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CHICAGO, SATURDAY, SEPTEMBER 23, 1882.

WHOLE No. 203.

News and Notes.

The two convicted star-routers have been granted a new trial, which will begin on Dec. 4th. A terrible accident took place in Dublin, last week. One of the buttresses of St. Patrick's Cathedral, which has just been restored by Lord Ardilaun, at a cost of \$2,500,000, fell suddenly, completely decapitating four women.

It is now announced that the Archbishop of Canterbury is out of danger. The public thanksgiving for the success of the British army in Egypt, which took place on Sunday last, was, however, ordered by His Grace of York, as acting-Primate of all England.

The Bishop of St. David's lately re-opened a church in his diocese under somewhat singular circumstances. The single owner of land (besides the glebe) was a Nonconformist, and the whole population of the parish was twenty-one! And yet funds had been raised for the satisfactory restoration of an old Norman church!

It is announced that Parnell, Davitt, Dillon, and Brennan have decided to hold a conference in the autumn, in order to inaugurate a national movement in which the various movements will be consolidated upon the platform of national self-government, the abolition of landlordism, the promotion of home industries, the rights of laborers, and a paid representation in parliament.

People must resign themselves for a long time to come to seeing shots exchanged on the last imaginary frontier traced between Greece and Turkey, a frontier with which neither party is after the breakfast, at which the bride's health satisfied; and diplomatists accredited to Greece would have to be often on the move, if their presence were rendered necessary after every skirmish in the neighborhood of Thessaly.

It is impossible to predict to what excess Italian Anglophobia will finally reach. The Opinione of Rome, the other day, gravely informed its readers that one of the English transports en route to Egypt carried reinforcements to Sir Garnet Wolseley in the form of 2,000 bloodhounds, to hunt down the Egyptians, and described how the English General keeps them half starved to increase their ferocity in pursuit of their prey.

After all, Sir Garnet Wolseley was not a bad prophet when he said the war would be over in a month. He landed in Alexandria on the 15th of August, and on the 13th of September he telegraphed home, "The war is over, Cairo taken, Arabi a prisoner in our guard-room." The British nation is of course jubilant, and the lucky General will doubtless receive the peerage and a large pension.

The soldier's work is done, but the diplomats' will only begin. How is Egypt to be managed? What nation shall control her? These are the questions which are agitating Europe, and may possibly lead to still more serious complications. The whole Continent regards England with distrust and jealousy. She, on the other hand, can hardly be expected to resign the entire fruit of her conquest. Altogether the prospect is not encouraging.

The presentation of a pastoral staff, to the Bishop of Bath and Wells, on the occasion of the annual meeting of the Diocesan Societies at Wells, was interesting in more ways than one. The fact that such a present was given to an Evangelical prelate at the hands of a nobleman who has so little sympathy with the extreme High Church school as the Earl of Cork, proved that a pastoral staff is no longer the sign of one party in the Church of England.

The steamer Asia was lost on Georgian Bay, last Thursday, and of one hundred persons known to be on board the only two who survived have reached Collingwood, Ontario. It appears that a storm struck the vessel about 11 o'clock in the morning with such force as to send chairs and dishes flying in all directions. Falling into the trough of the sea, the Asia rolled for twenty minutes, when a huge wave sent her down with her engines working. Three small boats were loaded, but the sea broke over them with such fury that only two persons reached the shore at Point au Barrie. They engaged an Indian to row them to Parry Sound. The steamer Northern Belle has been sent out to recover corpses.

Since the days of which Mr. Froude has told us-when remarkable men of all schools frequented the parsonage of the late Rev. William Cleaver at Delagny-a more interesting gathering can hardly have met in a little Irish country church than that which assembled on Thursday, Aug. 17th, to assist at the marriage of the Bishop of Colombo to Miss Edith Chenevix Trench, second daughter of the Archbishop of Dublin. The day was perfect, unclouded sunshine, with loveliest lights on hill and valley, when, at 8 A. M., the Holy Communion was celebrated at Nun's Cross Church, Killiskey, by the Rev. H. Scott Holland, senior student of Christ Church, Oxford, for the bridal pair, with some of their nearest relatives and friends, amongst whom were the Warden of Keble College, and a young undergraduate of Christ Church-Mr. Cleaver, whose grandfather's name is still a household word in many a county Wicklow cottage. At 11 A. M., the church was well filled by the parishioners, leaving room near the chancel for the

terest as they arrived, especially the four fair sisters of the bride (three of them married) who, with the bride herself, well maintained the fame of Irish beauty. The Rev. H. Scott Holland, who acted as best man, entered, accompanied by the Bishop of Colombo, who knelt at the entrance to the chancel until the sweet sounds of 'The Voice that breathed o'er Eden" were heard, as the choir boys of St. Patrick's Cathedral moved slowly up the aisle. They were followed by the clergy; and then alone was seen the grand and venerable form of one held in honor wherever truly Catholic hearts are found, and wherever the English language is read or spoken-Archbishop Chenevix Trench. Then came the bride, led by her brother, Col. Chenevix Trench, a stately pair, followed by the bridesmaids, Miss Copleston, Miss Colley, and two fair little nieces of the bride, Miss Emma and Miss Margaret Austin Leigh. The chancel, in the building of which the bride and her sisters had the chief part, was beautifully adorned with flowers; and a seat had been prepared for the Archbishop on the north side, to which his Grace was conducted. The opening address was read by the Rev. Edward Copleston; the Archbishop then came down to the entrance of the chancel, and himself celebrated his daughter's marriage. The school children waited in the porch, and scattered flowers on the path of the bride and bridegroom as they left the church on their return to Broomfield, Archbishop Trench's country home. They were soon followed by the guests; and not long was proposed by Col. Tighe, of Rossanagh, the Bishop of Colombo and Mrs. Copleston left Broomfield for Millicent, Co. Kildare, the seat of Thomas Cooke Trench, Esq. Amongst the many beautiful gifts to the bride, perhaps the most interesting were a very handsome silver inkstand of old workmanship, presented by the Church history class of girls which she had formed and led, and a silver salver from the parishioners of Killiskey. May the same missionary spirit which led her to earnest work for the Church, both in her father's diocese and in South Africa, prove a blessing to the many in the still more responsible post to which she has been called as the wife of a Missionary Bishop .-(London) Guardian.

guests invited, who were observed with great in-

The actual malevolence with which a certain party in the Church regard the unfortunate Priest who, for nearly two years, has been a prisoner for conscience' sake, was never more strikingly shown than in a letter, signed Vicar-General, recently published in the London Times. To this letter Dr. Pusey made the following indignant reply, which is doubtless the last public utterance of the illustrious leader, who has now been called to his reward:

"'A Vicar-General,' in a letter addressed to the Times, says,—'I wonder Dr. Pusey did not add that Mr. Green has suffered the additional affliction of another child lately, as I hear from good authority. Perhaps he thought that too funny for such solemn business as martyrdom; or perhaps it is not an affliction, but a consolation. Clergymen take such different views of their quivers.'

A Vicar-General (if the writer is such) ought to be professionally careful about facts. This Vicar-General is credulous as to facts, if they do but furnish a matter of jest as to an individual whom he wishes to make light of, no matter to whom his jests give pain.

The supposed fact, which the Vicar-General states to rest on very good authority, and on which he comments with so much flippancy, is absolutely and entirely untrue.

I received this morning a letter from Mr. Green, absolutely contradicting it:

Lancaster, Aug. 29. "My dear Sir:-I received by this morning's post a cutting from the Times of yesterday, being a letter signed 'A Vicar-General,' apparently

in reply to one from you. The gentleman who forwarded the letter is unknown to me, but he states that the concluding paragraph has caused a painful sensation. I thought it then as well to write and inform you that when he says, 'I wonder Dr. Pusey did not add that Mr. Green has suffered from the additional affliction of another child lately,' he states what is absolutely and entirely untrue, and that there is no foundation whatever for the statement. I trust my poor wife may be saved the knowledge of this infamous scandal. In her very critical state of health it is enough to kill

I am, my dear Sir, yours most sincerely, SIDNEY F. GREEN."

'Idle words' have to be given account of at an unerring tribunal. The words of the Vicar-General have not only been idle, but wounding to one who has no connection with all this strife, except that, as a delicate woman, she could be wounded through her husband.

Your obedient sorvant. E. B. PUSEY.

The Very Rev. the Hon. Gerald Wellesley. D. D., Dean of Windsor, and domestic Chaplair to the Queen, died suddenly on Monday of this week. Doctor Wellesley was a son of the late Earl Cowley, and received the Deanery in 1854. He was rather "Broad-Church" in his views, but was very popular. The position of Dean of Windsor, to which the Sovereign reserves the right of appointment, is, socially speaking, the most desirable in the Church of England, as it involves constant and very great intimacy with

Lacordaire.

HENRI DOMINIQUE LACORDAIRE. A biographical sketch, by H. L. Sidney Lear. London: Rivingtons. New York: E. & J. B. Young & Co.

This sketch of a great man, says the writer, has been framed entirely upon his own writings, the contemporary literature and the memoirs published by the Count de Montalembert and Père Chocarne. The work is worthy of the subiect, and from it the reader will get a vivid impression of this remarkable man.

The great Dominican was born in 1802. His father seems to have been a man of noble and generous spirit, but he did not live long to give the benefit of example and discipline to his son. His mother he describes in three words: "Christian, courageous, strong." From such parentage an honorable career might be expected. His old nurse loved to tell how he used to play at priest, and made her sit down and listen to his preaching. When his vehement oratory startled her, and she besought him to be quiet, he would say, "No. indeed; there is too much sin going on! I don't mind being tired; I must go on preaching!" And go on he did, till he became one of the greatest preachers of modern times. The account of his school-days is extremely interesting. Speaking of his first confession, he says: "The memory of this first intercourse between my soul and God's minister left an impression upon me at once pure and profound." Yet, this was dulled and obscured by the heathenish influences of the course of treatment and study to which he was subjected. "At seventeen," he says, "I left school, my religion effaced, and my moral life imperilled." If that was the tendency of the public schools of France in his day, to what extent of evil may they now be drifting, under the lead of aggressive atheism! In a letter written after the completion of his law course, he says: "I have a very religious soul, and a very sceptical mind: but as it is in the nature of mind to yield to the soul, probably some day I shall be a Christian." With all his promise of greatness, he confesses himself weary of dife. "Every day I feel more and more that all is vanity. I would not lose my heart in this puddle." And, by the blessed influence of the Holy Spirit, he did not lose his heart and soul. In the darkness of his silent meditations, amid the gloom of his solitary broodings, was revealed a supernatural light which led him to the foot of the Cross. "He who has never known such a moment," he says, "has never fully realized life." His biographer writes: "Directly that his mind was made up, and his unbelief gone, he went straight at the highest point, and without hesitation offered himself as a student of St. Sulpice." The Archbishop to whom he was presented said: "You world's bar, hitherto; henceforth you will de-

From his novitiate he wrote: "When we bemonks to the uttermost." The life at St. Sulpice was what he needed, after the worldly unrest which had shaken him with doubts and ment of the New Law, but, certainly as an ordifears. He read the Bible prayerfully, and it was a part of his daily life. He writes, at that period: 'I see more and more daily that there is no truth without religion, and that it only solves the endless difficulties before which philosophy is help-

closed his secular life, and thus ended his

doubts, begotten and bred in a course of secular

In 1827, Lacordaire received priest's Orders, after some delay caused by the doubts of his su- regard to it." periors as to his theological fitness. For a time he devoted himself to obscure work, teaching in a convent. The nuns complained that he was too metaphysical; though they admired him, they could not understand him. As chaplain to the College Henri IV., he continued his studious and retired life, gathering strength and material for his public career. It was in such authors as St. Augustine, Plato, and Aristotle that he Roman Bishop of New York, who offered him forts. the post of Vicar General. His desire to engage in foreign missions was great, and he was on the point of departing for America, when he was stopped by a proposition that he should establish the Avenir newspaper for the religious and social improvement of France. He threw himself enthusiastically into the enterprise, and the campaign was carried on with tremendous energy. "The enemy was given no quarter; philosophers, iconoclasts, ministers, etc.; all found themselves attacked at once;" and with a fierceness which even friends could not favor. Referring some of his controversies to the Pope, he had occasion to spend some time in Rome; where, though he got no encouragement from the Holy Father as to his polemics, he had a season of rest and dress to the whites, stating his plans in regard study. It was in Rome that he decided to embrace the Monastic life.

It is said that Lacordaire's first sermon, 1833, was an utter failure. He had shown himself capable of eloquence in court, but he made no impression as a preacher on the occasion referred to. It was a discouraging surprise to his friends; but when he began his conferences to the students of the College Stanislas, a few months later, his genius, learning and preaching power began to be manifested. "The orator,"

to use his own words, "is like the rock of Horeb; until touched of God it is a barren stone, but once His Finger be laid upon it, and it becomes a fertilizing spring." The next step was to the pulpit of Notre Dame, and to world-wide fame.

The career of the great priest and preacher cannot be given here. Every period of his devoted life is full of interest and profit to the thoughtful reader. On the 20th day of November, 1864, he departed in peace, fulfilling his own words, "The perfection of life lies in selfabdication."

Marriage and Divorce.

Bishop Williams, in his address to his Convention, 1881, after speaking of this growing evil, and the need of reform, said: "Of course there are manifold causes of every evil, some inherent in human nature, and, therefore, universal; some arising from special conditions of thought and life, and, therefore, localized. Two causes, coming under this last named division, have, I believe, had much to do with the sad state of things in New England which we have been

The first of these shall be stated in the words of the latest historian of the English Colonies in America. Says Mr. Lodge (in his "Short History of the English Colonies in America," p. 461), speaking of the prevalent idea of the early settlers of New England concerning marriage:

"They determined that marriage was simply a civil contract, and hardly any were solemnized by ministers before the eighteenth century, and olergymen were even obliged to get a special commission in order to officiate. 'We do not commission in order to officiate. do not wish to introduce here, said John Winthrop, the English custom of solemnities at a marriage. If any minister is present he might bestow an exhortation; but we adhere to the strict Protestant principle that marriage is purely a civil rite. To this doctrine there was a rigid adherence for nearly a century.... But the extreme simplicity thus enforced led gradually to the overthrow of the system. The religious theory of marriage never reached great importance, but the mere abstinence from any form of celebration gave away entirely.

A mere "form of celebration," however, is manifestly incompetent to remedy the evils which must need arise, when matrimony, instead of being regarded as a Divine Institution, in which is "signified and represented the spiritual marriage and unity between Christ and His Church," is degraded into a civil contract. The corrective process must go deeper than that.

The second cause, alluded to above, may be found in that intense individualism which, refusing to recognize any life but that of the individual, excludes all idea of corporate and organic life pertaining to men. This process of exclusion may begin with Church-life, but it will, assuredly, be carried over into family-life; have been pleading perishable causes before the and as it must destroy the Church idea, so it will destroy, sooner or later, all true idea of the fend a just cause, which is eternal." Thus Family, making both Church and Family little, if anything. more than a "fortuitous concourse of atoms."

Whatever else, then, may be done, at least let the Clargy teach the Divine institution of the come monks, it is with the intention of being Church and the Family, and our organic and corporate life in each. Let them teach the sanctity of Holy Matrimony, not, indeed, as a Sacranance of God, invested with the sanctions both of Natural and Revealed Religion. Let them also carefully exercise that godly discipline for which our Canons provide, kindly but faithful-

ly. And then, even if no immediate or great results are seen, we shall have gone to the root of this great evil, and have done, so far, our duty in

The New York Methodist Episcopal Conference owns what is known as the Mount Rutzer Farm, which is designed to be a home for wornout and superanuated preachers, members of the Conference. Friends of the project, instead of constructing one large edifice, on the plan of a public alms-house, are building small and nest cottages, where the declining days of well delighted. About this time, 1830, he met the spent lives may be passed amid home-like com-

> In Maine they have a law that no medical student shall be allowed to graduate and practice medicine who has not had regular practice in the dissecting-room. Then they passed a law that no bodies, save only the bodies of executed criminals, should be cut up in dissecting-rooms. Then, as a climax to all this, they abolished capital punishment.—St. Louis Globe-Demo-

> At the Northwestern Exposition at St. Paul, on platform loaded with corn and vegetables of their own raising, may be daily seen Crow King, Gall, and Running Antelope, who were recently famous as hostile chiefs. Each make a brief ad-

> It is proposed to erect a statue to Bishop Berkeley in the Irish Cathedral of Cloyne The Bishop of Rhode Island is urging upon American Churchmen the duty of contributing towards the memorial to this great prelate to whom the American Church owes so much.

An independent man is one who cannot be

Letters to Laymen.

Written for the Living Church.

You have a home, or you look forward to havng one-some day. If you do not, God pity you and in some way help to compensate for that blessing, most generally and graciously vouchsafed to men. What your home is to you is a matter of the greatest importance. If being the head of a house, you are yet without a home, you have yourself chiefly to blame for it. Many houses, alas! are not homes, but merely places to eat and drink and sleep in-possibly worse even-without God, without Christ, without hope of anything beyond or higher than an earthly horizon.

Hardly is there anything of more importance

to you than your home. If your hopes do not centre there, it is little likely that they centre in God and in "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely." But, however important your home may be to you, it is of even more importance to your children. Your life is decided already, or is fast being decided, for good or ill. It is not the case, or only partially so, with your children. What they will be depends very much upon what you are-at least upon some home influence now helping to make them what they are and are to be, here and hereafter. A wise man once said: "Give me the making of the songs of a nation, and I care not who has the making of their laws." He would have shown more wisdom in saying: "Give me the ordering of the homes of a people, and their future is secured beyond a peradventure."

It is doubtful whether there can be found anywhere those characterized by moral power and worthiness of character, who would not, under God, attribute whatever of good there may be in them to some blessed influence of their early life. You may know apparent exceptions. but doubtless they are seeming, not real. It is certain that hundreds of weary wanderers in the world have been kept from ruin by the restraining influence of long-gone days. One such has had the manliness to own it, saying: "The blessed memory of a noble woman has saved me in many an hour of sore temptation. I have lived a wild life in many lands, but I never altogether lost remembrance of her saintly face and holy teachings. I was kept from certain worst phases of evil because I have never lost for her. at least, love and veneration; and, when in my time of temptation I shunned the contamination of the depraved, I used to say, in my heart, 'God helping me, I will at least live a clean life for her dear sake.'

Yes, if men are kept from the evil, it is because of some holy home influence. You may recall seeming exceptions; but, if in the case of such you really knew their inner history, you would doubtless see that the rule holds good.

The grace of God is indeed all-powerful, but it would seem that in no case does God so exercise His power as to destroy in any their own will and power of choice. To suppose otherwise would be equivalent to saying that responsibility and accountability have been taken from men. That can never be. The most marked instances of conversion to God are doubtless therefore no exceptions to the rule. There must have been in the case of such, at least, some point of contact between their spirit and the Holy Spirit. Though we may not be able to trace it, that point of contact is no doubt to be found in some holy teaching or goodly example never altegether forgotten. Away back in early days, there was, perhaps, in an otherwise worldly irreligious household, some one preacher of righteousness, some living witness to Almighty God and the power of His grace. It was most likely some patient, prayerful, long-suffering mother, or sister, or brother, or friend, whose example and prayers were not unavailing, though they themselves may have long since gone to their reward. How many such-here unnoticed and unknown—saints will have the approval of their Lord in that day that shall make known every man's work of what sort it was. And they will have honor of God and of His saints; for their works shall follow them. Theirs may indeed have been a hard lot, and a sad and weary way through life; but, thank God for all such there is another world which will make good the hardships and inequalities of this. There shall they have praise of God, their lot shall be with the righteous, and their part that of those who out of much tribulation, entered into rest and their exceeding great reward. Therefore, O tried and tempted soul, be not weary in well doing. It may be your bitter portion to have no peace here, save the peace of God, and to be without honor and of no reputation among men, but it will not be so with God. In His presence is fulness of joy, and at His right hand there is pleasure for evermore

When God's great Angel Cries aloud the deeds of might, At the great day when hearts are open, In the Holy Father's sight, Then the greatest deeds and noblest, Will be those unheard of now, Hidden under siler t heart-beats And an uncomplaining brow, Deeds of patient self-rejection, Wrung from hearts that made no moan; Tender hearts, that, like the Master's Trod the wine-press all alone!

An Analysis of Genesis I. 1-27.

BY C. B. WARRING, PH. D. Written for the Living Church.

In order that the reader may the more easily compare the teachings of the Mosaic account of Creation with the facts discovered by modern philosophers, and see their bearing upon various departments of science, I have put its physical statements into the form of distinct propositions. Attention is specially called to the number of these, the profound knowledge which they indicate, their importance to modern science, and, what is the most wonderful thing of all, their or-

Physical Truths in the First Twenty-Seven Verses of Genesis 1st:

- God preceded all things.
- The Universe had a beginning. God created it.
- The earth was at first without form. It was "void," empty.
- And all was enveloped in darkness
- Matter at that time was not solid, but was in a non-solid, mobile state.
- God imparted motion.
- Light followed motion. The primordial order was darkness, mo-
- tion, light.
 11. The light became good before there was division between light and darkness.
- 12. And before Day and Night began, or in
- other words. 13. Light became good before the first day. 14. For a long time after this first day, the present waters existed as vapors and clouds of enormous thickness, and then a firmament or
- rakia (i. e., a thinning out with violence and noise) was made in their midst. 15. It separated the waters under the firma-
- ment from those above it. 16. When this was done the heavenly bodies
- were visible. 17. The firmament (or expanse, i. e. the clear atmosphere) was not yet fitted for its purposed
- 18. This was no local affair. It reached where it was evening, and where it was morning; i. e., it was world-wide.
- 19. What is now dry land was once under water.
- 20. The seas and ocean are parts of one great basin-"one place.
- 21. The final, or present arrangement of land and water was reached before the Sun and Moon were made to be time-measurers as now, and before there were seasons.
- 22. It was reached before the advent of the higher living water species and fowl. 23. It was reached before the advent of living
- kinds of cattle, beasts and moving things. 24. And before the creation of Man.
- 25. At a certain time, in obedience to a Divine fiat (or special law) the earth began to bring forth herbs yielding seed, and trees whose seed was inclosed in the fruit.
- 26. The first 'flora so produced was not fitted for present use* (it was not pronounced good). 27. The earth continued to produce herbs yielding seed and trees whose fruit encloses the
- 28. And after this the herbs and trees were "good" for present uses.
- 29. These two great events—the development of the land, and the completion of vegetation in these highest kinds-occurred in this portion of the world's history which lies between the complete deposition of the waters and before the introduction of seasons.
- 30. Also before living marine fauna (especially the living vertebrates) and fowl.
- cattle and beasts. 32. And before Man.
- 33. The transactions of the third period were not confined to any one locality, but occurred where it was evening, and where it was morning
- or, in other words, were world-wide.

 34. After the land had fully emerged from the waters, and vegetation had attained its highest development, there came a remarkable event whose character is not detailed, and henceforth the two great lights were to be for signs and f
- seasons and for days and years. 35. The Sun, Moon and Stars are not eternal. God made them and placed them in the heavens for all their offices. 36. This transaction was "good," i. e., com-
- plete, and consequently final. 37. Like each of the preceding stages, this was world-wide in its reach.
- 38. It preceded present marine animals and fowl.
- 39. It also preceded present land animals, including Man. 40. After the events in the four periods, al-
- ready mentioned, the present marine fauna and fowl made their appearance. 41. They were endowed with extraordinary
- 42. They preceded the living land animals and
- 43. They were due to a Divine fiat, a special law, then acting, and not acting since. •
 44. They were the end of all progress in ma-
- rine life or fowl, for they were called "good." 45. This marine development was confined to no one locality, it was world-wide.
- Last of all came living species of animals with Man at their head. 47. These also were due to a Divine flat or
- special law. 48. This completion of creation was worldwide.
- By far the larger portion of these propositions she knows so little about them.
- I thought it best to make the analysis as complete as possible leaving the future to vindicate it, or, if wrong, to show wherein it is in error.
- The bearing of these statements made so many thousand years ago by the leader of a band of fugitive slaves, will at once be seen if they be taken up one by one, and the question be asked: What would be the result if this proposition was absolutely disproved? For example: Moses says the earth was once without form and void. If this is not true; if the earth never was without form and void, then the earth never was in a nebulous condition. If it is false that darkness preceded motion, and motion preceded light, then the correlation of Forces is a myth, and there is absolutely no theory of light. This must suffice. The reader can take up other propositions in the same manner.
- *Geologists assure us that herbs yielding seed, and fruit trees, but of species wholly different from those of the present day, appeared in the Cretaceous, and that every one died out at or before the close of this Period. They also assure us that new species more and more like the present appeared in the subsequent Periods, until they reached the identical species of to day.

A Worthy Charity.

Correspondence of the Living Church.

Your correspondent does not remember seeing in any of our religious papers anything beyond casual mention of one of the most valued charities of Philadelphia—a charity which is unique in character and aim, and which is but little known even to the people of the diocese.

Christ Church Hospital was founded in pre-Revolutionary days, and endowed in 1807. The management of the Hospital was placed under the control of Christ Church, St. Peter's Church, and St. James' Church; and committees appointed by these three parishes still have the controlling power in the management of the institution.

It was founded for the benefit of gentlewomen in reduced circumstances. In this respect it differs from other charitable homes, as the gentility of candidates for admission is taken into consideration, together with the other qualification, which is that they must be members of the American Church. A comfortable home is thus afforded to those who can appreciate comforts; and all the privileges of agreeable society are restored to those wao have been unfortunate enough to lose them.

The new building is a fine, large, fire-proof structure, with wide, airy halls, one-tenth of a mile long. The rooms, over one hundred in number, are commodious, and furnished with great regard for the comfort of the inmates. On every floor a balcony, commanding an extended view, runs along one side of the building; additional ventilation is, in this way, secured, and out-door sitting rooms provided. The well-stocked library, the sitting rooms, and parlors are filled, every evening, with the ladies of the Hospital, who enjoy in this way, the friendly intercourse of one another's society.

A chaplain visits the Hospital at stated times, and celebrates Divine Worship in the chapel in the midst of the building. Altogether, the life that is lived there is a home life, in the truest sense of the word; and the ladies fully appreciate the advantages which Catholic beneficence has granted them.

The Complaint of the Pews.

A Paper read before the Grand Rapids Convocation, by the Rev. W. T. Whitmarsh.

I am only a pew, a church pew, a mere upholstered wooden seat! yet even pews have feelings, grievances, and wrongs; and as our good Bishop has invited us to ventilate our grievances. and given us tongues to express our feelings, and make public complaint of our wrongs, I for one feel disposed to avail myself of the unwonted opportunity, and to unburden my soul of the secret source of the trouble which I have carried so long, and under the weight of which premature old age has threatened my very existence.

inutility-such is the unhappy lot to which I am condemned, and which makes my life a burden too heavy to be borne.

that I was called into existence only to afford a Ohio, as late as 1795, some \$1,200,000; five years 31. And before living land animals, especially proof how little men value even those spiritual privileges for which they pay; for I am paid for, Gore" in the southwest corner of the State of paid for very handsomely, as pew-prices go; yet my owner but seldom sees me. If the weather be very fine, I may be used on a Sunday mornbut that is all; day after day the building which I inhabit is carefully locked up, and I and my darkness. Even on the day when I might expect to be of use, an empty void within me valuable feature of the book. generally reminds me of my useless lot in life; for, though my owner fails to use me himself, and his family too often follow his example, he dary Disputes of Connecticut." is very particular that I be kept sacred to his memory and theirs, so that the usher of the church seldom ventures to introduce strangers to me, warned by the black looks which my owners have cast at him, when, coming late, after long and frequent absences, they have found me occupied by others!

Oh! why am I a church-pew, the most useless of all seats? Why was I not a stall in the Operahave been filled up every night, and often used seeing my companions filled also, and by knowour use each time! Why was I not a seat in public library? The end of my being would have been more abundantly answered, then! If I had been fixed in some restaurant, or, above all, in some saloon, I should never have had to complain that I was made in vain! Or, if I must will be admitted without dispute. The others | be a church-pew, why did not fate ordain that I concern portions of the earth's history in regard | should dwell within the walls of a Roman Cathonight; all day, I should have been available, and citement of the outside world of business and of strength for the duties and the cares that weighed them down. Then, not once or twice a week, but every day (and often more than once a day), I should have had a chance of being useful to men, and of fulfilling my mission and the object of my existence.

Traditions are handed down from pew to pew, through various generations, of happier days when we were called "family-pews;" and when, from father down to baby, all the family graced when all but the very youngest were found seated in it, not only once but twice every Sunday, and though they are so far removed from all its Oronce in the week besides. But, if those days ever really were, if they are more than the dreams of our boasting ancestors, they were before I was made, and when I dwelt in a prior state of existence, my waving boughs adorned what thou hast, abstain from making free with

Will those days ever come to me? Who can help to bring them?

Meanwhile, here I stand, fixed to the floor, eanting for a usefulness denied me, wearing my ery heart away with the consciousness that of all unprofitable useless things on the face of the earth, I am, without fault of my own, one of the

The Boundary Disputes of Connecticut. Written for the Living Church.

Mr. Bowen's book is as valuable for what it uggests as for what it tells. In reading it, one is constantly reminded of the famous declaration of the Rhode Island Judge, that, "if things were not as they are it would be difficult to tell how they would be." The first question that suggests itself is: Did all the other States have like difficulty in establishing their boundaries, or does Connecticut stand first and foremost in this respect?

Her disputes certainly began at a very early date, even with her very birth; as both Dutch and English claimed possession. In 1662, a Charter was granted to Winthrop, including the land "bounded on the East by the Narragansett plantation, and on the South to the sea or Pacific Ocean, with the adjoining islands." Possessed of such magnificent dominions as these, it is not surprising that the sturdy sons of Connecticut have refused to accept their narrowed domains, and have gone forth a sturdy band of emigrants, subduing, settling, and possessing themselves of the very acres mapped out in the original Charter-a belt of land stretching from the Connecticut to the Pacific.

The payment of taxes seems to have had some share in some of these boundary disputes. The town of Woodstock for many years belonged to THE DESMOND HUNDRED. Round Robin Series. Massachusetts, until its citizens made the discovery—"that their taxes would be lighter and their privileges greater if they followed Suffield, Enfield, and Somers, in trying to get off to Connecticut;" and so, after dire conflict and much reluctance on the part of Massachusetts, the fair and goodly town of Woodstock was duly restored to Connecticut. In the case of Rhode Island. one cannot help wondering what would have become of her if Connecticut had secured the original grant of her Charter, extending to Naragansett Bay. As it was, little Rhoda fought bravely; and, while Stonington was held by Connecticut, she managed to retain Westerly and other of her western towns.

In 1664, we find King Charles making over to his brother, the "Duke of York," all the land between the Connecticut River and the Delaware Bay. It was no wonder that "New England was filled with dismay;" indeed, the royal grants over-lapped themselves somewhat, after the fashion of claims for a "Bob-Tail" gold mine in these later day. In the disputes that followed A useless life, compelled laziness, enforced between New York and Connecticut, might seems to have prevailed over right. However, Connecticut did not give up her right to all the land "stretching westward to the Pacific;" re-Why was I made? Sometimes it seems to me ceiving for her "Con-Reserve" in the State of later she resigned all claim to the "Connecticut

In 1881, the boundary disputes seem to have come to their final ending, by the decisions rening by one or two members of his household, dered in Congress and in the Legislatures of the contesting States.

POMFRET.

Oregon, returned, on the first of the week, from their missionary journey in Southern Oregon. The Bishop was absent from his home from the 7th of July to the 2nd of August, completing a journey by steamboat, rail-car, stage coach, hand car, and saddle horse of over 900 miles. Pub-House, or a box in the Theatre? Then, I should lic Services were held in Albany, Corvallis, Oakland, Empire City, Marshfield, Myrtle Point, even in the day. I should have been cheered by Flora's Creek, Port Oxford, and Ellensburg, besides several Services in private houses. Thirty ing that our proprietors were paid heavily for children and two adults were baptized and one person confirmed. The Holy Communion was some public hall, some law court, or even some administered on two occasions. Seventy-two dollars were contributed for Diocesan Missions at the following places: Corvallis, \$10; Marshfield, \$17; Myrtle Pt., \$10; Ellensburg, \$18.50; Brush Creek, \$2; Elk River, \$10; Bandon, \$5. Although nearly a month was given to this journey, it was found that more time still is required to make a thorough visitation of that part to which "Science" is scarcely entitled to speak, lic church? Then, the doors of my habitation of the jurisdiction alone lying on the Southern never would have been locked, save, perhaps, at | Coast. The southern line of the State was not reached by forty miles. Church families are often, the weary and sorrowing would have come known to be living on the Chetco near to Calito me as a brief refuge from the whirl and ex- fornia, and the names of others were taken living back in the mountains. It is proposed to visit sorrow, in sweet retirement and prayer to gain these next year, though, to do so, will require an additional horseback journey of forty miles by a laborious trail through a mountain wilderness. Each year that these visitations are made discovers new families who are members of our Church, as well as those of other communions who are most grateful for these ministrations of the Gospel. At present there seems nothing more to be done but to continue these annual visitations. They do much to cheer and encourage these scattered members of our common their pew with their presence every Sunday; fold, and to enable them to realize their connection with the great body of Christ's Church.

> Learn to live on what thou hast acquired; despise wealth gained by iniquity; contented with with gorgeous foliage in my native forest home! what does not belong to thee.

dinances and Offices .- Columbia Churchman

BOOK REVIEWS.

FRENCH DICTIONARY. By Gustave Masson. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price \$1.

This dictionary has many excellencies, and will be of great use to the young student of the French language. It has several distinctive features not usually found in so small a volume; namely, the etymologies in the French-English part, the list of diverging derivations and the chronological, historical, and literary tables. We fear that in the endeavor of the author "to keep equally distant from exaggerated concision and over-abundance of detail," he has, in some cases, sacrificed clearness; but he has succeeded in producing a French dictionary well adapted for all ordinary use in the school room.

THE CHILDREN'S SAVIOUR. Instruction on the Life of our Lord and Saviour, Jesus Christ, with Outline Illustrations. By Edward Osborne, of the Society of St. John Evangelist, Assistant Minister of the Church of the Advent, Boston. New York: E. & J. B. Young & Co. Price \$1.

Parents and teachers will be deeply grateful to this good priest for these devout and lovely instructions to the lambs of Christ's flock. They are reproductions of lessons given to his own Sunday School, and the outline illustrations are from photographs of drawings made on the blackboard by a good artist who loves children and assists Father Osborne in this way. The subjects of the Instruction are Eve, Sarah, Ruth, and the Blessed Virgin Mary, as mothers of our Lord; Scenes from the Life of our Lord, and of some of the Apostles. It is an admirable book for reading to children in Sunday School and

Boston: James R. Osgood & Co.; Chicago: Jansen, McClurg & Co. Price \$1.

A bright and interesting story, pure and elevating in its tone, sufficiently long to occupy a morning or evening hour, and sufficiently full of changeful incidents to make the hour given to it, one of refreshment and recreation. One of its most interesting characters is the parish priest, and we close the pages with regret not to know more of his life in the past, and of the success of his work in the future.

ANNE. By Constance Fenimore Woolson. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.25.

We cannot too highly praise Miss Woolson's delightful story "Anne;" nothing can be fresher, more buoyant, or more wholesome. The scenes where her story opens are so graphically described that they must remain, for a long time, as pictures in the mind. The interest is not fully sustained throughout; but towards the close, the reader is carried along by the torrent of strange events, and everything is forgotten but the desire to know "how it all will end."

As in real life, Anne, of course, marries the person whom her friends would not select for her; but we will hope that she is "happy ever after." Even those who eagerly watched for this story when it was appearing, will be glad to welcome "Anne" in this new and attractive form.

SCIENCE WITHOUT GOD. By H. Didon. Translated from the French by Rosa Corder. Cloth, Thomas Whittaker publisher, 2 and 3 Bible House, New York. Price, \$1.

It is not uncommon for the reviewer to speak of a work that is useful to the minds of the present age as "timely." To this particular work, Mr. Bowen's book opens a field that ought to the expression would be indeed most appropricompanions are left to silence, solitude, and be followed up in our State-Histories. We ate. It comprises seven discourses by the great have no time to speak of the maps that form a Dominican, Didon, on themes that must form in our day a large proportion of the teaching of any In conclusion, we would urge all true "lovers clergyman who would rightly divide the Word of of books" to make an examination of the "Boun. Truth among a congregation of intelligent people-thoughtful men and women who, searching, struggling and confused amid the many voices of the wisdom of the world, cry out from their Bishop Morris and the Rev. Mr. Stevens, heart to the conventional preacher—yes, but what is truth-absolute truth with which science may yet be in accord, if only its followers would have it so? By all such, these discourses of Didon will be found replete with reconciliation, strengthening and comfort. And to him who would be thoroughly furnished to a successful ministry of the whole Truth. Didon's arguments will become a buckler against the assaults of a wily science—a horn with which he may push the foes of revelation till he have consumed them. He considers (1) Faith and Experimental Science, (2) Positivism, (3) Materialism, (4) Atheistic Pantheism, (5) Scepticism, (6) Practical Atheism, (7) the Existence of God, (8) Rational Knowledge of God. In the first, which is practically an introduction to the rest, he remarks that "the most glorious age is that in which great questions are solved; the most stormy, that in which they are raised. It seems that in this nineteenth century, the hard task has devolved of raising, without solving, the most numerous and important problems. It is now in its decline, and is still a prey to the most ter-

rible conflicts." In the handling of each one of his themes, Didon manifests the possession of a masterly scientific knowledge, to which we fear that but a restricted few of our own most persuasive preachers could ever approximate. As to the happiness of this translation, whatever we may lose of the original grace of the Dominican's expression, finds compensation in fidelity to his thought; and if the style of English be sometimes bald, we feel satisfied that Rosa Corder has preferred literalness to the temptation of displaying her own pen, which, while it improved the composition by a free use of English equivalents, might only tend to obscure the real preacher.

REVEREND IDOL. A Novel. Boston: James B. Osgood & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

This book has been a success, a seventh edition being already announced. In spite of the popular verdict, however, we must frankly con- palmed off on the innocent public as leather.

fess that we do not like it. We do not like to think of a priest as the hero of a love-story, and a love-story this is, although of a peculiar kind. And if we do not like the abstract priest in such stories, still less do we like the particular priest in this story. A good man, no doubt, sincere, honest, a muscular Christian, but not a Christian priest. The heroine wants some religious books. He procures her the "Imitation of Christ," and the life of St. Francis de Sales, but for fear that these books—the spiritual food of generations of holy men and women—should produce some evil effect upon her, he forces her to accept and read the essays of Marcus Aurelius and those of Matthew Arnold! It is a wonder that he did not add a work or two of Mr. Thomas Paine, or of Colonel Robert Ingersoll. The work is the glorification of the "Broad Church" theory—the negative in religion—nothing certain but death-and taxes; nothing necessary to be believed but existence. A hurtful book in many ways; in nothing more than by encouraging a mawkish sentimental feeling which may be very good to live by, but is a very poor thing to die by.

THE THOMAS à KEMPIS' BIRTHDAY BOOK. Published by Thomas Whittaker, 2 & 3 Bible House, New York. Price \$1.25. pp. 124. Handsome cloth, gilt edge.

The editor of this book is W. E. Winks, herecofore known by his "Thoughts on Prayer," chiefly selected from modern writers. His arrangement of extracts from The Imitation has been most judiciously made. Every excerpt is followed by a reference to the book, chapter, and number of Thomas à Kempis' famous work, and the book is interleaved throughout with good, firm paper, on which the reader may record his meditations on the passage of the day. Next to the very Word of God itself, it is safe to say that no other book has been so largely used by those who sought to cultivate the spiritual life, as the Imitation of Christ; and he who, having read his morning chapter in the Bible, will take a selection from this matchless book as his food for the day's thought, his motto for the day's work, will find the strength that comes from the communion of saints, and will thank God for the gift to the Catholic Church, of His servant, Thomas à Kempis.

THE CHARLES DICKENS BIRTHDAY BOOK. Published by Thomas Whittaker, 2 and 3 Bible House, New York. Pages, 400.

This is a beautiful specimen of books that are becoming very popular for birthday gifts. Its intrinsic worth is enhanced by the fact of its being compiled by Dickens' eldest daughter, and also containing a number of fine outline illustrations by his youngest daughter, which excel in correctness of drawing and brightness of conceit. Each month is prefaced by an extract from their father's writings, appropriate to it, and every day of the month has its own selection from one or other of his works, while the opposite page contains a blank for manuscript entries. The book is gilt-edged, handsomely and strongly

We have much pleasure in calling attention to the Eighth Annual Report of "The House of Rest," Charleston, S. C. The eighth anniversary was held on St. Barnabas' Day last-June 14th. The Bishop of the Diocese is Visitor; the Rev. A. T. Porter, D. D., Chaplain; and Miss Celia Campbell, Secretary and Treasurer. The institution is primarily a Reformatory for Women, and has been doing a noble and useful work in that connection. But there is, also, a a Home and Day Nursery, which shelters, a present time, twenty-one children. The work in the entire institution has outgrown the accommodations; and the need of a separate building for the children, to include an Infirmary, is deeply felt. An opportunity presents itself for the purchase of a spacious, airy residence, for this purpose. Prompt contributions, to the amount of \$5,000 to 7,000, would enable the friends of the institution to secure the property; thereby avoiding the delay and inconvenience of building. We heartily commend this object to the Christian sympathy and liberality of our

A Biographical Sketch and Portrait of the Rt. Rev. Thos. Atkinson, Bishop of North Carolina, will appear in October 2d issue of The New South, Published at Wilmington, N. C. Newsdealers, Bookstores, and all others desiring any great number of copies, should order at once. Price, in quantities, 3 cents each, cash with order. Single, postpaid, 5 cents. As there is every reason for believing that there will be a great demand for this issue. Newsdealers will do well to secure a good supply at once; and all others who revere the name of the great and good divine should not fail to secure a copy of this sketch, which comes from the talented pen of Col. Jas. G. Burr. Address, at once, Edward A. Oldham, Publisher The New South, Wilming-

The October number of The Hebrew Student (84 and 86 5th Ave., Chicago) will contain (1) Some "Hebrew" Facts, by the Editor; (2) An Introduction to "Nahum," by Prof. S. Burnham; (3) The Hebrew text (Baer and Delitzsch) of "Nahum," arranged according to the parallelism; (4) A new translation of "Nahum," in parallel columns with (5) The King James Version; (6) The Septuagint Version, translated; (7) The Chaldee Version, translated; etc., etc. These translations are by members of the Hebrew Summer School.

Harpers's Magazine for October presents an unusual variety of contributions, every one of intention of the great French theologian and which must challenge the attention of a large class of readers.

> A convict says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of pasteboard, which are put between the soles of cheap shoes made there and

LETTERS TO THE EDITOR.

The Montreal Cathedral.

To the Editor of the Living Church. Having recently returned from a trip in Canada, I wish to enter a mild and brotherly protest about the way in which American Churchmen are disappointed at the Cathedral in Montreal. We were in that city on a beautiful Sunday morning, and of course wended our way to the grand building which seemed to promise a lovely and satisfactory Service. As a gentleman from New York had said to us the day before, we "expected a delightful Choral Service, a taste of an old England Cathedral Service." But alas! a huge pulpit blocks the "aisle" and stops the vision, at the center of the chancel arch, utterly out of place, ugly in itself, and in a position where no English Cathedral ever has

On one side outside the arch, and elevated by several steps, a lectern; and at the other side. around the "jamb" of the arch, a reading desk, also elevated. No proper stalls for the clergy. but a sort of pew almost out of sight, in which one clergyman was ensconsed while the other up high in the reading desk read prayers at the allow me to speak through your columns upon people. The long choir stalls were occupied by a company of young men and maidens, and older gentlemen and ladies, who moved about considerably before Service, talking to one another quietly, and "visiting" from side to side; some of them coming in late and going to their places after the Services had begun. Only the organist wore a surplice. The Services were not only not choral, but the parts which were sung were sung very badly. The Service was dreary and uninteresting, and it was the verdict of at least eight persons whom afterwards, I met at the hotel, that a more disappointing experience as to Divine Service had never been theirs. One lady, a Presbyterian, inquired whether we considered that a good specimen of an English Cathedral Service. I could not discover that there was a weekly Communion, indeed it was difficult to find out anything about the Church Services in the whole city. In front of all the denominational houses of worship are boards having on them all needed information as to name of church, hours of service, residence of pastor, etc. We saw Presbyterian, Baptist, Methodist, Reformed Episcopal Chapels, all duly labelled. But not one Anglican Church thus designated, and no information given even in the newspapers, or (as to hours of Service) in the City Directory.

Now, I do not write thus for the mere purpose of finding fault, but in grief and disappointment. It seems to us travellers that our brethren in Montreal are losing great opportunities. Thousands and thousands of "States" people go al line should be established and a constitution to Montreal every year, and are delighted, as they may be, with its beauty. All who are religiously inclined, whether Church people or not, want to attend the Cathedral if they are in the city on Sunday. A great many would desire the Holy Communion, all would like accurate information as to hours of service. But but that of his Bishop, in his parochial work. while in the Directory the hours of masses in Such liberty has been denied him, by the Suthe principal Roman Churches are given, and on perior in England, who has declared all desire the front of other houses of worship the needed information is emblazoned, the churches of the der to be "worldly." Father Benson is an ear-Anglican Communion are as silent as if they de- nest, spiritual man, but one who considers himsired no stranger to come, and the Service at self inspired, as it were, and believes that his the Cathedral is so tame and so indifferently Order stands to the Church as did the Prophets not want to go there again."

to her courts?

The Use of Consecrated Churches. To the Editor of the Living Church:

Can a Church in the dlocese of New York (or any other diocese) which has been consecrated, be lawfully used for any other purpose than religious worship? Efforts are making in a parish to which I belong, to give an entertainment, and to hold it in the Church. I claim that we have no right to use the church, on the ground that it has been consecrated; but those who favor the entertainment contend that, if hymns are substituted for secular songs, we shall violate no INQUIRER.

By consecration, a church edifice is separated "from all unhallowed, ordinary, and common uses." Church Conventions are allowed to meet in consecrated churches, though many are opposed to such a custom. It is the pastor's duty to decide the question propounded above.—ED. L. C.]

Ritualism Which Violates Ritual.

To the Editor of the Living Church: Anglo Catholic has looked on at the answers to his friendly strictures on the peculiar Use of the Church of the Ascension, Chicago. The purpose of those strictures has been attained, for attention has been drawn to the fact that the Use of the Church of the Ascension is not after any known model, and violates the Liturgic Order of the Anglican Church as a whole, as that Order is expressed either in the First or Second Book of King Edward; in the English Prayer Book of to-day; in the Scottish Office, or in the Administration of the Lord's Supper as put forth by the Church in America.

If a Liturgic Use is adopted in the Church of the Ascension, Chicago, which is not after either American, Anglican, Greek, Roman, or any other type of Catholic Liturgy, what is it but selfwill asserting itself?

Anglo Catholic has had reason to know that the Rector of the Ascension was understood to have mentioned the First Reformed Prayer Book of the English Church as his Ultimatum in Ritual, as being properly within Anglican heritage; this is now disowned and we have it plainly avowed that some other standard is followed. What that standard is we are not told, but may reasonably infer it to be the Catholic past, but the

the voices of all Liturgies, Anglican, Roman or Greek, or any other Use known to the entire Catholic World.

The mistake made seems to be summed up in these words of the Rector of the Church of the Ascension, which express fully the self-will which shows itself in un-catholic singularity the words are these: "I alone, as Rector, am responsible for the Services of the Church of the Ascension." We are all responsible for each other, to each other, to our Bishop, and to the ANGLO CATHOLIC.

[We can admit no more letters on this subject. -ED. L. C.]

The Cowley Fathers.

The Church of the Advent, Boston.

To the Editor of the Living Church:

Will you permit me to thank you for your editorial of August 19th, which, I think, can hardly fail to be heartily endorsed by the majority of American Churchmen. Will you also this subject, as I have already done through the courtesy of the Boston press, in many of the same words, in refutation of certain false impressions given by correspondents, and that the dangers which threaten the American Church from the extension of an English Order, directed by a Superior, resident in that country, may be considered thoughtfully.

First of all, let me correct a mis-statement in the letter of "J. G. A." The rector of the Church of the Advent in Boston, is not Father Hall, as there the information is given, but Father Grafton an American, and one of the founders of the Society of St. John the Evangelist in England.* He has been about ten years its rector, and through his efforts and the concurrence of his assistants, has brought the parish to a high state of prosperity. Among the many successful results of his pastorate, have been the erection of a new place of worship, now nearly finished, of which the parish had bye," still would duty be in but one directionbeen in need, and for which it had prayed and labored over thirty years, and the establishment follow him in our Church's Name. When Engof a Sisterhood, which works in the parish, lish Societies become only Mission Priests, as and has been productive of service invaluable in hospitals and among the poor, the sick, the fallen, and the children of the Church, in our own city and elsewhere. At the formation of the Society of St. John

the Evangelist, by American and English Priests. which was, in the beginning experimental, being novel to the English and American Churches, there was a distinct understanding that a nationformed, which should leave the American branch autonomous. This self-government, as any one fallen upon Fr. Grafton; also those numerous can see, is a necessity to the welfare of the American Church. Father Grafton came here with this understanding, and the further one that he should be independent of any authority for Episcopal authority in reference to the Orgible to no living in England, while in this country they have already been called to two important parishes. Therefore, it is to America that they look for growth, extension, power; and, as it would seem to a close observer, with the shrewd foresight which is their national birthright, they have the ultimate hore of reducing American parishes over which they may gain control, to the condition in reality, of mere missions of England, thinking eventually to have only English Priests in charge. Is there not a grave danger in this possibility which it is wise for the American Church to face and consider?

It seems to the writer that American clergy and laity should welcome the withdrawal of Fr. Grafton from foreign allegiance, with the conscientious conviction that it is harmful to the interests of the American Church, as a step in the right direction.

He has withdrawn from English authority. Frs. Hall and Osborne, his English assistants, can still act only as they shall receive orders from Fr. Benson in England, to whom they render obedience in all things. These English assistants have been recalled to England or sent elsewhere at his option, regardless of the rector's desire or the parish requirements. Just at a time when a valuable assistant was needed in Boston, he has been summoned, indefinitely. Father Hall has been now for somewhat over two years Assistant Rector, of which period, he has been from the parish working in other places, a large portion, being at one time nine months in England. And it is not unusual for him to be three months, away, in obedience to an order from England. Surely, to use your correspondent's own words, applied in a different case, "it would seem that a parish having called certain men to minister in it, has the right of being consulted, before they are re- years. moved and others substituted."

I would agree yet again with your correspondent in the belief that the aim of parochial work is to reach souls, and would concede that the English Clergy have been successful in this aim. But if they have been so blessed in their Bos-

*The LIVING CHURCH must confess that it was through the fault of a proof-reader that "J. G. A." was made to call Fr. Hall, Rector. Its correspondent had written, Assistant-Rector.

guide to this vast Catholic past is the will of one | ton work and see such grand opportunities beman who openly ignores every authorized stand- fore them, why do they not become thoroughly ard, not only the voice of his own Church, but identified with the American Church, and independent of foreign authority, carry on still further their work of ministry? Is it not that "the preservation of the national dignity of the priests," to them holds the higher claim, which. your correspondent implies, is a grievous fault.

> Fr. Osborne has done a good work in Boston, it is true-but there have been other workers in Unitarian parishes that have been equally productive of valuable services to the poor and sick. Because of certain results, would one accept all methods? There are Sunday Schools as large and as prosperous; there have been souls as black saved elsewhere, and by others, for God's service; there have been other mission works in Boston, as that of Mr. Wells, so wonderful in its brave, simple beauty, that have extended farther and have borne glorified fruit. A stranger may not be able to take up the work without, possibly, a lost link in the beginning, but in its progress, it may become so fair and perfect that the mistake will disappear in the gradual adjustment of the parts, each in its place.

That Fr. Hall's influence in Boston has been great in some directions, no one will deny. It is felt chiefly in his Biblical instruction in the New Testament, and his guidance of the lives of women, of whom he has an immense personal following, and who, like your correspondent. raise a cry of rebellion, and doubt the ability of any American Priest to fill his place.

If the welfare of the American Church demands that its parishes shall not be placed in charge of English Societies, subject to foreign dictation, shall personal feeling not be sacrificed? Nay! more! If upon trial, it shall be proved, as I trust it may not, that the welfare of the American Church demands that its parishes shall not be placed even in charge of American Societies, then should we bid these, too, "Godspeed," and let them one and all, become Mission-Priests, Evangelists indeed, to go in Christ's Name, whenever God shall call them. Be the parting from a beloved and honored pastor very hard-be there an aching heart at the "good courage, faith and loyalty to the one who should was their purpose, then would your correspondent's parallel hold good; then and not now. The sisters of St. Mary did not go to Memphis permanently to nurse the victims of yellow fever

I would not underrate the valuable service of either Fr. Hall or Fr. Osborne, recognizing the magnetic power of the one, the accurate method of the other. The parish work so varied in its branches has been sub-divided, the Rector and his assistants assuming each, according to fitness. The care and responsibility have naturally outside calls that claim attention, correspondence, courtesy and care. In every need of illness, affliction, poverty, or temptation, both Rector and Assistants have proved pastors and Pamphlets, Circulars, Catalogues,

Your correspondent asserts that if the English clergy go, the flock will be left "unshepherded." By what mysterious fore-knowledge is this declaration made? Would it not be wiser for timid doubters to wait till the poor have been forgotten, the sick uncared-for, the fallen unaided, before they make any such complaint of neglect? performed as to lead Churchmen to say, "we do of old to the Aaronic Priesthood. He fails to Is it ever the result where one or two men acknowledge what the welfare of the American fall from their places, that no third comes for-Is it too much to ask that the dear old Church | Church in its relation to them, demands. One | ward and puts his shoulder to the wheel? should be shown in her beauty to her children can readily understand that from personal mo- The American Church has never yet been withand to strangers, and impress them all with her tives, the English Fathers would not wish to out its devout, able, earnest, active men. Is it dignity and earnestness, as she welcomes them recognize a national line, since the Order is eli- possible they are lacking in this nineteenth century. Is it imperative that we should cross the water and seek such in England? No! Far better to receive the Sacraments and teachings of our Church through Priests who owe allegiance to no one beyond our shores. VERITAS.

Undue Importance.

To the Editor of the Living Church:

A little controversy in an Episcopal parish in Boston has been somewhat extensively ventilated, as in the LIVING CHURCH. The articles take for granted that the matter has some importance for Churchmen at large, therefore it may seem desirable, in the interest of the Church, to suggest that the publicity of the controversy altogether exceeds the interest taken in the matter outside. It also exceeds any imporance belonging to a quarrel in a parish which really does no larger work nor more valuable, than is done in many parishes in Boston and vicinity which are served by only one priest. That the new departure actually involves any principles is not likely to be entertained by anybody in the vicinity of the field of action.

In his Washington house Mr. Bancroft, the historian, has four large rooms devoted to literature and literary work. Large tables in them are heaped high with manuscripts and pamphlets, while more than twelve thousand volumes crowd the ample bookshelves. Here Mr. Bancroft works untiringly, aided by a secretary and several copyists. It has for years been his habit every afternoon to lay work aside and spend an hour or two in the saddle, on his fine Kentucky charger. To this invigorating exercise he attributes in great measure the almost uniformly good health of his now more than fourseore

The Rev. Dr. Henry J. Morgan, who for fiftytwo years has been Rector of St. James' Episcopal Church, Philadelphia, is, with the exception of the Rev. Dr. Shelton, of St. Paul's Church, Buffalo, the only clergyman of that Church in this country who has had so long a continuous white, upon the election of the latter to the episcopate, and the church has had only the two Rectors in eighty-two years.—The Independent.

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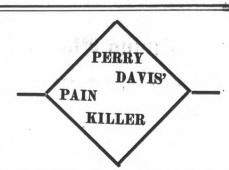
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The Libing Church.

September 23, A.D. 1882.

Advertising Rates, per agate line, 15 cts. Notices of Deaths, free; Business Notices, two cents yord: Obituaries, Appeals, Acknowledgements, Marriage to., one cent a word. All notices must be prepaid.

162 Washington Street, Chicago.

After November 1st, 1882, the subscription price of the LIVING Church will be \$2.50 a year; to the clergy, \$2.00. All subscriptions Nov. 1st, will be received at the present rate.

The Death of Dr. Pusey.

"I used to call him O Megas. His great learning, his immense diligence, his scholarlike mind, his simple devotion to the cause of religion, overcame me." Thus testifies the author of Apologia pro Vita Sua. Dr. Pusey was the greater of the two, and rightly received the homage of the more poetic but less stable and well-

balanced Newman. But in truth "the Movement" which brought them into public notice and obloquy fifty years ago was greater than they, just as the Divine Afflatus is nobler than the harp it breathes upon to evoke sweet melodies. No human mind contrived the Anglican Revival. No coterie of choice spirits at Oxford fashioned its methods or presided over its development. It was not so much a "movement" as it was breath from above—the ruach Elohim, which hovered over the spiritual chaos of the Church of England in the first quarter of this century. It was smiting gently the hearts of many humble souls, who watched for the signs of a better day, even before it reached the loftier spirits whose names became identified with it. It found Keble as he sat at his lyre. It found Hook enjoying the dignities of the Church. It found Newman working his way out from the withering influence of Calvinism. It found Pusey deep in the study of Arabic MSS. and German philosophy. But it was necessary that a good many yearsand those years of controversy and bitterness-should pass before the world could perceive all this. It was ridiculed as a piece of ecclesiastical quixotism born in the cloisters of impracticable students at Oxford, or denounced as a deeply laid conspiracy to conduct England back to ing, wisdom, Godly judgment, fidelity, clusters on the goodly vine of England's Church demonstrated how untimely was the ridicule and how unjust the denunciation. The novel (?) doctrine that our Lord God incarnated Himself and dwelt among men not to write a book or instruct others to do so but to found a kingdom, the Kingdom of the Heavens, a spiritual society having visibility and historic continuity, with all the attributes and qualities of such a society, a human ministry selfperpetuating, a visible series of instruments through which the Blessed Spirit might effectuate God's grace upon men's souls and bodies, and by which regenerate men might worship God and maintain visible communion with Him and with all who are in Him, came like an inspiration to a Church which deserved the sneer of an unfriendly Prime Minister that its course was run. Churches were miserably out of repair, blocked up by every kind of hideous fittings, ill-attended, and thoroughly unimpressive. Thousands of the clergy shirked public duty. All the evils of nepotism, pluralities and non residence were rampant. In that low estate the Church new life with enthusiasm, and the results have proved almost miraculous. In fifty years the amount of religious accommodation has more than doubled. The number of clergy has increased from 9,000 in 1831 to 25,000 in 1881 and in every other particular the figures show equally remarkable results, to say nothing of the lines of indirect influence which this movement has followed into almost every department of art, literature and science. The millions of pounds sterling, which have been expended in missions, and church restoration and erection faintly symbolize the

charity," not only in England but throughout her vast colonial family, and in our own land where the Church is confessedly to-day dominated by the holy truths and methods, which were re-asserted by the Oxford movement.

It is not to be denied, however, that the

movement which its enemies sought to belittle under the name of Puseyism, owed more, under God, to Edward Bouverie Pusey than to any other human instrument. There were many loud advocates of the long dormant truths of the Prayer Book of whom it was well said that they were 'persons too young to be wise, too generous to be cautious, too warm to be sober, and renewals forwarded before or too intellectual to be humble," and their race has not yet by any means disap- name of Pusey by royal license; that he peared from the earth; but Dr. Pusey was was born in 1800, and educated at Christ conservative, indisposed to extravagance, and more concerned to secure permanent in high honors, and was elected to a Felresults. Like a wise master-builder, he lowship at Oriel College, and took his derealized that it is vastly more important to gree of M. A. In 1828, he was appointed lay well the foundation of theological truth than to spend strength upon the ornamental carving of the walls. We are aware that it has been claimed for the "Christian Year" that its influence was overwhelming and decisive, but the trumpet which guides an army does not lead or direct it, though its inspiring strain may divert attention from him who commands. It has been said that Newman was the true leader, and the only consistent one. But Newman's logic always halted, because he forgot there was a Greek Church. Pusey saw all sides of the question and held with invincible steadfastness to the Catholic character of the Church even while sufferng for a time the ignominy which she placed upon him. When Dean Hook died in 1875, it was said of him that in many respects he was the most noteworthy of all the early leaders, but it had to be confessed that he had withdrawn from conspicuous defence of the principles he professed to cherish. It is magnificent to contemplate the steadfastness with which the venerable man of whom we write has clung to the banner of his youth, never growing weary until at the age of eightytwo death relaxes his grasp. That was one of his choicest qualities-"faithful found among the faithless." Dr. Newman shrank from revealing to him his Romeward drift, in 1838. "Not knowing him so well as I did afterwards, I feared lest I should unsettle him."(1)

But it would be an injustice to Dr Pusey to ascribe to him leadership in any sense of self-appointment or conscious preeminence. He was facile princeps in learnthe Roman allegiance. But the fruits but also in humility. He never assumed which began to grow in rich and fragrant to be anything but a sincere follower of the truth. In 1870 he wrote: "I never was a party leader, I never acted on any system. My name was first used to designate those of us who gave themselves to revive the teaching of forgotten truth and the use of the word "Episcopal" in a Virpiety, because I first had occasion to write on baptismal regeneration; but it was by venerable mother diocese and upon its opponents and not by confederates. We should have thought it a note against us to by the editors, and we doubt if it were so have deserved any party name or to have been anything but followers of Jesus, the disciples of the Church, the sons and pupils of the great Fathers whom he raised up in her." Probably few clerics of England's Church have practised self-denial and humility more thoroughly and more successfully than this remarkable man. His teaching on the subject in a wellknown sermon could have been learned only in the school of experience.

A peculiarity of Dr. Pusey was thorough English manliness and vigor. He not infrequently found reason to deplore the follies of the effeminate school who deemed themselves Catholics par excellence because they sought the law of ritual in pre-Reformation uses, adapting the Prayer Book to was ready to answer the Oxford cry of them. This younger but vastly less learned and holy school, more loyal to their own self-will than to the Church to which they had sworn allegiance, tried the patience per the lusts of the flesh and the pride of of the Fathers of the Revival by their sentimentalism, and in some instances provoked lamentable reactions. There was a lack of manliness about that girlish ritualism which goes wild over a flower or an embroidered frontal, and dwells with painful minuteness on the places where a priest's feet ought to be. Dr. Pusey represented the manlier kind in deploring this degen-

prejudice some essential feature of the Catholic faith.

The private life of Dr. Pusey was charmeans of grace which his pen advocated. a meeting held in London for that purnot untrodden by his foot-steps. But his tians of Koordistan has been organized. now that he is gone, we shall learn more of him in his less public relations.

The LIVING CHURCH will not fail to lay before its readers what may come to hand. In the meantime, it may be of interest to know that Dr. Pusey was the son of the late Hon. Philip Bouverie (half brother of the first Earl of Radnor,) who assumed the Church, Oxford, where he graduated B. A., Regius Professor of Hebrew in the University of Oxford, a post to which is attached a canonry at Christ Church. He was one of the earliest and most constant contributors to the "Tracts for the Times." In 1843, he was suspended for three years from the office of preacher before the University on account of a sermon on the Holy Eucharist. He retained his Professorship and canonry to his death which took place September 15th, 1882.

The Living Church Annual.

Clergymen who wish to ensure correct addresses and parochial statistics in the LIVING CHURCH ANNUAL for 1883, which will be ready at an earlier date than last year, are respectfully requested to send the necessary information, AS SOON AS POSSI-BLE to the office of the LIVING CHURCH, Chicago, mentioning in every case the name of the Diocese. The following would be a convenient form: Illinois, Chicago, St, John's, 296 communicants, Rev. Henry P. Smith, D. D. LL. D., Rector 4816, Church St.: Rev. John Robinson, Assistant-Minister, 98 Garfield Ave;

A new and striking feature of the Liv-ING CHURCH ANNUAL for 1883 will be a complete list of every episcopal see in the world, with the name of its occupant. This list has been prepared especially for the Annual, by the Rev. Charles R. Hale, S. T. D., and embraces the Anglican, the Holy Eastern, the Roman, and all lesser episcopal jurisdictions. The editors believe that such a compilation has never before been given to the world, and they are confident that, as a document of unique interest, and a statistical table of great value, it will attract the attention of Churchmen not only in this country, but throughout the world.

A correspondent from Virginia complains that a recent communication upon ginia Church-paper, reflected upon the honored Bishop. It was not so understood construed by the most of our readers. We have some readers in Virginia, and we honor them for being jealous in behalf of their diocese. Our correspondent asks: 'How are we to distinguish ourselves from the Roman, Greek, and other Christian bodies, except by the use of the terms "Protestant Episcopal?" We have nothing to answer. That is our legal title, and we have to use it, sometimes. But it is not a good name, as many admit, and when we can be understood by leaving it out we are inclined to do so. The fact remains, as the Independent remarks, whether we like it or not we are "Protestant Episcopal."

It is supposed by many honest but ignorant people that the Church is a very burg, Va.;—Russell; W. H.Wilson, Pittaristocratic institution. They have an burgh, Pa.; Thaddeus Saltus, Charleston, idea that, next to incubating "germs of S. C.; N. C. Bishop. Romanism," its chief concern is to pamlife; that Churchmen are fashionable or nothing-a select company of those who follow the "mode" and make a religion of 'style.''

Against such a prejudice, argument and etort are useless. The best thing for people laboring under this delusion would be to read the Spirit of Missions, every month for a year, and then spend a season with eracy, but he never lost his patience and our Western bishops, to see what the piowas not any the less faithful to principle, or neer Church is doing in the mission fields, marvellous "increase of faith, hope and less ready to spring to its defence, when the out of sight and sound of the "fashionanon-essential in practice involved through ble" world.

The Nestorians.

An effort has been begun in England to extend aid to the Nestorians. The Archacterized by great purity. He used the bishop of Canterbury recently presided at The solemn regions of the ascetic life were pose, and a mission to the Assyrian Chrisvery retired life has not been revealed, and It is hoped that these Christians, by a the world knows little of its details. Perhaps proper understanding of the Orthodox Faith, may be brought into communion with the Catholic Church. Blunt, in his Dictionary of Sects and Heresies, says that many learned men doubt if the Nestorians are now tainted with the original heresy, having by several Confessions of Faith cleared themselves. Some have already conformed to the Roman Obedience, and a strong and persistent effort has been made by Roman and by sectarian missionaries to convert them.

The Nestorians take their name from Nestorius, Bishop of Constantinople, A. D. 428. The Council of Ephesus, 431, condemned his teaching on the Incarnation, wherein he denied what is called the Hypostatic Union. His definitions were so obscure that it is impossible to understand exactly what he did intend to teach. The movement was a reaction against the Apollinarian heresy, which denied a perfect humanity to Christ and taught that the Logos was joined only to a human body and took the place of the human soul. Nestorius, in emphasizing the real Nature denied the unity of Person, in the strictest sense. He therefore refused to admit the term "Theotokos," Mother of God, as applied to the Blessed Virgin, and wished to substitute "Christotokos." It was held at the Council of Ephesus that his doctrine amounted to teaching that there were two Persons in Christ. Hence, distinctions were to be made, in speaking of Christ, as to which person was meant. He was not one Person in such a sense that His human nature could partake of the honor of the Divine nature. The result of this, logically, was to deny that the Divine Nature, in any real sense, participated in the atonement.

Nestorius was condemned by the Council of Ephesus, Cyril presiding, and exiled by the Emperor Theodosius. He was not present at the Council, pleading the absence of the Syrian bishops as his excuse. The Council held to the term "Theotokos," and declared that "Christ was one Divine Person in Whom two Natures were most closely and intimately united, but without being mixed or confounded together." The sect largely increasd after the death of Nestorius. Many Syrian bishops sided with him. They are now quite numerous in Mesopotamia, India, Tartary, and

The Colored Clergy.

Through the kindness, principally, of the Rev. Dr. Crummell, of Washington, D. C., we have it in our power to inform a correspondent, who applied a long time ago for a list of the colored clergy in the American Church, of the names of at least most of them. We have made some additions to Dr. Crummell's list, and shall be glad to be informed of any whose names Bishop of South Carolina; Rev. J. E. C. Smedes, have not reached us as yet:

Revs. Sam'l V. Berry, Ashville, N. C.; O. O. Brady, Wilmington, N. C.; J. G. Bryant, Aquasco, Md.; Thos. H. Cain, Richmond, Va.; Peter W. Carvey, Newbern, N. C.; Chas. E. Cummings, Kansas City, Mo.; Jas. E. Thompson, Chicago; W. W. Cheshire, Bolivar, Tenn.; W. F. Floyd, Pittsburgh, Pa.; Aug. W. Green, Omaha, Neb.; C. M.C. Mason, St. Louis, Mo.; J. B. McConnell, Memphis, Tenn.; W. G. McKinney, Peter A. Morgan, Brooklyn, L. I., N. Y.; W. H. Morris; John Peterson, N. Y.; Henry L. Phillips, Phila., Pa.; J. H. M. Pollard, Peters-

The efforts of the present administration in France to crush out religion, is a movement which should receive the condemnation of the religious world. It is not against Romanism, that this despotism under the name of Republic is directed; it is against religion, against reverence, against God. A woman recently applied for the post of headmistress of a communal school. The examiners found her qualifications satisfactory, but finally asked her: "Suppose that in reading a lesson to your class you met with the word God, what word would you use in the place of New York, Sept. 15, 1882.

it?" "I should read straight on as it was written," was her answer, and she was therefore rejected. A list of books suggested for a public library was subjected to an official censor, and he struck out "Robin son Crusoe," as being too religious in its tendency. Some of our Protestant exchanges seem to think they are doing a service to the cause of "pure religion" by applauding this movement. Let them take heed lest they be found with those who are fighting against God. France is preparing to enthrone atheism again. She is sowing the wind to reap the whirlwind.

In answer to "Sigma," we offer the following:

1. A Candidate may be admitted to Deacon's Orders at twenty-one years of

2. He may be admitted one year after becoming a Candidate.

3. He must become a candidate under the Bishop of the Diocese in which he re-

4. His Bishop has the direction of his theological studies. There is no Canonical requirement that he should go to any seminary; his Bishop may allow him to study with any priest.

5. He may be ordained at any place and by any Bishop designated by his own

6. The Living Church Annual, p. 122, gives the form of certificates required. The examinations required of a Candidate for Deacon's Orders are given in Canon 4, Title 1. A copy of the Digest may be obtained, by addressing the Rev. Charles L. Hutchins, Secretary of the General Convention, Medford, Mass,

Having had several demands for the cards for sponsors, mentioned in a recent issue, we have printed a large quantity on handsome Bristol board, which may be had on application to this office. Price \$1.00 per hundred, postpaid.

The Eighth Church Congress.

The Eighth Church Congress in the Pro-testant Episcopal Church in the United States, will be held in the city of Richmond, Virginia, commencing on Tuesday, October 24, 1882, the Rt. Rev. F. M. Whittle, D. D., LL. D., Bishop

of Virginia, presiding.

The sessions will be preceded by the adminisration of the Holy Communion, in St. Paul's Church, at 11 o'clock, A. M. The Communion address will be given by the Rt. Rev. J. N. Galleher, D. D., Bishop of Louisiana. Immediately after the Service at St. P.ul's Church, the augural Address will be delivered, in Mozart Hall, by the Bishop of the Diocese, and a brief Memorial of deceased members read by the Rev. George D. Wildes, D. D., General Secretary of the Congress. The several sessions will be held in Mozart Hall, the first commencing on Tuesday evening, Oct. 24, at 7:30.

Tuesday, 7:30 P. M.—First Topic: POSITION AND WORK OF THE LAITY IN THE CHURCH.

Writers-George C. Shattuck, M. D., Boston, Mass.; Rev. Arthur Brooks, New York City; Rev. Wm. W. Farr, D. D., Philadelphia, Pa. Speakers—George C. Thomas, Esq., Philadelphia, Pa.; Rev. Wm. Kirkus, LL. B., Baltimore Md.; Rev. Henry L. Ziegenfuss, Poughkeepsie,

Wednesday, 10:30 A. M.—Second Topic: PRIESTLY AND PROPHETIC FUNCTIONS OF THE CHRISTIAN MINISTRY.

Writers-Rev. Wm. R. Huntington, D. D., Worcester, Mass.; Rev. S. D. McConnell, Philadelphia, Pa. Speakers-Rev. Frederick Courtney, S. T. D., Boston, Mass.; Rt. Rev. G. W. Peterkin, Bishop of Western Virginia; Rev. D. H. Greer, Providence, R. I.

Wednesday, 7:30 P. M .- Third Topic: RELATIONS OF THE CHURCH TO THE COLORED

Writers-Rt. Rev. W. B. W. Howe, D. D., Raleigh, N. C.; Rev. Henry Dunlop, Savannah, Ga. Speakers—Rev. J. L. Tucker, S. T. D., Jackson, Miss.; Rev. J. S. Hanckel, D. D., Charlottsville, Va.

Thursday, 10:30 A. M.—Fourth Topic: THE POWERS OF STANDING COMMITTEES. Writers—Rev. Hall Harrison, Ellicott, Md.; Rev. John Fulton, D. D., LL. D., St. Louis, Mo. Speakers—Rev. George C. Currie, D. D., Philadelphia, Pa.; Randolph Barton, Esq., Bal-timore, Md.; Rev. D. A. Goodwin, D.D., LL.D., Philadelphia, Pa.; Hon. Hugh W. Sheffey, Staunton, Va.

Thursday, 7:30 P. M .- Fifth Topic: INSPIRATION OF THE SCRIPTURES. Writers-Rev. Charles H. Hall, D. D., Brook-My Y; Rev. Frederick Gardiner, D. D., Brook-lyn, N. Y.; Rev. Frederick Gardiner, D. D., Middletown, Conn.; Rev. A. M. Randolph, D. D., Baltimore, Md. Speakers—William R. Abbott, Esq., Virginia; Rev. James Haughton, Yonkers, N. Y.; Rev. Joseph H. Rylance, D. D., New York City.

Friday, 10:30 A. M.—Sixth Topic: CHRISTIANITY AND THE CRIMINAL. Writers-Rev. Henry C. Potter, D. D., New York City; Charles H. Kitchel, Esq., New York City. Speakers—Rev. R. Heber Newton, D.D., New York City; Lewis L. Delafield, Esq., New

Friday, 2 P M .- Seventh Topic: THE REQUIREMENTS FOR CONFIRMATION. Writers-Rev. H. Y. Satterlee, D.D., New York Writers—Rev. H. Y. Satterlee, D.D., New York-City; Rev. Charles W. Rankin, D.D., Baltimore, Md. Speakers—Rt. Rev. R. W. B. Elliott, D.D., Bishop of Western Texas; Rev. Hugh Miller Thompson, D. D., New Orleans, La.; Rev. Julius E. Grammer, D. D., Baltimore, Md. Under the several topics, and in accordance with the Rules of the Congress, opportunity will be given for volunteer address

Rev. GEO. D. WILDES, D. D., Gen. Sec. Rev. John W. Kramer, M. D., Rev. T. S. PYCOTT, Rev. C. B. SMITH,

Rev. ARTHUR LAWRENCE,

*Genesis 1, 3.

Married.

HUNTER—RUSSELL.—September 14th, at St. Paul's Cathedral, Fond du Lac, by the Rt. Rev. J. H. Hobart Brown, S. T. D., Charles Jewell Hunter, of Fond du Lac, and Jane Campbell Russell, adopted daughter of Bishop and Mrs. Brown. No cards.

Obituary.

HARDING.—In Buffalo, N. Y., Aug. 27th, 1882, Jennie Faulkner Harding, widow of Frederick Har-ding, of Chicago, daughter of Morgan L. Faulkner, late of Buffalo, in the 48th year of her age.

A peaceful death closing a useful and consistent Christian life in the communion of the Catholic

PISE.—Entered into rest, on Friday morning, Sept. 15th, at Christ Church Rectory, Glendale, Sn. Ohio, in the 33d year of his age, the Rev. William Taylor Pise, late Rector of A: Saints Church, Minneapolis, and son of the Rev David Pise, D. D.

For Personals see page 8.

Official.

Grace Church, Osco, Ill., will be duly consecrated on Sunday, Sept. 24th, the 16th Sunday after Trinity. Clergy of this and adjacent Dioceses are most cor-dially invited. Clergy will please bring surplices, etc. J. Newman, Rector.

The Chapter of the North East Deanery of Illinois will meet at Hyde Park on Monday Sept. 25th. The first Service will be held in the evening at 7:45, with address. On the following morning the Holy Communion will be celebrated, and a paper read by the Rev. F. S. Jewell, Ph.D. A business meeting will follow. Clergy are requested to inform the Rev. C. H. Bixby as to their attendance. E. RITCHIE, Sec'y.

Two boys, ten or twelve, received into a Rector's family where he and daughter will give special attention in all branches usually taught, including Latin and French. Healthy and delightful country-place. Terms moderat. Address "Rector." care kev. Dr. Payne, Schenectady, N. Y., to whom also refer.

CHURCH TEMPERANCE SOCIETY. CHURCH TRMPER ANCE SOCIETY.

The Rt. Rev. A. M. Thorold, Lord Bishop of Rochster, England, is about to pay a visit to the United States, and has kindly consented to speak in behalf of the above Society, at the following places:

a Sept. 22d, Louisville, St. Paul's Church.

24th, St. Louis, Christ Church.

24th, St. Louis, Christ Church.

28th, Kansas City, St. Mary's Church.

Oct. 1st Denver, Cathedral.

5th, Omaha,

8th, Chicago, St. James' Church.

DIOCESE OF PITTSBURGH.

Episcopal Appointments. God willing, the Bishop of the Diocese will make the following visitations:

Sept. 26. Eve.—Tursday, St. Andrew's Church, Clearfield.

27. Rve.—Weduesday, Dubois.

28. Eve.—Thursday, Driftwood.

29. —St. Michael and All Angels. Friday.
Grace Church, Ridgway.

Oct. 1. —Sunday, 17th after Trinity. Church of the Intercessor, Sugar Hill, Jefferson county.

2. Eve.—Monday, Emmanuel Ch., Emporium.

3. Eve.—Tuesday, Port Allegheny.

4. Eve.—Wednesday, St. Luke's Ch., Smethport.

5. Eve.—Thursday, Buttsville.

6. Eve.—Friday, Emmanuel Church, Corry.

8. —Sunday, 18th after Trinity, Calvary Church, Townville.

9. Eve.—Monday, St. Peter's Ch., Waterford.

10—11. —Tuesday, Wednesday, Ascension Ch., Bradford.

12. Eve.—Thursday, Trinity Memorial Church, Warren.

13. Eve.—Friday, Christ Church, Tidioute.

Warren.
Eve.—Fridav, Christ Church, Tidioute.
Eve.—Allegheny.
Eve.—Wednesd vy, Trinity Church Conneautville.

20 —Thursday, Friday, S. Paul's Church,
Erie, Convocation Erie and Warren
Deaneries. " 19-20

CENTRAL PENNSYLVANIA. Bishop Howe's Appointments for September and

October

October.
Friday, Sept. 22—St. Paul's, Montrose.
Sunday, Sept. 24—Church of the Redeemer, Sayre, and Trinity Church, Athens.
Monday, Sept. 25—St. Matthew's, Pike.
Tuesday, Sept. 26—St. Andrew's, Springville.
Monday, Oct. 9—Adjourned meeting Board of Missions. Reading.
Tuesday, Oct. 10—Adjourned Convention, Reading.
Thursday, Oct. 12—Founder's Day, Lehigh University.

Sun lay, Oct. 12—Newport and Lewistown.
Monday, Oct. 16—Orbisonia.
Tuesday, Oct. 17—St. Paul's, Philipsburg.
Wednesday, Oct. 18—Consecration at Altoona.
Thureday, Oct. 18—Consecration at Altoona.
Thureday, Oct. 20—St. James', Bedford.
Friday, Oct. 22—St. Paul's, Lock Haven.
Monday, Oct. 23—Trinity Church, Renovo.
Tuesday, Oct. 24—Mission at Coudersport.
Wednesday, Oct. 25—Mission at Brookland.
Thursday, Oct. 25—St. Paul's, Wellsboro.
Friday, Oct. 27—St. James', Mansfield.
Sunday, Oct. 29—St. Andrew's, Tioga, and St.
John's, Lawrenceville.
Monday, Oct. 30—St. Paul's Church, Troy.
Tuesday, Oct. 31—Mission at McIntyre.

DIOCESE OF MISSISSIPPI. Bishop Green's Appointments for October.

Rosevale, 15. Bovina, 26. Edwards, 27. Greenville, 22. Raymond, 31.

Contributions at each place in behalf of Diocesan

Acknowledgements The undersigned, in behalf of Nashotah Mission,

gratefully acknowledges the receipt of the following offerings during the month of August, 1882: offerings during the month of August, 1882:

For Daily Bread.—Diocese of Wisconsin, \$100; A trifle from a poor Church woman, 1; Mrs. D. K. Rodman, 25; George H. Kirkham, 25; Mrs. Edmund King, 10; Geo. C. Shattuck, 50; Memorial Church St. John the Evangelist, Barrytown, N. Y., 12.75; Mrs. E. Daskam, 20; S. S. St. Paul's, Norwalk, Ct., 5.82; Mrs. C. M. Wickham, 2; Mrs. J. H. Gilliat, 10; A friend, 1; "In memoriam George S. Wardwell, mark the perfect man," 10; Mr. and Mrs. J. T. L., of Philadelphia, per Rev. Dr. Adams, 100.

For Repairs on Dr. Adams, 100.

For Pay the Debt.—F. K. Collins, \$15.

To be put at Interest.—F. K. Collins, \$25.

Nashotah Mission, Waukesha Co., Wis., Sept. 9, '82.

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.

Board and Tuition for two boys in the family of the Rector of St. Luke's Church, Noroton, Ct. Terms \$350 per annum. 2024

Wanted for an Eastern Parish, an assistant Priest to take charge of Mission Work. Apply to Rector, care of Rev. George J. Magill, Newport, R. I.

This is the month that many young men lay their plans for entering school for the fall and winter. To those seeking a business education, the Mayhew Business College of Detroit, Michigan, offers advantages worthy of attention. Practical teachers. A Business Centre and under the management of Ira Mayhew, LL.D., well known as a thorough educator, writer, lectioner, etc., on all subjects pertaining to Business Economy. Full particulars can be had on application.

had on application.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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.

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 3th.

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

WHITTAKER'S CHURCHMAN'S ALMANAC.

WHITTAKER'S CHURCHMAN'S ALMANAC.
The clergy are requested to notify the editor of any changes of address, etc., o curring since the publication of the various diocesan convention journals for this year. T. WHITTAKER, Publisher, 2 and 3 Bible House, New York.

Cheshire, Connecticut.

A HOME SCHOOL for ten children under 12.

Careful training. Beautiful and healthy location. For circulars address Miss BERARD, Highland Falls, Orange Co., New York.

Old Testament Stories about the Men and Women of the Bible.

By Mrs. D. C. WESTON, author of the "Calvary Catechism," and other Question Books for Sunday Schools. 4to, cloth elegant, \$2.

This new volume is the last literary work of Mrs. Westou, and contains stories of the heroes of the Bible told in her forcible and attractive style. It is illustrated by upward of eighty full-page illustrations. For teaching Bible History for Children, and giving them an interest in it, this book will be found uncounsiled.

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St. John's School.

Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Laddes and Children. Address Mrs. THEODORE IRVING.

ST. JOHN'S SCHOOL FOR BOYS.

Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

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Assisted by five resident teachers. Boarding School for Boys with Military Drill..
Terms \$400 per annum.
Special terms to sons of the clergy.
Three sessions in the year. Next term will begin Sept. 11th, 1882. For circulars address the Principal, Cheshire, Connecticut.

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MADEMOISELLE DE JANON'S,

(Successor and former partner of the late Miss Haines). French and English Boarding and Day School for Young Ladies and children. 10 Gramarcy Park, New York. Will re-open Sept. 28th, 1882. Care-ful training and thorough instruction in every depart-ment. French conversation class, under the charge of Mme, Alliot Boymier. Boys class Oct. 2.

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Mayville, Chautauqua Co. N. Y. (On Chautauqua Lake). A Church School for Girls. The second year will begin on Thursday, September 28th, 1882, and close on Tuesday, July 3d, 1883. The finest and most healthful situation in the United States. Full corps of accomplished teachers. All branches taught. The Rt. Rev. A Cleveland Coxe, D. D., President of Board of Trustees, and Visitor. Terms, \$350 a year. For Juli particulars address the Rev. P. MACFARLANE, Rector, Mayville, N.Y.

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NRS. SYLVANUS REED'S Boarding and Day School for Young Ladies reopens Oct. 1. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department requires four years, and meets all demands for the higher education of women.

ST. JOHN BAPTIST SCHOOL,

233 East 17th St., New York er the charge of the Sisters of St. John Baptist es the MOTHER SUPERIOR, as above. BCCLESIASTICAL EMBROIDERY Address: Church Workroom, 288 East 17th street.

ST. MARY'S SCHOOL,

8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

AT MISSES PERRINS' SCHOOL,

2021 Fifth Avenue, N. Y. Terms per year, \$400; with musical course, \$500.

ST. GABRIEL'S SCHOOL, Peckelill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above)

THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

THE MOTHER SUPERIOR, SISTERS OF ST. MARY.
It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.
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Suspension Bridge, Niagara Co., N. Y FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extrus. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed tendary president.

WILFRED H. MUNBO, A. M., President. KEBLE SCHOOL,

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Boarding School for Girls, under the Supervision of the Rt. Rev F. D. Huntington, S. T. D. The 18th School Year will commence on Wednesday, Sept. 18th, 1882. For Circulars apply to

MARY J. JACKSON, Syracuse, N.Y.

CATHEDRAL SCHOOLS, Garden City, Long Island.

St. Paul's for Boys. St. Mary's for Girls. The academic year will begin September 20, address the Rev. T. STAFFORD DROWNE, D. D., Acting Warden, Garden City, L. I. 191-13

New York City.

CHARLIER INSTITUTE,

On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20.

The Prospectus contains full details. Twenty-eighth year will begin September 19, 1882 Prof. ELIE CHARLIER, Director.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa.

The next session of this School will open on Monday Sept. 18th. Apply for Catalogues to M. L. EASTMAN, Princi-pal, Media, Pa.

MAD. CLEMENTS FRENCH PROT. SCHOOL. Established 1857. Fall term commences (D.V.) Sept. 18, 1882. Address Mad. Eugene Paulin, Ger-mantown, Phila., who will be in Europe through July and August and August.

Miss Mary E. Stevens

Boarding and Day School for Young Ladies. W. Chelton Ave., below Wayne, Germantown, Pa. Au-tumn session will begin Sept. 14th 1882.

Golden Hill Semınary for Young Ladies, Bridgeport, Conn. For Circular, address Miss EMILY NELSON, Prin

Stamford, Conn. MISS ISABELLA WHITE'S

School for Young Ladies, will open (D.V.) Sept. 20. until Sept. 1. Address MISS WHITE, at Butler, Pa Connecticut, Stamford. MRS. RICHARDSON'S English, French, and

German Boarding and Day School for Young Ladies re-opens September 28. ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs.

Faulkland, New Castle Co., Delaware. Rev. Fredrick Thompson, M. A., Rector, assisted by three resident masters. School re-opens Sept. 13. Boys prepared for college or business. Climate Mild. On an elevation of 400 feet above the sea, no malaria. Easy of access by rail from all parts of the country. Number limited to thirty-five. Terms \$360 for School Year. For admission address the Rector.

SEASIDE HOME AND SCHOOL

For Young Ladies and Children, Asbury Park, N.J. Fourth year opens September 14th, 1881. Boarding and tuition \$300 per year. Address Miss JULIA ROSS, Principal.

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ASCENSION SCHOOL, CHICAGO.

A Church Day School for boys and girls, approved by the Bishop of the Diocese. Will re-open Sept. 4. Parents will find in this School a high standard of secular instruction, (public School and Vassar examinations) combined with careful religious training. Terms from \$30 to \$80 per year according to grade. Send for circular to MISS HOLMES, 418 La-Salle Ave. grade. Sei Salle Ave.

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Will commence its seventh year, Wednesday, Sept. Will commence its seventh year, Wednesday, Sept. 13th, 1832.
St. Agnes School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accomodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman.

Illinois, Chicago, 1832 Michigan Boulevard. LLEN ACADEMY AND POLYTECHNIC Institute. Twentieth year opens September 11. Thoroughly equipped for the primary and higher education of both sexes. A limited number of boarding pupils received into the family of the President. Ira Wilder Allen, A. M., LL.D., Pres.

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A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. The Rev. GEO. W. WEST, M. A., Rector. 191-11

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This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it-Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

Nashotah Mission, Waukesha county, Wis. Nashotah House.

Candidates for Priest's Orders prepared for ordination. Annual term opens Feast of St. Michael and All Angels, Sept. 29th, 1882.

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A Boarding School for Girls. The next school year on Sept. 14th, 1862. For circulars, address MISS GRACE P. JONES, Principal.

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Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls, The Christmas term of the seventeenth year begins Sept. 11th, 1883. For circulars apply to MISS HELEN L. TOTTEN, Prin. 193-13

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Rt. Rev. C. A. Coxe, D. D., Visitor. For circulars address the MISSES BRIDGE, Principals.

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The Diocesan School for Girls, 15 miles N. W. from Baltimore. Noted for healthfulnes, careful training, thorough instructions and the influences of a Christian Home. The next term will begin Sept. 20.

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COLLEGE OF ST. JAMES Grammar School. Washington Co., Maryland. Church School for Boys. Re-opens September 14th. Extensive improvements affecting the efficiency and comfort of the school have been made for the coming session. For further information apply to HENRY ONDERDONK. P. O. College of St. James, Washington Co. Md

Washington Co., Md.

A CHURCH CLERGYMAN An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from victious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 18th. Terms \$350. Address Rector, Office Living Church.

ST. MARY'S HALL, Faribault, Minn Rt. Rev. H. B. Whipple, D. D., Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The seventeenth year will begin September 14th, 1883. For Registers with full details, address Bishop Whipple, or the Rev, Geo. B. Whipple, Chaplain.

ST. MARY'S HALL, Burlington, N J. The Rev. J. LEIGHTON McKIM, M. A., Rector.

The forty-sixth year begins Wednesday, Sept. 18th, 1882. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

St. Mary's school, Raleigh, N. C. THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th.

For catalogue address the rector, the Rev. BENNETT SMEDES, A.M. VERMONT EPISCOPAL INSTITUTE,

Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-chief Family boarding behool for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Twenty-third school year opens August 31, 1882. For catalogue, address 191-17. H. H. ROSS, A. M., Principal. SCHOOLS AND COLLEGES.



wanda, Niagara Co., N.Y. Bt. Rev. A. C. Coxe, D.D., Visitor. Full scademic course, Special attention to Modern Lauguages. Healthful situation, half way between Buffalo and Niagara Falls. Accommodations comfortable and homelike. Board and tuition \$316 a year. No extras. The Seventh year will be gis Sept. 18th, 1882. For circulars address, Rev. H. A. DUBOC, Rector, Tonawanda, N. Y.

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CHICAGO FEMALE COLLEGE. Morgan Park (near Chicago). A Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL.D., Morgan Park, Ill., or 77 Madi-son Street, Chicago.

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MEDICAL COLLEGE AND HOSPITAL. The 23rd Winter course begins September 28, 1882. This is the largest Homosopathic Medical College in the world, with unequaled clinical facilities. Women admitted. Material for dissection abundant. For catalogues address T. S. HOYNE, M. D., 196-8 1636 Wabash Avenue, Chicago.

YOUNG MENWill not only save able time in the future by attending the Grand Rapids (Michigan) BUSINESS COLLEGE, where they will receive a thorough, quickening, PRACTICAL education. Send for College Journal. We recommend a Western education to Bastern and Southern Young Men.

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Special care of health, manners and morals of growing girls. Good board. Tesches cooking and like

noid arts. To secure place apply early. A. C. C. BRAGDON, Principal. MISS MONTFORT'S SCHOOL FOR YOUNG LADIES. Grove Hall, New Haven, Conn. Highly endorsed by the late Dr. Leonard Bacon, by Prof. Dana and others. Eighth year begins Sept. 20. For Circulars address MISS MONTFORT.

FPISCOPAL HIGH SCHOOL OF VIRGINIA.

L. M. BLACKFORD, M. A., Principal. The 44th year of this, the Diocesan School for Boys, three miles from town, opens September 27th, 1882. For Catalogues address the Principal, Alexandria, Va.

GARNETT'S UNIVERSITY SCHOOL, Ellicott City, Md. Principal, James M. Garnett, M. D. Re-opens Monday, Sept. 25th, in charge of Prof. Chapman Maupen, late of Baltimore, City College. THE PLAINFIELD ACADEMY and Boarding School for Boys. Advantages unsurpassed. Principals thorough Churchman. J. C. Lewinsky, Ph. D. Teaches German and French. Address James Lyon, Plainfield, New Jersey. 197-18

Miss J. F. WREAKS, 52 E. 77th St., N. Y., French and English Boarding and Day School for Young Ladies and Children, will commence Sept. 27. Careful training and thorough instruction in every department. Kindergarten Class commences Oct. 10. [202-13

A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Mme. H. CLERC, 4114 Spruce Street, Philadelphia, Pa.

BARDING & TUITION \$175 to \$225 a yr.

A FENGLAND CONSERVATORY OF MUSIC & SCHOOL OF ENGLISH
BRANCHES, LANGUAGES, ARTS, ELOCUTION & PHYSICAL CULTURE SPLENDIDLY FURNISHED.
IN THE HEART OF BOSTON.
RARE ADVANTAGES, LOW RATES.
SENDFOR CIRCULAR. E.TOURJEEL

ST. GEORGE'S HALL, an unsurpassed Boarding School for Boys and Young Men. Reisterstown, Balto Co., Maryland. Prepares for the Universities and Colleges, or Business. \$275 a year. Prof. J. C. Kinear, A. M., Prin. Circulars with references sent.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.
The sixth year will open (D. V.) on Wednesday,
Sept. 13, 1882. Instrumental music under charge of
J. Baier, Jr., a private pupil of Plaidy, of Leipsic
Conservatory. French and German taught by native
teachers. The REV. FRANCIS T. RUSSELL, M.A.,
Rector.

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Calendar.

September, 1882.

8.	13th Sunday after Trinity.	Green
10.	14th Sunday after Trinity.	Green.
17.	15th Sunday after Trinity.	Green.
20.	Ember Day.	Violet.
21.	St. Matthew, Evangelist.	Red.
22.	Ember Day.	Violet.
23.	Ember Day.	Violet.
24.	16th Sunday after Trinity.	Green.
29.	St. Michael and all Angels.	White

BE PATIENT.

Written for the Living Church.

What though life be dark and dreary, Filled with woe, beset with care! God has promised that the weary Rest and peace in Heaven shall share. When the heart is sad to breaking, And the tears unbidden start, Think of this; and then, forsaking Sorrow, do what seems thy part! When dark clouds obscure thy pathway, Shutting out each ray of light, Think of Him Who once did say: "Walk by faith and not by sight."

Every sorrow has some meaning, Which, though now thou canst not see. Still thou may'st be comfort gleaning
. From the thought—"'Tis good for me!" Though all withered are Hope's flowers, Vanished from before thy sight, Though in ruins are the towers

Of the airy cast es bright, Which, in youth's fair, radiant morning, Wayward fancy reared so high, With her brush each one adorning As it best might please thine eye; Still, yield not to vain repining, And to murmurs at thy fate; But, thy will to God's resigning. Learn to watch, and pray, and wait! Then, when thou shalt pass Death's portal,

Through with all thy tears and sighs,

Thou shalt join the throng immortal With thy Lord in Paradise! MARAH.

Sixteenth Sunday after Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

This Collect is simply an English version of the Latin Collect, which, in the Roman Missal, belongs to the fifteenth Sunday after Pentecost. The original appears in place also in the Sarum Missal, and is traceable to the ancient Sacramentaries of SS. Gelasius and Gregory. Brief and simple as it is, we are carried back by it through the ages, and are permitted to hear the Faithful before the Altar, for over twelve hundred years, breathe heavenward its Catholic supplication. Hallowed words, then, indeed, are these: "Ecclesiam tuam, quæsumus, Domine, miseratio continuata mundet et muniat; et quia sine te non potest salva consistere, tuo semper munere gubernetur. Per Dominum Nostrum Jesum Christum."

Both the body of the Collect, and its beginning, are suggestive of a period of imminent peril to the Church. In our version, the absence of the reverential terms usually attached to the ful Anne; and the spot is pointed out where an Divine Name, implies a want and an eagerness that cannot wait for epithets. .They break out fortunate little boy who in the time of Rufus abruptly, like the cry of the sinking disciple, "Lord, save me!"

The same feeling appears in the Latin original, but with a still more interesting feature. In that, the individual disappears, and the organic mouth, is said to have written seven books on becomes paramount. Not ourselves, not at all the miracles wrought by the bones of the youththe independent "I," but the Church, the Body ful martyr. of Christ, is the object of solicitude. And how -Thy Church! It sounds as if the petitioner, Church's need, were only able at first, to indieither to be seen by the quick intuition of the spirit should recover its calmness for prayer. For, as with Thalaba: "He could not pray; he was not calm for prayer," it is true always, that moments and moods of high excitement, are not those apt for genuine prayer.

In proceeding with its plea for the Church, the Collect grounds our faith upon the continual pity of God-a pity, deep as the abysses of His knowledge and love, and, as opposed to all man's fitful sympathy, as perennial and persistent in its ongoing, as the divine existence. So wonderfully alike are the perfections of God and the consolations of man; rooted in the permanence. and completed in the everlasting mystery, of His gelf-emistent being.

In the express petition which—having thus planted ourselves upon the Divine pity-we now, the old man. Da charged me wid stealin' a ham, as before the Altar and a truly present Lord, plead in behalf of the Church, there is deep significance. "Cleanse and defend Thy Church." That is, the Church, like the Christian, is exposed to a two-fold danger-danger from both sin and Satan; from inward corruption and outward leagues and assault. Against these, the prayer is, first, "cleanse," and then "defend;" for no defence against exterior foes is of any real avail, so long as treacherous foes hold uncurbed garrison within. Nor can "the gates of hell" prevail against her, so long as she keeps herself pure within; in such condition, "God is in the midst of her, therefore shall she not be removed."

But the power to maintain this inward purity lies not within herself; she cannot of herself "continue in safety." Left to herself, somewhere and somewhen she will suffer sore damage, either from treason or assault; either her iniquities will prevail against her, or her foes will triumph over her. Her safety lies only in that Divine succor, that ready help, which cometh from the Lord her Saviour.

Hence, the prayer is for her preservation evermore through that divine help; and not the help alone, but the goodness which is the source and inspiration of the help. In this, there is a revealing of that true humility which is the prom-

ised ground of exaltation. Not without purity and goodness, can the Church count upon divine succor and deliverance; but not by them as potential, is she to be preserved. "It is of the Lord's mercies that we are not consumed." It is only by His help and help-inspiring goodness that we can be preserved everyhore; and perhaps we may add, because His purity is power: "Righteousness and judgment are the habitation of His throne."

But sovereign as is the grace of this cleansing and defending, this helping and preserving, it is ours only by virtue of the Great Sacrifice, typified in the Holy Eucharist, which the Collect contemplates. "Through Jesus Christ our Lord," in the perpetual sacrifice and its "pure offering," as a God not afar off, but really present in the Sacrament of His Blessed Body and Blood; and only thus, "Through Jesus Christ our Lord."

Norwich Cathedral.

In retracing one's steps from the river's edge is seen the lofty spire of that noble building which has entitled Norwich to the name of "a cathedral city." Unfortunately, owing to the valley site, the dignity of the grand Norman pile cannot be appreciated until one stands in its immediate vicinity, and then, indeed, a sentiment of gratitude arises toward the Pope who ordered Bishop Herbert de Losinga to build a cathedral, in penance for certain simoniacal sins. The penitent obeyed, and, in 1094, laid solidly enough the foundations of the stately structure that has since defied the fury of the elements, the Reformers, and the good people of Yarmouth, who in 1643, begged "that great useless pile, the Cathedral, might be pulled down and the stones given them to build a work-house with."

The superb nave, long as St. Alban's, the circular chapel, the parapets and flying buttresses, finely proportioned spire, are more easily pictured than described. Entering the nave, one is impressed by the feeling of solemn repose conveved by its sublime height, vast arches, and enormous columns. The magnificent roof has burn, who discovered that the sculptured bosses color and form. Skilled artisans were set to it is supposed, to the fifteenth century, and of which no other examples are to be found in one-fourth the size of life, ingeniously carved, colored, and so grouped together as to form an almost complete illustration of sacred history.

Among the tombs are that of its founder, and that of Sir Thomas Boleyn, father of the beautialtar was once dedicated to St. William, an unwas stolen, crucified, and buried in Thorpe sults. His remains were afterward interred in the Cathedral, and Thomas, the monk of Mon-

The most romantic portion of the grand ediexpressive that first utterance: "Ecclesiam Tuam" fice is found in the long, silent cloisters, with their noble windows of old England tracery, exstartled by some sudden discovery of the quisitively groined roof, and sculptured crockets, and after this in interest the two magnificent cate, with a gesture and a word, the object of entrances to the episcopal precincts. The more concern; leaving the nature of the aid needed imposing of the two, known as the Erpingham Gate, was built in penance for his sin of Lollardobserver, or to be set forth as the petitioning ism by that noble whose loyalty to his monarch Shakespeare refers to in King Henry V.:

"Good-morrow, old Sir Thomas Erpingham: A good soft pillow for that good white head Were better than a churlish turf of France. Erp. Not somy liege; this lodging likes me better Since I may say-now lie I like a king."

The Ethelbert Gate, also a fine specimen of architecture, was built by the citizens in atonement for their abuse of their monks in the quarrel of 1272.—Harper's Magazine for August.

"I understand, Uncle Amos, that you have old colored man, who for years has had charge stepped aside." "Why did you quit?" "Wall, dar was numerous pressures brought to bar agin for one thing, and 'vised me to quit." "Why. they couldn't prove that you stole the ham, could they?" "Nor, sah, da couldn't, an' ef I hadn't knowledged it da neber would hab prubed it." 'Why did you acknowledge it?" "Cause da found de ham under my bed, sah.

"Excellent sermon this morning," said Deacon Goodwill to his neighbor, as they lingered in the vestibule to shake hands with the breth-ren. "Well, purty good; purty good. Ain't quite up to old Parson Slocum. 'em straight. He preached agin wickedness in the land." "To be sure, but this man preaches right to us, personally." "That's jest the trouble. I go to church to hear other folks pitched into. I don't want to be rankled up myself." Just then the minister person along and with a during the character person along the character p then the minister passed along, and with a dubious shake of the head he cut short this remark. -New Haven Register.

Fine lip salve—Truth. "Use daily for your lips this precious dye, They'll redden, and breathe sweet melody." Best eye water—Compassion.
"These drops will add great lustre to the eye,
When more you need, the poor you will supply."

Every baptized person is a member of the Church. He may be a poor kind of member, but he is a member. If he have not ever gone to the Holy Communion, he is still a member; he has not availed himself of one of the privileges of his membership, that is all; he is still a

BY THE SEA.

Written for the Living Church.

Far off, the rocks point out to sea, With steadfast, true, unswerving hand, The winds may blow, the waves may dash, But ever constant, there they stand; A symbol this, O God, that we Should ever fix our thoughts on Thee They stand, 'mid tumult of the storm, They stand, when lisping waves caress, In sunshine, rain-mist, or deep shade, They show no sign of weariness. A symbol this, of trustful rest,

Lake George.

That what God sends is always best.

Written for the Living Church.

Thrilling is the story of the missionary heroism of the early Jesuit missionaries among the Canadian Indians. Father Jogues travelled this lake on several occasions—once at least, as a captive in savage hands. It was on the eve of the festival of Corpus Christi, in the year of Grace 1646, that, standing on the northern shore, he christened it with the beautiful name "Le Lac du St. Sacrament." In 1609, as will be remembered, Hendrick

Hudson sailed the river of his name northward, and Samuel de Champlain sailed south to Ticonderoga. Each claimed the country discovered, and Lake George, or rather the Lake St. Sacrament, was henceforth in "border" country. In course of time, the all-absorbing Anglo-Saxon took first the land that had belonged to the Dutch, and then the land that had belonged to the French, and made crown colony of it all. But, before this came about, or at least the latter part of it, much transpired on and around the lake. New Amsterdam, as every one well knows, became New York in 1664, "when," in the quaint language of a chronicler, "Peter Stuyvesant being Captain-General, and the place having about the deeply arched windows, the grand tower and 1800 inhabitants, King Charles II., of England, granted all the land from the Connecticut to the Delaware river to his brother James, Duke of York and Albany." The lake knew as yet nothing of this generous gift, and still owned loyal allegiance to the King of France. Over its become an object of double interest, owing to its | waters, southward came the Count de Frontenac. restoration through the exertions of Dean Goul- in 1698, with 450 Frenchmen and 200 Indian allies on an expedition against the Mohawk stronghad, in an effort at restoration in 1809, been holds in what is now Central New York, returncovered with a heavy coating of lime, plaster, ing again not long after, hotly pursued by his and yellow wash, to the complete obliteration of enemy, managing to make good his escape on the ice, with his plunder and captives. But, work to remove this incrustation, and the result half a century later, at the first American Conwas the discovery of specimens of art belonging, gress held at Albany (June 19, 1754), it was determined to deliver and fortify the northern lakes "against the French aggressions." And so England. These bosses number two hundred it came about, that Sir William Johnson, of and fifty-eight, and consist of figures about famous memory (the first and only American, by the way, who was ever created a Baronet), was sent with a small army and a train of artillery.

At the risk of making the story longer, we must say just a word in passing, about that artillery. The cannon which composed it had a very curious experience, falling eventually into the hands of the French at Fort William Henry, being retaken by the English at Ticonderoga, falling into the hands of Col. Ethan Allen and the Green Wood by the Jews, in revenge for Christian in- Mountain Boys when "Old Tie" surrendered, afterwards laboriously drawn to Cambridge on sledges, and used against the English with notable effect at the bombardment of Boston. Not impossibly, some one of them, decrepit and old and (let us be thankful) having lost its voice, may still have an existence somewhere.

When Sir William arrived at the shores of Lake St. Sacrament, he began hostile proceedings by an attack upon the fair cognomen which had designated its waters for a century, and by formally substituting the name Lake George, after the reigning sovereign George II., "not only in Moan for the heroes who shall rise no more. honor of His Majesty, but to ascertain his undoubted dominion." "Lake George" has now a sound of Anglo Saxon triumph about it, of which, waiving the sentiment of the beautiful, is a feature of the day? . . . The rise of this rewe should, no doubt, be duly proud-for the lake surrendered its earlier and fairer name not without a long and stubborn conflict deeply dying its crystal waters with blood. A just retribution came quickly, for scarcely had Johnson arrived, ere Baron de Dieskau, who had seen Old World service under the famous Marshall Saxe, attacked and defeated the advance corps in a disastrous engagement, in which, we may note quit preaching," said the Secretary of State to an in passing, Col. Ephraim Williams, the founder of Williams College, was mortally wounded. of a church in Little Rock. "Yes, boss, I'se Dieskau's success was not, however, to be permanent, and an assault upon Johnson's rudely in it. . . . There is this remarkable difference

constructed defences, during which the regiments La Reine and Languedoc distinguished themselves by their gallantry, was repulsed, and the Chevalier de Montreuil led off the remnant any reference to the understanding of man. of the troops up the lake, leaving the brave Baron wounded, and a prisoner. The greatgrandfather of President Grant, who was an officer on the English side, was killed in this second action. The fortifications were then rapidly pushed forward to completion, and named Fort William Henry, in honor of that Duke of Cumberland, brother of George III., who conquered at the fateful field of Colloden.

There followed this, some years of irregular fighting among the islands and lake bays, and up in the north, at Fort Carrillon, as the French called Ticonderoga. The year 1757 witnessed much more serious work; and after several expeditions had experienced varying fortunes, the Marquis de Montcalm sailed down the lake with 1800 warriors belonging to eighteen Indian tribes from Nova Scotia to Michigan, 3,000 Canadian troops, and as many French regulars, in 450 boats. The Chevalier de Levis, supporting him, marched along the shore road with four regiments. Fort William Henry was garrisoned by 2,100 men, and the French, swinging around to the south of it, cut off reinforcements from Fort Edward below, while siege-batteries were established within seven hundred yards of the works. parallels and covered ways made, and a cannon-

ade opened from thirty-two guns. A spirited fire was kept up by the garrison, and a number of gallant sorties made; but after nearly a week's bombardment, no reinforcements having come, and the French parallels being near the battered ramparts, Col. Monroe surrendered on condition of being allowed to march to Fort Edward with arms, and colors, and one cannon. The surrender was executed at noon, and the little English force started upon their march next morning. But the Indian allies had passed the night in drunken revelry over the success of the expedition, and, headed by a Nova Scotia tribe, fell with great fury upon the rear of the retreat, creating a panic among the English, who cast away their arms and scattered. Montcalm ordered the French troops to the rescue, but many were massacred before the help arrived. The remnant were escorted to Fort Edward by the Royal Roussillon regiment, Fort William Henry was dismantled, the works were destroyed, and the French departed—then solitude reigned once more on the shore of the tideless lake. A year passed away, and the next, 1758, be-

held one of the most imposing spectacles ever witnessed on this, or any other American lake. The mists of mid-summer hung over the hills, the sound of bugles and of Highland bag-pipes awoke the echoes, as a thousand boats bearing 16,000 men, with banners flying, moved away over the glassy lake. It was Abercrombie's expedition against the French. Cooper describes well the scene, in his "Satanstoe." A few days later, and the shattered army passed down the lake again to Fort William Henry, leaving 2,000 of their number dead or wounded under the walls of Carillon.

But the end was near. Once again, in this same year, the placid lake saw 11,000 troops sail over its waters northward, under Lord Amherst, -this time to the conquest of Canada, the completion of the long struggle. The Anglo Saxon had triumphed. "St. Sacrament" was henceforth only a memory.

Then came the war for our National Independence. The lake had been forcibly given its royal name, but at the very moment when the victorious crown of England had fairly won dominion over its waters, was that dominion disputed—to be cast off, after another bitter struggle, forever. Every American knows the story of how Ticonderoga was surprised, early one May morning in 1775, by eighty-five Green Mountain Boys, who demanded its surrender, "In the name of the Great Jehovah and the Continental Congress." Following this, Forts George and Gage were occupied by the American troops, and the former used as an army hospital till 1777, when, at Burgoyne's seizure of Ticonderoga, the lake was temporarily abandoned of the same color. A stem of scarlet flowers by our troops, who returned again, however, after his final defeat. The last clash of arms upon the lake took place three years later, in October, 1780, when the garrison of Fort George was defeated and cut to pieces by the British near Bloody Pond, and the fort and the fleet upon the lake taken. Since that day, peace has dwelt by these tranquil waters. God grant re-awakened never

The lake still bears the scars of its battles; but, after a century of repose, one may wish that the name of St. Sacrament had lingered instead of some of these. It is difficult to realize that so fair a scene could ever have been desecrated—or that mortal hate should ever have the pound, and you may tell when they are done breathed in this sweet air. Yet is there an added and how much, by pressing the surface with the romance from the old border days, and, in sense, that past is not wholly past.

Thy summer's night-wind chants a solemn dirge, The caverns echo it far o'er the surge, The gentle waves that sob upon thy shore

What is the religious bearing of the modern passion for nature in its pictorial aspect, which markable feeling in society is a fact that deserves attention, as it cannot be without consequences bearing on religion. . . . When the materialist has exhausted himself in efforts to explain utility in nature, it would appear to be the peculiar office of beauty to rise up suddenly as a confounding and baffling extra, which was not even formally provided for in his scheme. Nature goes off at a tangent which carries her farther than ever from the head under which he places her, and shows the utter inadequacy of that head to include all that has to be included between useful contrivance and beauty as evidence of an intelligent cause, that contrivance has a complete end and account of itself without True, it is an object, and a very stimulating object of the understanding, but it does not require that use of it in order to account for it; even if no single one of all those sentient beings who profit by the contrivance of nature understand it, still they profit by it all the same—this is a sufficient account of it; it is enough if it works; and it is not necessary for its use that it should be seen. But it is essential to the very sense and meaning of beauty that it should be seen; and, inasmuch as it is visible to reason alone, we food in silent haste. I have sat at tables, where, have thus in the very structure of nature a recognition of reason, and a distinct address to reason, wholly unaccountable, unless there is a higher reason or mind to which to make it. For what but reason can address reason? And beauty is visible to reason alone. . . . The beauty of nature is necessary for the perfection of praise. and the praise of the Creator must be essentially weakened without it; it must be roused and excited by sight. It may seem extraordinary, but it is the case, that though we certainly look at contrivance or machinery in nature with a high admiration, still with all the countless and multitudinous uses, which we acknowledge with gratitude, there is nothing in it which raises the mind's interest in nearly the same degree that beauty does. . . . Beauty stands upon the threshold of the mystical world, and excites curiosity about God.—J. B. Mozley.

The Bousehold.

If you find that your stoves that are put aside the summer are rusting, rub them over with a little kerosene. Apply it with a flannel cloth. This will prevent rust.

Clothes-pins boiled a few moments and quickly dried, once or twice a month, becomes more flexible and durable. Clothes lines will last longer, and keep in better order for wash-day ervice if occasionally treated in the same way.

White kid shoes can be cleaned by dipping a erfectly clean white flannel cloth in a little ammonia, and then rubbing the cloth over a cake of white soap; after doing this rub the kid gently and diligently, and the soiled places will be white again. As the flannel becomes soiled change for a clean one.

If you have trouble to get your last year's cat-sup bottles perfectly clean, after washing them thoroughly in suds and rinsing in clean water, chop a potato quite fine, mix it with a little warm water, put this in the bottle and shake it well; it will surely remove any foreign substance.

To clean black cloth, dissolve one ounce of bi-carbonate of Ammonia in one quart of warm water. With this liquid rub the cloth, using a piece of flannel or black cloth for the purpose. After the application of this solution, clean the cloth well with clear water; dry and iron it on the wrong side, brushing the cloth from time to time in the direction of the fibre.

The Philadelphia Times says: "It is not to be expected that servants, who earn only a few dollars a week and live in the stifling kitchens, can teach their mistresses the common sense of housekeeping. If they were able to do so, they would find other and better employment; but it s reasonable to expect that women, who assume the responsible direction of a house, should study the common sense of housekeeping, and of everything that promises to lessen labor and to add to the comfort of both family and servants."

Cut out this recipe for grape catsup, and try it when your grapes ripen. Any variety will make the catsup, and it will be nice, but the Catawba or tart grape is preferred to the Concord or Delaware: Let five pints of grapes simmer till they are so soft that you can rub all but the seeds through a colander with ease. After this is done, add two pints of brown sugar, one pint of vinegar, two tablespoonfuls each of allspice, cloves, and cinnamon, one teaspoonful and a half of mace, one of salt, and half a teaspoonful of red pepper. Put them all in a porelain kettle, let them boil slowly till they are as thick as you like catsup to be. The grapes must first be picked from the stems, and be washed thoroughly, or they will be gritty, and the catsup be spoiled.

A shopping bag of novel design exhibited in an art room this week was much admired. The bottom of the bag was of drab Aida canvass; it was not exactly square, but an inch or two longer than it was wide. There was no seam at the bottom; but, on the sides where it was joined, a narrow pleating of scarlet satin was inserted. The top of the bag was of scarlet satin also, and it was drawn together with satin ribbon was embroidered on one side of the canvass. Another bag was made of the linen cord of which macreme lace is made. It was crocheted in an open work pattern, stiffened with white glue; lined with blue silk, and left open at the top and not drawn together, but had crocheted handles. This is handsome to hang on the wall or to carry in the hand.

One of the things you must learn, if you wish has dwelt by these tranquil waters. God grant to cook successfully, is the management of your that that last echo of strife shall slumber, to be fire. The skilful cook keeps her fire raked clear of ashes from beneath. She never keeps coals up so high that they over-burn the firechamber, and rattle against the lids; and she does not let the heat go up the chimney when it ought to be in the room. Miss Juliet Carson says, that a good temperature for baking meats is from 320 degrees to 400 Fahrenheit. Beef and mutton require about twenty minutes to finger. Rare or little-cooked meat will spring back from the touch-there will be little resistance, if it is quite well done; and none at all. if baked thoroughly. In baking bread, a great deal depends on the kneading. You cannot knead bread too long and too often; and the more it is kneaded, the finer and closer-graine d

> How to KEEP CUT Flowers Fresh.—Almost the first thought that follows admiration for a freshly-picked bouquet is how it can be preserved the greatest length of time. Many experiments have been undertaken to prevent flowers from fading—such as placing salt in the water, or nipping them off and applying sealing wax. We have tried all methods, and have come to the conclusion that frequently changing the water in which the stems are plunged, sprinkling the flowers hourly, will keep them fresh and fair longer than will other treatment. The water used should be tepid. The cooler the temperature of the apartment, the better. Never leave the flowers under a gas-jet, or they will immediately blight. The last thing at night change the water on the stems, and sprinkle the dowers thoroughly. Tie over the vase or basket, tissue paper which has been soaked in water. Over this tuck newspaper. In the morning, the flowers will be found as fair as the night previous. Roses fade quicker than almost any flowers. Heliotrope will wilt and blacken with the tenderest care. It should be nipped from a bouquet as soon as it loses freshness. Lilies, tulips, Narcissus, Euphorbias, hyacinths, and all flowers with succulent stems can be preserved several days.

Swedenborg relates that when eating alone, one day, he was startled by the Lord appearing in one corner of the room, saying, "Eat slowly!"
It seems sometimes as if it would be a good thing if an inhabitant of another sphere should appear at our tables, and repeat this command. Dyspeptic men and women and unhealthy children, with weak stomachs, are not uncommonly seen, and in many cases stomach-troubles can be traced directly to the practice of bolting down if I had not known to the contrary, I should have thought the whole family were about to start for the cars, and were anxious lest they be left. Looked at from the side of health alone, this practice is bad enough; but the entire lack of grace which characterizes meals conducted in such a hurry adds a great deal to the evil effect. It takes from the good manners, and the possible culture of the family, in a way that they cannot possibly afford. The old adage, "The less haste the more speed," would be a good motto to hang over the sideboard-providing that anyone ever reads a motto. There is no habit much harder to overcome than that of eating slowly. Once formed, it is a defence against indigestion. Children can be encouraged to cultivate this habit, and the necessity for it can be impressed upon their minds, when in the unresisting state which follows overloading the

The Bridge of Des Jardins. Suffered Under Pontius Pilate.

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

Here is a passion story; and the moral is this: "Scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die; God' commendeth his love towards us, in that while we were yet sinners Christ died

O what a bitter, biting wind it was! It swept over Hudson's Bay, and the wild lakes and moorlands of Lower Canada; it emn pine trees, it drifted snow twenty feet deep on the windward side of dykes and summer.

Bitter it was everywhere; doubly bitter on the narrow neck of land that juts out about five o'clock on the evening of the an hour to his setting, when he will go down behind those blue hills of Michiron, throws a long, deep line of shadow neath; with oh! such clear, black ice! from the embankment of the Toronto and Detroit Railway, and brings out the music lian harp. On the place where we stand, a long, straight canal—those early French and scrubby they seem now, where the his strip of paper, with its elaborate figures; flowers are bright enough in summer. Rut-Right over these the railway passes; crossing the canal by that swing bridge which to the far west.

almost due; it is timed to reach Hamilton egg, but it had a great, though sad errand net-drew her up-and in another moment at a quarter before six; and in that coun- to perform. There it lay in the railroad, laid her senseless, white-apparently lifetry town, those who are expecting friends between the lines, thundered over day less, on the beach. The women came round or relations are already wrapping them- and night by fierce engines and ponder- her. They chafed the little motionless selves up in their furs, and bravely venturing forth into the cold evening.

If we could look into the advancing ants of Canada were in it. There is the knocked it up on the rail. man who has made his thousands on thousands by this very railway, still speculating despicable, bit of stone is about to say to What a scene was that, in the hall where how he may increase that enormous pile of that huge train at full speed, constructed the corpses were laid, as one and another business with a friend in the parliament- along in its strength, as if no force of man calm, quiet sleep, perhaps so fearfully musum of his good deeds and shortcomings wanting." stand in His sight with Whom is no acsitting next to him in the long, first-class son, letting down the window as he spoke, many mortal journeys! car, are busy about the politics of the prov- to give a better view. ince, and very little imagining that less than five minutes will make them citizens of another Country, where the ambition bles flying round the windows. of parties, and the squabbles of this world, will be rated at their true value.

Look into the next carriage. There are three or four farmers—well-to-do-yeomen -men whose farms have been improved, whose barns have been enlarged year by year, talking of the weather, the unnatural heat of last February, and now the prospects of a late and backward spring. If they have but taken half the pains with the seed-time and the harvest of their own hearts, that often and often they have done with those of their own lands—and God grant that it may have been so !—a few more minutes, and this biting cold will have been changed into everlasting spring. But I confess, it gives me more pleasure to up that he should not dash his foot against lake is a belt of woodland half a mile in look at that party, the little girl who is a stone. Another second—and who can length, composed of oak; with this exsitting on the left of that middle-aged, good-humored, bright-looking man, whom she calls "Uncle," and her still younger battlement, as diving down through the battlement, as diving down through the the time of the building of the wall. In brother, who is standing by the window, crossing. I see by the portmanteau, which lies on the seat beside them, that their name is Doyle.

playfulness, half of weariness.

"Half an hour more, pet, and we shall be in. Look, the sun is nearly setting at ready in the other land; some in the morlast; and I told you he would be down before we should get to the station.

"Gone to the prairie-land, uncle; those large, wide seas of meadow that are always green, and that I have heard my father talk so much about. Oh! how I should like to be going there, too!"

"Look, Louisa!" cries her little brother Charles, "one would think that the sky sy surface, and there, in their death prisons there was reflecting those green prairies; giving up their souls to God. for it is green as it can be.'

"A frosty night that means," said one of the passengers, joining in the conversa-tion. "Going to Hamilton, sir?" had sheltered them in the crash of the train; they had guarded them in that

my sister. She lives there."

"Ah! I wish I was so fortunate. I am going all the way to Detroit. Wonderful without power to raise himself upon it, in the old country."

"A grand thing for Canada, surely," with the Canadian production of the last drowned! I cannot hold on!" syllable.

"What a height we are above the valley, uncle!" cried little Louisa. "Those cows down the hill." down there look quite small, and the farms are like baby houses.'

stranger. "The driver trusts to the bridge, roared and rioted through those huge, sol- too, or he would never come on it at such stretched helpless on the beach, could not a rate."

He said right. It was a noble bridge, banks; it clothed lake and river with ice that which spanned the Des Jardins Canal, six or eight feet thick; and it brought out a master-piece of the carpenter's art. Five Louisa, my fingers are leaving go. that intense blue of the sky for which a massy brick piers rose out of the valley-Canadian winter may vie with an Italian (they formed the peasant's clock in the all our sakes-for mamma's sake! Do try, summer's afternoon by their lengthening God will help you! shadows)—and over them was that so ponderous, and yet so light construction of and yet that delicate frame was fast yieldbetween Lakes Huron and Erie. It was girders and cross-girders, of riveters and ing to the effect of the freezing water. She cross-riveters, of struts and purlins; its could hardly feel the ice she was grasping; 12th of March; Thursday in the second deflection, under the weight of many tons, the dead cold lay like a weight of lead on week of Lent. The sun, wanting about calculated to an inch, yielding to the her breathing—her arms are beginning to weight of the passing train, and, like a relax; a minute or two, and poor Louisa's brave heart, resilient the very moment it fate will be sealed. But still she does not gan, glitters coldly and faintly on the Hu- was passed. Sixty feet lay the canal be- think of herself-it is for him.

er. Most of the passengers were from coming down the hill like a roz, and tearof the telegraph wires, as from a great Æo- Hamilton. Visions of bright eyes, sweet ing off his coat as he ran. smiles, and dear kisses, came over the weary man; children thought of their settlers called it the Canal des Jardins- mother's first hug, and then of the quiet stretches away from the Ontario to the little bed with its white curtains, and the north-west. An outlet had been cut uncertain fire-light dancing upon them. through this low chain of hills. Barren Even the hard-headed calculator put aside ming on towards her. wind has swept the snow from their poor, dismissed the thoughts of his wealth, and bare sides, but their turf is soft and their opened his heart to those of his home. struck off as she told him.

But what?

towers up almost over our heads, at a chanced that one of the workmen chipped done their worst. Those poor little arms height, they say, of sixty feet, and then a little bit of rock, by a careless stroke, as leave go—and she sinks. plunging into a cutting as it pursues its way he was whistling his way homeward, from close by the Des Jardins canal. A little The down train from Toronto must be piece indeed; scarcely so large as a lark's round him convulsively—seized her bonous trains. But not moving an inch till form; they poured brandy down her its appointed time was come.

train, we should find that many of the sleeper on which it lay had become a little had saved her brother's life at the cost of richest and most influential of the inhabit- loose. The casual passing of a workman her own.

wealth. Two hours ago he was discussing with such art, guided by such skill, rushing came in and recognized—perhaps in a house of Toronto; and there, his fur cap could compete with it, Thus far, but no far- tilated as to be distinguished only by the tied tightly over his ears, and his hat rest- ther! That little stone is about to draw the eye of love—those whom they had held ing on his knees, he is making calculations impassable line of happiness and misery for dearest! But still when the cars, brought in pursuit of gains which he will never re- a hundred immortal souls; to place by one down by a pilot engine, came on to Hamalize, and scheming out plans by which short, hideous pang, many an elect ser- liton, the mother of those children had to others are to profit. He little thinks that vant of God in his Master's presence-to thank God their Preserver that, though the last line of the last leaf of the great evoke for many an impenitent and world. her brother was in the unseen world, her account of his life is almost finished; that ly soul, the irreversible sentence, "Thou two little pets had been preserved in this a few minutes will make manifest how the art weighed in the balances and art found also—that their lives had been bound in

"Now we are coming to the bridge, were brought up safe out of that wreck of ceptance of persons. Those passengers Robert," said the stranger to his little so many human hopes,

A jerk—a fierce rasping noise of the wheels-a whirlwind of gravel and peb-

"Mercy on us! We are off the line!"
"Oh, God!"

of death, showed forth that best of God's natural gift, presence of mind. The bridge feet on the top. Another fact is the must go down—the ice must give way— size of the stones used in construction, death, irrevocable death, before-but at the whole of them varying in weight

that momenttal agony, but still in retention of all their senses; a part of the train driven in through the ice, and miserable creatures panting, heaving, gurgling, in the last sobs of suffocation. Some are vainly struggling in the mingled choas of broken ice and turbid waters; some, by the impetus of the train, driven far into the solid, glas-

But the guardian Angels of those two children watched over them still. They

"Yes; taking these children home to awful descent; and now Louisa was clinging on a large fragment of ice, and Charles grasping the edge of the unbroken floe, line this, sir. Beats everything, they say, and his little strength failing and failing every moment.

"Help me! help me! Louisa! I shall be

"Cling on! cling as tight as you can, Charlie! Look! there are people running

"Hold on by your eyelids, my boy, rather than let go!" cries a rough voice "A fine bit of work, this," said the from the shore—that of a passenger who, mortally wounded by the concussion, and but watch with interest the gallant struggles of the little fellow for his life.

"I cannot hold on any longer. O

"Dear Charlie-only one moment-for

She spoke of him and not of herself;

"Now then, here goes for some one!" A joyous train from one end to the oth- cries a stout, young, Canadian farmer,

He plunged in and struck out boldly towards Louisa.

"No! no! not me," she panted out. 'Save him! save him!"

"You first, and then him," still swim-

"No, him first! his strength is going!" and she said it so earnestly that the man

Charlie is safe on the shore. The farmer plunges into the water again; but the When the railway was first made, it cold, and the fear, and the struggle have

And was she drowned?

No. The farmer dived boldly-felt throat-tenderly and skilfully they coaxed And this evening it had come. The back the breath of life. But in will, she

Oh what cities of mourning were Toron-There it now lies. That poor, little to and Hamilton on that awful night! the bundle of life with Him, that they

The greatest wonder in the State of Iowa, and perhaps any other State, is what is called the "Walled Lake," in Wright county, twelve miles north of the Dubuque "The Lord be gracious to——"

When the little stone has done its work well.

The stranger almost in the very article three feet higher than the earth's surface. The stranger, almost in the very article In some places the wall is ten feet high, fifteen feet wide at the bottom, and five from three tons down to 100 pounds. In a second he had hurled his child There is an abundance of stones in Wright out of the window. A poor, wretched county, but surrounding the lake to the chance—a miserable, forlorn hope of life, extent of five or ten miles there are none. but yet a chance. And the angels of the No one can form an idea as to the means little ones were not forgetful of their employed to bring them to the spot, or charge. In their hands they held him who constructed it. Around the entire air, carriage over carriage, a very chaos of the spring of 1856 there was a great storm, and gazing out on the cold, snowy scene ungoverned power, it took the fatal leap.! and the ice on the lake broke the wall in from the height which the train is now The third second, a very wreck of life; several places, and the farmers in the vishattered planks, panels, wheels, axles, cinity were obliged to repair the damages door frames, seats, roofs, luggage vans, to prevent inundation. The lake occupies driven about like the chaff from a thresh- a ground surface of 2,800 acres; depth of "O uncle, what a long, long way it is to Hamilton!" said the little girl, looking up into his face with an expression, half of being past; death revelling on those who is singular that no one has been able to were unprepared for death; some crushed out of all likeness of human form, and al-where it goes, yet it is always clear and where it goes, yet it is always clear and

> The family were telling riddles one evening, and the five-year-old told this:

Four little hopper-toads sat on a tree, Two hopped off and then there were three. No body could guess it. "Well," she explained, "one of them hopped right back again." "Who told you that riddle?" asked mamma, "Nobody," replied the little one, "I thinkt it all up my own seff."

Little Paul, five years old, has been poking at the range and burned a hole in his sleeve. His mother says, "You will surely catch afire, and there will be nothing left of you but a little pile of ashes. What will I say then?" At once Paul replies, "You will say, Kate, shovel up those

[From Frank Leslie's Ill ist rated Newspaper.] A LADY SAID.

'Those Horrid Pimples! No, I Cannot Go, Please Present My Excuses."

Probably two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and marred countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attracts everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and this is true of either sex.

To improve this appearance great risks are taken; arsenic, mercury, or high-sound titled named articles containing these death-dealing drugs, are taken in hopes of getting rid of all these troubles. In many cases, death is the result. No alleviation of the burning, heating, itching and inflammation is given. All troubled with Eczema (salt rheum), Tetters, Humors, Inflammation, Rough Scaly Eruptions of all kinds, Diseases of the Hair and Scalp, Scrofula, Ulcers, Pimples or Tender Itchings on any part of the body, should know there is hope for them in a sure, perfect and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes tan and freckles, and is the best toilet dressing in the world. It is elegantly put up, two bottles in one package, consisting of both internal and external treatment. Our readers should be sure to get this and not some old remedy resuscitated on the success of Dr. Benson's and now advertised as "The Great Skin Cure." There is only one, it bears the Doctor's picture and is for sale by all druggists. \$1 per package.

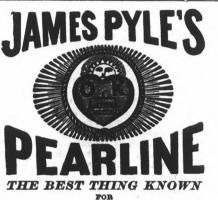
A Sensation.

HAS OFTEN BEEN MADE By the discovery of some new thing, but nothing as ever stood the test like Dr. C. W. Benson's

Celery and Chamomile Pills.

They really do cure sick headache, nervous headache, neuralgia, nervousness, sleeplessness, indigestion, paralysis, and melancholy. Price, 50 cents per box, two for \$1, \$2.50 by mail, postage free.—Dr. C. W. Benson, Baltimore, Md. Sold by all druggists.

C. N. Crittenton, New York, is wholesale agent for Dr. C. W. Benson's remedies. 199-4



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\$1.00. For sale by leading merchants. Beware of worth less imitations boned with less imitations and less imitations below the less imitations are sent and less imitations below the less imitations below the less imitations below the less imitations are sent and less imitations below the less imitations are sent and less



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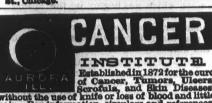


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CHAS. D. DANA, Prop.

Church Work.

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 furnished y reliable Correspondents.]

Albany.-Soon after the Rev. Dr. Lord tendered his resignation as Rector of Christ Church, Cooperstown, which the Vestry were unwilling to accept and have not yet acted upon, and while it was uncertain whether he could safely continue to reside throughout the year at the north, there was quietly settled upon him for life an interest and the could be accept by a wealthy parighioner. come of \$2,000 a year, by a wealthy parishioner and devoted personal friend.

Central Pennsylvania. — The adjourned Convention of the Diocese has been called to reassemble on October 10th, at the Cathedral in Reading, for the purpose of electing a Bishop-

Connecticut.—Bishop Williams has begun his fall work. On the morning of the fourteenth Sunday after Trinity he visited St. Stephen's Church, Ridgefield, and administered Confirma-Church, Ridgefield, and administered Confirma-tion to nine persons, presented by the Rector, the Rev. F. A. Henry. On the afternoon of the same day, he was at St. Mark's. New Canaan, where the Rector. the Rev. G. S. Pine, present-ed eighteen persons for the "Laying on of Hands." The children of the Sunday School sang the Psalter and other parts of the Evening Service. The Rishon's samen was a powerful Service. The Bishop's sermon was a powerful one, on Faithfulness in Stewardship. A hand-some memorial alms-basin of polished brass, was recently used for the first time. It is in memory of Henry R. Weed, for over fifty years Warden of St. Mark's Church.

Dakota.—The beautiful little Church of All Saints, Valley City, celebrated its Harvest Home Festival on Sunday, the 3rd inst. The decora-tions were at once artistic and Churchly. The Rector, the Rev. E. S. Peake, preached a forcible and effective sermon, which was listened to

by a large congregation.

The Convocation of the Northern portion of The Convocation of the Northern portion of the Territory, met in Gethsamene Church, Fargo, on the 4th inst. The opening sermon was preached by the Rev. Mr. Miller, of Bismarck. Six clergymen were in attendance from various points. The Rev. B. F. Cooley, was chosen Dean; Rev. E. S. Peake, Secretary; Mr. L. B. Gibbs, Traceguer, The session continued through Gibbs, Treasurer. The session continued through Tuesday with service and business. A large amount of preliminary work was done and plans made for future action. The clergy were directed by resolutions to urge upon their congregations the importance of representation from North Dakota in the first council of the new Diocese to be held at Yankton, September 20th, where important business will be considered and a Bishop for the Diocese may be elected.

Florida.—The yellow fever has been in Pensacola for some little while, and is increasing. The largest number of cases reported at one time has not exceeded twenty. Not until the 6th inst., did the Board of Health proclaim the fever epidemic. A very considerable part of the inhabitants left the city even when it was doubtful as to the presence of the fever. Those only remain who cannot get away, or who are actuated by a sense of duty. Though the congregation of Christ Church has much diminished, yet the pastor is at his post, and no service has yet been omitted, though the calls for private ministra-tions in his regular parochial rounds, must, of course, be a heavy draft upon his time and at-

Illinois.—Through a special effort of the Rector, the Rev. A. V. Gorrell, ably seconded by his people, St. Stephen's parish, Chicago, has at last been entirely freed from the burden of debt. The congregation is steadily increasing, and the Sunday School is prosperous, and growing in number from week to week.

Iowa.—The beginning of the Advent Term of Griswold College, on Thursday the 14th inst., was marked by the opening of "Lee Hall" for the accommodation of students in theology. In the evening the Hall was dedicated with an appropriate service, the Rev. Harry Thompson, Canon of the Cathedral, and in charge of the Hall in sacris, officiating. The Service was very beautiful, being compiled partly from the usual office for the Dedication of Houses and partly from other sources. The event made a deep impression upon all present, and was indeed a fit beginning for the year. Pray God, that its effects may show forth in the future work of all who shall come from Lee Hall.

Kentucky.—The Church of the Ascension, Mount Sterling, the Rev. A. C. McCabe, in charge, was consecrated on the 21st inst., by Bishop Dudley, who also preached.

Long Island.—During the absence of the Rev. Dr. D. N. M. Johnson, from his parish of St. Mary's, Brooklyn, in search of greatly needed and well-merited rest, a few parishioners have been quietly but very busily repairing the have been quietly but very busily repairing the church building, as a surprise for him on his return. The work is not quite completed, as it was intended that it should be, but the details have nevertheless answered the purpose of a grateful surprise. The church has been renovated throughout, even to re-cushioning the pews, and taking out, cleaning and putting back the stained glass windows. The interior has been handsomely re-decorated, and several new memorial windows placed in position. The Church is free, and no one can convince the Rector that free churches "do not pay". He knows too well the falsity of that somewhat common impression—an impression, let us thank God, rapidly growing less common. In the case of St. Mary's, at least, the free church system has paid, not only in dollars and cents, but what is infinitely better yet—in crowded congregations and devout Services, and a parish filled

with good works.
All Saint's parish, Brooklyn, also has nearly completed the enlargement of its church edifice, work upon which was begun in the spring. A transept with forty-four new pews, and an or-gan chamber, has been constructed, the whole being paid for by funds which were in hand before the work was commenced.

Oregon.—The journal of the 29th Convocation has just been issued. From it we learn that there are now in the jurisdiction 15 Clergymen, and 619 Communicants The total contributions for the year were \$23,717.09.

Pennsylvania.—The sixth course of lectures of the John Bohlen foundation, in connection with the Holy Trinity parish, Philadelphia, will be delivered, this year, by the Rt. Rev., the Bishop of Michigan during the Advent Season.

A very handsome addition is being made to All Saints' Church, Philadelphia. Two entrances, and the season of the season

one on either side of the sacred edifice, are in course of erection. One of these is two stories in height; in the upper story are five memorial windows, and the interior is finished in polished wood. The other entrance is in the shape of a tower, eighty feet high, and built of the same stone as the other; which matches well with the architectural design of the church.

remains for me to labor, I hope to labor intensey, as one who feels that the time is short, the laborers few, and the harvest great. If it be with you, and for you, unto the end, I shall be thankful; but, if not, it will be somewhere, any-

where where there is opportunity."
St. Mary's School has opened with ninety boarding pupils and several applicants waiting

South Carolina.—The Eighth Anniversary of the House of Rest, was held at the House, on Wednesday afternoon, June 14th, 1882. Besides the Bishop and the Chaplain of the House (the Rev. A. T. Porter, D. D.), there were present, the Revs. Ellison Capers, N. O. Judd, J. D. Mc-Cullough, and J. H. Tillinghast. After a short choral Service in the chapel, the Report was read by the Chaplain, and impressive addresses were made by the Park F. Capers and the Report West Park F. Capers and the Park F. Caper made by the Rev. E. Capers, and the Rev. N. O. Judd, on the necessity and usefulness of both Departments of the House of Rest. The visitors were dismissed with Benediction by the Bishop.

Wisconsin.—Bishop Welles has appointed a Sunday School Conference to be held at Watertown, October 24th to 26th. The Conference is to be conducted by the Rev. E. S. Burford, of Grand Rapids. There will be several papers and addresses of interest.

The However Home Feetingle was cheaved (for

The Harvest Home Festival was observed (for the first time) in the Church of the Redeemer, Superior, on Sunday, September 10th, in accordance with the Service set forth by the Bishop. The Rev. E. P. Wright, D. D. (a welcome visitor), of Waukesha, was present and delivered an able address suitable to the occasion. The church was testefully decorated and admired by church was tastefully decorated and admired by

the large congregation present.

The offertory, \$11.00, will be sent to St. John's Home, Milwaukee.

Washington Territory.—The corner-stone of the Chapel of the Good Shepherd, at North Seattle, was laid by Bishop Paddock, on August 24. An eloquent address was delivered by the Rev. George W. Watson, Rector of Trinity Church; who set forth the claims of our branch of the Church to the faith and obedience of English speaking people.

Personal Mention.

The Bishop of Illinois returned to Chicago last week, from the sea-side.

The Bishop of Ohio has been spending some time in the Catskill Mountains. The address of the Bishop of Arizona and New Mexico after the 27th inst., will be Las Vegas, N.

The Bishop of Illionois has declined to receive into the Communion of the Church, the Rev. M. Zara, a Priest of the Roman Archdiocese of Chi-

The Bishop of Springfield preached three times in Toronto on Sunday; at St. Luke's, in the morning, at St. George's in the afternoon, and at Holy Trinity in the evening. At all these Services the Bishop spoke on Woman's work in the Church, at the special request of those interested in the formation of a new sisterhood. He also addressed a meeting on the same subject on Saturday evening. He was very hospitably entertained by Mr. Robert Bethune, son of the late Bishop of Toronto.

The address of the Rev. Geo. J. Prescott is 218 Tremont St., Boston, Mass.

The Rev. Albert C. Bunn, M. D., Rector of the Church of the Atonement, Brooklyn, has changed his residence to No. 608 Fourth Ave.

The Rev. B. F. Matrau will resume his pastoral work at Owosso, Mich., on the first Sunday in Oc-

The Rev. A. C. Stilson, Rector of St. Mary's, Ottumwa, Iowa, has returned home from a three months' vacation-tour in Europe.

The Rev. Frederick Courtney, D. D., of Boston, Mass., returned from abroad last week. The Rev. Hugh Maguire has taken charge of St.

George's Chapel, New York City. The Rev. T. J. Melish, of Cincinnati, Ohio, has re-

turned from Europe.

The Rev. William W. Farr, D. D., Rector of the Church of the Saviour, West Philadelphia, Pa., is re-

gaining his health, and hopes to be able to resume charge of his parish this autumn. The Rev. J. D. Herron is spending the month of September in Canada. He will take charge of Trinity Church, New Castle, Pa., on Oct. 1st. Address

The Rev. W. C. Bishop, M. A., Fellow of Emmanuel College, Cambridge, is now in Colorado, for his health, and proposes doing pastoral work, under g's direction

The Rev. F. P. Lawson, M. A., of Northampton, Diocese of Peterborough, England, is at present travelling in this country.

Kitchen Economy.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Dove, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder, Dr. Love's report gives the following:

Strength

1		Strength			
١	Name of the	Cubic	Inches (las	
		r each ou			
	"Royal" (cream tartar power	ler)		127	
١	"Patapsco" (alum powder)	-		125	
1	"Rumford's" (phosphate) fr	esh		122	
ı	"Rumford's" (phosphate) ol	d -		82	
ı	"Hanford's None Such," fre	esh -	-	121	
١	"Hanford's None Such," old	-	-	84	
ı	"Rednead's"			117	
١	"Charm" (alum powder)		-	116	
	"Amazon" (alum powder)			111	
ş	"Cleveland's" (short weight	34 07.)		110	
	"Sea Foam"	74 021.7		107	
	"Czar"			106	
	"Dr. Price's"			102	
	"Snow Flake" (Groff's, St. I	Possil		101	
	"Show Flake (Gron 8, St. I	aui)	-		
	"Lewis s Condensed -	-	-	. 98	
	"Congress" yeast	-4-4		97	
	"C. E. Andrews & Co's" (con	ntains an	ım)	- 78	
	"Hecker's" -			92	
	"Gillets"			- 84	
	"Bulk"	-		80	

*In his report, the Government Chemist says:
"I regard all alum powders as very unwholesome.
Phosphate and Tartaric Acid powders liberate their
gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist,
after a careful and elaborate examination of the
various Baking Powders of commerce, reported to
the Government in favor of the Royal brand.

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A Normal Kindergarten Training School will be established this Fall, by the sanction of the Rt. Rev. George F. Seymour, S. T. D., LL.D., Bishop of Springfield, and under the auspices of Holy Trinity Church, Danville, Ill. The Normal Pupils will have a theoretical and practical training in the Kindergarten system under Miss Annie G. Galt, a graduate of the Philadelphia Normal Kindergarten School, who is a teacher of thorough experience. The Normal Pupils will assist daily in the Kindergarten which has been successfully established in the above parish during the past two years. A course of lectures in Church History and principles will be delivered to such members of the class as desire to attend them, by the Rector of the parish. The Bishop of Springfield will address the class several times during the term. Expenses, for Tuition, \$75.00 which includes cost of material. Board and room can be obtained for from \$4.50 to \$6.00 per week. Term will begin October 2d, 1882. Address the Rev. F. W. Taylor, Box 474 Danville, Ill. NORMAL KINDERGARTEN TRAINING SCHOOL

stone as the other; which matches well with the architectural design of the church.

Quincy.—The Rev. A. B. Allen has resumed active work as Rector of Trinity Church, Rock Island, after an absence of several months. In pastoral, letter he says: "During the time that

The Silurian Mineral Spring, Waukesha, Wis., has been sold to Luther W. McConneil, of Chicago, who has engaged as Manager James K. Anderson, the gentleman who originally introduced this Spring to the public. Prof. Haines, of Rush Medical College, says it is the purest water that he has ever examined.

46L'Avenir, ''a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sansom St., Philadelphia, Pa.

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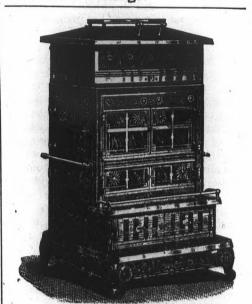
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