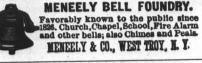
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News and Notes.

Foreign. Arabi Pasha still holds his own, being en-

camped at some distance from Alexandria, with a considerable army. His patrols are said to have penetrated within five miles of the city walls. The most strenuous efforts are being made in Cairo, to stir up the population against the European element. With reference to our small naval force at Alexandria, the London Morning Post says:

The behavior of the American admiral and his men at Alexandria is beyond all praise. Amid the diplomatic protests, European concerts and conferences, and naval demonstrations of imbecility, it is refreshing to find a commander who is able and willing on his own account to say what he thinks and do what he says. Sixty ma-rines, physically speaking, could not do much, but there is a way of giving support which quadruples its value. The conduct of the Americans during the night of the alarm that Arabi Pasha was coming. contrasts remarkably with that of the French and Italians.

Arabi Pasha has dammed the Mahmoudieh canal, threatening the supply of water for Alexandria. Unless troops should arrive from England very speedily, to drive Arabi Pasha from the pumping stations, the consequences will be ter-

Lieut. Gen. Sir Garnet Wolseley will command the expedition to Egypt, which will consist of twenty thousand of all arms. Another battallion of marines is ordered to prepare at once for service in Egypt.

Great indignation has been excited by the news of the massacre of Europeans in various memory of the late Bishop Selwyn, of Lichfield. parts of Egypt, by people acting under the influence of Arabi Pasha.

LATER.—The British Government has chartered 13 steamships plying to American ports, to convey troops to Alexandria.

Arabi Pasha's force is estimated at 8,000. A skirmish took place, on Monday last, between his followers and some English troops, which lasted about an hour. There was but little loss main in occupation of Ramleh

Major Gen. Sir John Miller Adye left England for Paris, on the night of the 24th, in order to consult with the French authorities respecting the plan of the Allied Egyptian expedition.

The Khedive has proclaimed Arabi Pasha as a rebel. The latter is flooding the country in front of his intrenchments, so as to render it impassaable for invading troops.

The London Times says that the English force for Egypt, with the troops already sent, will number fourteen thousand men. The Duke of Connaught, Gen. Alison, and Gen. Wood will command the brigades. The transport Nyanza has been fitted out as a condenser for Alexandria. She can condense 32,000 gallons of water

A rumor is abroad, but, based upon what authority we do not know, that a "Fenian" attack upon Windsor Castle was in contemplation, and that the keys had been stolen from all the most important locks; in consequence of which, over 800 new locks had been ordered, throughout the middle of August. entire building.

Thomas Hughes, the author of "Tom Brown at Rugby," has been appointed to a judgeship, with a salary of \$7,500.

From all parts of France we hear of resistance to the anti-religious legislation which has ordered the exclusion of religious teaching in the public schools, and the removal from them of whom it could not provide. all religious emblems. In many cases the mayor and municipal authorities have themselves led Blaine, has been appointed assistant counsel on the way in insisting that religious instruction shall be given.

A story is told of a schoolmistress who was ordered to remove the crucifix from the walls of existing laws, the transportation of Uhinese her school. "Very well, then," she replied, "I across this country from Cuba to their homes in shall in future wear a large one on my breast, the Celestial Empire cannot be permitted. that my children may at least know that I am a Christian."

The London Church Times notices yet another attack upon the French Church. M. Delattre has carried by 281 to 206 a motion for taking into consideration a proposal to stop the building of the Church of the Sacre Cour at Montmatre. This work has been carried on under a President's approval. It appropriates the enordecree of the National Assembly in 1873, as a sort of expiation for the excesses of the Commune; but the site was bought of the City of of it. Paris and honestly paid for, and though the building has yet scarcely risen above the crypt, a sum of £600,000 has been laid out upon it. The scheme is assailed on the ground that it is repent of. What is more, the doctrine is broad- the interest will cease on that day. ly laid down that no church in France can be private property, and that no one would have a money has been sunk.

The weather threatens utter destruction to what promised to be the finest crop ever reaped in Ireland. Heavy and almost incessant rain has laid low many flourishing fields. Potatoes have suffered severely. If the weather improves there will still be hope of recovering.

writes as follows:

The Queen has shown her usual good sense by not following the example of the Archbishop of Canterbury in subscribing to the new craze. Her Majesty, like everyone else, is glad to hear that large numbers of persons have been induced to listen to the counsels of temperance, virtue, and religion; but that is no reason for subscribing to a new form of Christianity.

Of the same religious movement, the London Church Times says.

The "Salvation Army" continues to excite a The "Salvation Army" continues to excite a great deal of attention, but it seems to be entering upon a new and fatal stage. The opposition on the part of the "rough" population, if not at an end, is evidently diminishing, and the Army is receiving compliments from all sides, including a commendatory letter from the Queen. The inevitable result will be the continuance a little "Burlington Hawkege."

longer of its fame and prestige, and then a rapid decline. It is not the nature of things that the mob can be long attracted by the novelties of Mr. Booth's methods, for they will soon cease to be novel; and the movement, as soon as it ceases te provoke opposition, will cease also to engage the public interest. On these grounds we think that Canon Farrar gave sound advice in a sermon at Westminster Abbey on Sunday last, when he said—"Refrain from these men, and let them alone; for if their work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight

Dr. Plumptre, Dean of Wells, has addressed a letter to "General" Booth, which is written in a very friendly spirit; while, at the same time, the writer points out what he conceives to be the grave deficiencies and mistakes of Mr. Booth and his friends. He dwells particularly on their neglect, and even discouragement of Bible study, and the withdrawal of young persons from attendance at Sunday Schools. Nor does he fail to raise an earnest and emphatic warning against the possible, and, it must be added, almost inevitable dangers of meetings prolonged through the whole night.

The body of the earl of Crawford and Balcarras, which was stolen some months since from the family vault at Dunechest house, Scotland, was found recently in the grounds of the house. A man suspected of connection in the theft has been arrested. The body was found, after four days' search, 650 yards from the house.

A brass plate has just been erected in St. Peter's Collegiate Church, Wolverhampton, in The inscription runs as follows: "George Au-St. Michael and St. George, first Bishop of New Zealand, 90th Bishop of Lichfield, patron of this church. Born April 5, 1809: died April 11, 1878."

Bradlaugh and three other defendants connected with the publication of The Free-Thinker were committed for trial on the 21st inst., on a charge of publishing blasphemous libels. Brad- in our Canons to exclude a parish because it of life on either side. The British troops re- laugh was subsequently admitted to bail in £100.

> A gentleman whose name was conspicuous, some forty years ago, as a participator in what was then known as the "Tractarian" movement, has lately passed away. We refer to William George Ward, who, in the year 1844, sent out to the world, a volume entitled "The Ideal of a Christian Church," the publication of which provoked a fierce controversy. His book was formally censured and condemned in Convocation at Oxford, in 1845; and he was deprived of his M. A. Degree. Not long afterwards, Mr. Rome, adding one more to the list of several inconsiderate policy. Dr. Ward was 70 years old at the time of his death.

Home.

The wife of Fred Douglass has been stricken vith paralysis.

Congress will probably adjourn about the

George P. Marsh, American minister at Rome, died suddenly at Vallombrosa, on Monday last. Orders have been issued to place the monitors but togethor.—Bishop Butler. Montauk and Nantucket in readiness to test their sea-going qualities.

The Jewish Relief Committee at Philadelphia has shipped back sixty Russian refugees for

Mr. Walker Blaine, son of ex-Secretary behalf of the United States before the Court of Commissioners of Alabama claims.

The Attorney-General has decided that, under

Several nights of the past week have been very cold. Farmers in some quarters in Northern Illinois were actually fearful of frosts. It is exceedingly rare in this latitude to have such cold weather in July.

The Pension Appropriation Bill has passed both houses of Congress, and now awaits the mous sum of \$100,000,000 and upwards—enough to appal any one who stops long enough to think

The Secretary of the treasury has issued a call for \$16,000,000 of the 6 per cent. bonds continued at 3½ per cent. from July 1st, 1881. The principal and accrued interest will be paid aggressive, and that Paris has done nothing to at the treasury department on Sept. 14th, and

Dr. Loring, the United States Commissioner of Agriculture, at Washington, is much critiright to compensation if the State should see fit cised because he stopped the experiments begun to seize property in which £600,000 of private by his predecessor in the manufacture of sorghum sugar. A committee of expert chemists had reported in favor of the enterprise.

It is stated that Secretary Teller is preparing to make important changes in the management of Indian Bureau affairs, and that among them will be the removal of Assistant-Secretary-ofthe-Interior, Alonzo Bell. Those to whom have Of the "Salvation Army," the John Bull been confided the outlines of Mr. Teller's proposed Indian policy speak in high terms of it.

> Vennor makes the following predictions for August: "I cannot but think that August will be another month of storms and unusual rainfall, with one or two remarkably low curves of temperature. I expect snowfalls will be recorded in extreme western and northwestern sections, and cold rains at more southerly stations shortly after the middle of the month. October will be very similar, but, of course, colder.

> "And now," shouts an excited exchange, "where shall we look for independence?" Oh, friend and brother, searching and long-suffering fellow sufferer, look in the kitchen, look in the kitchen.

The Rev. Dr. Saul. To the Editor of the Living Church:

With deep regret I noticed a communication in your issue of the 22nd of July, questioning the character and standing of the Rev. Dr. Saul, of Philadelphia. While all gladly admire the largehearted charity of the LIVING CHURCH, which is ever willing to have its readers hear all sides of a question, one cannot but fear the result of a liberality which opens the columns of so influential a paper to a man who, while calling for justice, not only casts slurs and insinuations on the Bishop and representatives of a great Diocese, but is guilty of marked injustice to one of the most generous and upright Priests in the American Church.

The Rev. Dr. Saul came honestly by large wealth; and, since its coming, he has been spending all his days trying prayerfully and honestly to distribute this wealth where it will do the most good. Nor is the charity of the good man confined to any one city or "party." North as well as South know of him, the Far-West as well as the Near-West. I know that our own Springfield has been helped with no stinted hand by his thoughtful kindness.

Now, it would be impossible for such a man to give proper attention to the details of a parish, and at the same time to a wise apportionment of the means which God has given him. If then, in 1869, this Rev. Doctor accepted the Rectorship of St. Bartholomew's, in the hope of rescuing that church from the Romanists; if, during the years since then, he and certain others have been pleased to carry forward their vast benevolence under the name of a parish rather than in pergustus Selwyn, D. D., Prelate of the Order of son, is it not something deserving the highest commendation, rather than such uncalled-for

Further, shall we exclude from representation such a parish, which, though it have no churchbuilding of its own, is constantly aiding and building churches for others? There is nothing has no place of worship; for, if so, every fire which destroys a church destroys with it its entire organization and existence, which no one admits.

dmits.

Moreover, can Dr. Saul help himself, if six or dozen other parishes call him as their Rector? Inst the Rev. Doctor put out a card to all the acant parishes of our land, beseeching them not be elect him as their Rector, for the reason that outsiders" might look upon the Rishon as county. dozen other parishes call him as their Rector? Must the Rev. Doctor put out a card to all the vacant parishes of our land, beseeching them not to elect him as their Rector, for the reason that 'outsiders" might look upon the Bishop as countenancing "fraud;" or upon a certain wicked and unlawful "party" as manufacturing by conniv-Ward made his submission to the Church of ance one vote; or, upon himself, as seeming to be trying to do what everybody knows he cannot able and eminent men who were driven out of do, that is, hold a seat in two Diocesan Conventhe Church of England by a narrow, harsh, and tions at the same time? And, Mr. Editor, will men in the Church of God never get free from displaying towards any party of Christian Priests, that narrow, sectarian, uncatholic spirit, which "Justice"—so called—has shown toward the "Evangelicals?" FRANK M. CLENDENIN Belleville, Ill.

> There is a greater variety of parts in what we call a character, than there are features in a face; and the morality of that is no more determined by one part, than the beauty or deformity of this is by one single feature; each is to be judged of by all the parts or features—not taken singly,



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