

The Living Church.

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

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WHOLE No. 87.

"The Burials Bill."

The opposition of the English clergy to the Burials Bill cannot be wondered at, when they have before them the speech of a prominent minister of the Liberation Society, Dr. Landels. At the last annual meeting of that charming body, he said:

"Let us say, finally, we will carry our Burials Bill, which is the next thing we have in hand, and that done we shall be a step nearer the ultimate goal. There will not then be much between us and the citadel. Having taken possession of all the outworks, the fortress will soon fall into our hands; for we do not conceal the fact that this is our final aim, and that we cannot rest satisfied until that aim is realized. Our clerical friends tell us with refreshing simplicity that if we get into the churchyards we shall next want to get into the churches; and what is more, if our right to the churches be as good as our right to the churchyard we shall succeed in gaining what we demand."

One clause of the bill removes the restrictions on monumental inscriptions. They now have to be approved by the Church authorities. The Bishop of Bath and Wells, in his speech against the Bill, gave an amusing incident of the kind of inscriptions that are sometimes wanted. A married man having died, his wife, supposing that the doctor who had attended him during his illness had not treated him properly, that the nurse who had nursed him had neglected him, and that his brother had taken advantage of his death to deprive her of her property, obtained permission of the clergyman of the parish to erect a tablet in memory of her husband in the parish church, and put up one bearing the following inscription:

"Neglected by his doctor,
Ill-treated by his nurse,
His brother robbed his widow,
Which made it all the worse."

The unfortunate clergyman, who had authorized the erection of the tablet, was threatened with an action for libel, and it was with difficulty that the matter was brought to an amicable settlement. This case showed the necessity that existed for an adequate revision of such inscriptions before they were allowed to be placed in the church.

In the division in the House of Lords, on the second reading of the Burials Bill, the following members of the Episcopal Bench voted for the measure—the Archbishops of Canterbury and York, the Bishops of Oxford, Manchester, London, Exeter, Carlisle, St. David's, and St. Asaph. The Prelates who opposed the Bill were the Bishops of Lincoln, St. Alban's, Gloucester and Bristol, Chichester, and Bath and Wells. The Bishop of Winchester refrained from voting. The Earl of Beaconsfield and most of the ex-Ministers voted against the Bill.

This shows, of course, that all clergymen are not opposed to the Bill. Very good speeches were made on both sides, but the victory in argument remained with the champions of the Church. The Bishop of Lincoln spoke very earnestly against the measure. Among other things, he said:

It is pleaded that it is our duty to relieve aggrieved consciences from the burden that presses upon them. Every one, it is alleged, must die and be buried, and it is a grievance that a man should not be buried by those persons and with such services as he prefers. And this Bill is intended to remove that grievance. Let us examine this a little. This alleged grievance, my Lords, has no existence in our great towns, for they are provided with cemeteries where a person may be buried as he likes best; and the Bill does not extend to Ireland or Scotland, so that the grievance, whatever it may be, is limited to our rural parishes in England. My Lords, I hope that I may be allowed, without presumption, to claim some little right to speak with experience on this point. About twelve years ago, by the unexpected kindness of the noble Earl opposite, I was recommended to her Majesty, who was graciously pleased to name me for election by the Dean and Chapter of Lincoln. The diocese of Lincoln is the most extensive diocese in England, and is mainly agricultural. I can assure your Lordships that for those twelve years I have never known a single instance of the grievance complained of. The religious Dissenters thankfully accept the Burial Service of the National Church of England. Let me illustrate this by an example. In a parish of North Lincolnshire the dissenting minister died; the leading members of his congregation came as a deputation to the clergyman of the parish, who was rather a stiff man, and earnestly entreated him to bury their deceased minister. They were afraid he might decline to do so. But what was his answer? "Gentlemen," he said, "I will gladly bury your minister," and he added somewhat archly, "I shall be happy to bury you all." The fact is there is no grievance at all in such cases.

The English ministry sent Mr. Goschen to Constantinople, and the Sultan and all the rest of them palavered with him, as usual, but it amounts to nothing. The Constantinople correspondent of the Times observes that as to the attitude of the Turkish Government there is little room for doubt. The Sultan and his Ministers are firmly resolved to resist to the utmost all foreign interference on the part of the Powers collectively, or of any one Power individually. The subject was discussed at a Cabinet Council a few days ago, and nearly all present warmly advocated this line of policy. The Grand Vizier and the other Ministers are preparing to

resist the European demands, and for this purpose are carefully cultivating the fanatical party. The great mass of the Turks, however, and even the Turkish officials, express themselves openly as delighted with the idea of a European intervention.

The Missions of the Russian Church in Japan seem to be meeting with great success. A very bright and interesting letter from the Head Priest was lately published in Moscow. Speaking of Christians at Tokio, he says:

"Accompanied by four singers, students at our Mission seminary, I visited the house of the Christian, Peter Surumi. His whole family met us on the threshold, and told us their Christian names, begging to be remembered in our prayers. One room, with its ceiling ornamented by drawings, had an original appearance, but here we found the corner consecrated to the Orthodox faith. Here stood an icon of the Saviour, with a lamp burning in front of it, and beneath was placed a china bowl of smoking Japanese perfumes. The singers sang in Japanese the troparion, 'Thy birth, O Lord Christ,' to which the family listened with attention and evident pleasure. Quite a crowd of natives gathered round the door of the Christian house at the sound, for the European manner of singing causes great astonishment among the Japanese. After we had read prayers, a hymn to the Virgin was sung; the Christians and natives outside listening with profound interest to glad tidings of the birth of the Saviour announced to them in this unusual form. In the best quarter of the capital, not far from the English and Spanish embassies and the Imperial palace, we erected, a short time ago, an Orthodox cathedral with a cupola surmounted by a golden cross. Services, accompanied by preaching and attended by vast concourses of people, are already held in it. The provinces send us requests for preachers; the greater of these we are not able to comply with, because we have not the means for supporting theological schools on a more extensive scale; but when our chief Archimandrite, Nicholas, returns from St. Petersburg with Episcopal dignity and new funds, the Orthodox will plant a firm foot on Japanese soil."

Church Building and Church Charities.

From our New York Correspondent.

NEW YORK, June 26, 1880.

St. John Baptist's Day there was a gathering, in Brooklyn, at the Church Charity Foundation, in behalf of St. John's Hospital. That is one of the diocesan institutions, and is a noble pile of buildings, as yet unfinished. It was wisely determined to build it without putting upon it a burden of debt, and when it was covered in and roofed, the money failing, work ceased. At the late Convention the subject was discussed, and it was determined to raise the means and go on and finish the Hospital, and a subscription was started for that purpose. The Hospital is founded on the same principle with that of St. Luke's, New York, for the shelter of the helpless sick, and without regard to sex or religion. Its basis is as broad as charity itself. It is in charge of some of the Sisters belonging to the diocese, who are doing such a good work for the Church. In this, as in other matters, Long Island is taking the lead, and is proving that a diocese, territorially small, may rank in life and energy with the largest dioceses we have. The Hospital, as it thus stands, is eighty-five feet front, and forty-five feet deep, and is only a part of the structure which is to be eventually built. The chapel has a frontage of forty feet, and the whole building is four stories high. Eventually the chapel will be in the centre of the building, with wings on either side, in which will be the wards. Upon the portion already built has been expended \$45,000, and of the \$25,000 necessary to finish that portion, \$10,000 has been already secured. Besides the Old Ladies' Home, with fifty inmates, the Orphan House, with seventy-five inmates, there is connected with the Foundation, the Helping Hand, with twenty-five patients. This having afforded assistance to so many of the sick poor, will soon be merged into St. John's Hospital. The buildings are all near together, in an important part of the city, and Bishop Littlejohn, in securing the valuable property, has shown, that like the Romanists, the Church is capable of foresight, while hitherto it has been chiefly distinguished for hindsight; that is, for coming in everywhere, as a laggard, where the chief advantages have been already secured by others. The gathering on St. John Baptist's Day was in charge of the Lady Associates of the Institution, and of the twelve Sisters, who devote themselves to works of charity and mercy. There was a meeting in the chapel, Bishop Littlejohn presiding. Mr. Fleetman read the annual report of the institution, from which it appeared, that during the year the Hospital had received 156 patients, and that there were 20 now under treatment at the Dispensary, 6,118 patients were treated, and 10,360 prescriptions given, besides many patients treated at their homes, and 410 out-visits made. There were 625 dental cases. Such is the demand for beds, by female patients, that for the present it will be necessary, for want of room, to exclude male patients. Addresses were made by the Rev. Dr. Cox and Rev. Messrs. Carter and Vandewater. During the afternoon and evening, there was a bazaar for the sale of useful and fancy articles, tables for refreshments, and in the evening a concert. The spirit of liberality seemed to have descended upon the people; they still lingered at 10 o'clock, and we infer that a considerable sum was raised for the com-

pletion of the Hospital. It is a sign of the interest taken by the people; it is an appeal to our men of wealth, to come forward and not only finish, but endow an institution, of which there is such pressing need, and which is an exemplification of charity in its noblest form. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

St. Mark's Church, Islip, built by Mr. Wm. K. Vanderbilt, one of the sons of Wm. H. Vanderbilt, was consecrated by Bishop Littlejohn on Tuesday last. Islip is a small town on Long Island, near which Mr. Vanderbilt has a summer residence, and where a good many wealthy people of New York live during the summer season. The Corner-Stone of the former church was laid in 1847, and the building had become much dilapidated, and was altogether unsuited to the congregation, which has for several years gathered in it. Mr. Vanderbilt's summer residence cost a quarter of a million of dollars. At the consecration on Tuesday there were worn by the ladies present, diamonds valued at \$100,000; Mrs. Vanderbilt, to the praise be it said, appearing without jewelry and in plain attire. When the new church began to be talked of, Mr. Vanderbilt offered to build it at his own cost, but very wisely made his offer upon the condition that the congregation would build a rectory, to correspond with it. The edifice is unique, architecturally, being Gothic, with a tinge of Scandinavian treatment, and resembles some of the churches to be seen in Sweden and Norway. It has many points and broken gables, but is so surrounded by trees, that it is not readily noticeable at a distance. It is made of what is called "the timber construction," showing masonry to represent stone, with shingled sides and sloping roofs, and with large porches. The interior is cruciform and is entered by three doors, which represent Faith, Hope and Charity. It is finished in ash and Georgia pine, and three of the pews, made into a stall, are set apart for Mr. Vanderbilt and his family. The windows are made, not of stained, but of opalescent glass, and were furnished by Mr. E. O. Tiffany, of New York, who also gave a trifling window, three crosses in a circle resembling three leafed clover, the windows costing \$2,000. The dome is broad, deep domed, and has three pairs of opalescent stained windows. The central window represents St. Mark, with the lion, riding upon the clouds. The dome is surmounted by a figure, carved in wood, representing an angel, bearing a scroll, upon which are the words, *Spes in Deo*. The floor of the church is covered with a crimson carpet, and the seats will be upholstered with the same. At the consecration there were a good many distinguished clergymen present. The sermon was by the Rev. Dr. Drown, and was very able. To those that have shall be given, and many people have contributed to make the Church of St. Mark's glorious. John D. Prince gave the organ, at a cost of \$3,000. He will also act as organist, during the warm season. The font was presented by Dr. Wynkoop. Mrs. Phoenix Remsen gave the new communion service, the former one being assigned to the Mission Chapel. The Prayer Books and Hymnals were a donation from Mrs. Whitley. The Rectory is in symmetry with the church, and cost a little more than \$5,000. Its kitchen and library were furnished by Mrs. Prince; Mrs. Vanderbilt furnished the parlor, halls, and one chamber; Mrs. Hollins, the other two chambers, and the parish did the rest. We have often had occasion to speak of the liberality and work for the Church of Mr. Cornelius Vanderbilt, and we are glad to name another of that family, who consecrates a portion of his wealth to the Lord. The Rev. Reuben Riley has been for some twenty years the Rector of St. Mark's, Islip, and now rejoices in its prosperity. At one time, the Rev. Mr. Coe was Rector, who was afterwards settled at Cairo, in your State.

On the 22d inst., the Rev. A. H. Warner was instituted by Bishop Potter, as Rector of the Church of the Beloved Disciple. This church was built in 1873, by Miss Caroline Talman, in memory of her father, mother and sister, and there are mural tablets for them upon the east wall. It has been since under the general supervision of the Rev. Dr. Tuttle, Rector of St. Luke's, and has been served by one or another of his assistants. Adjoining the church, is St. Luke's Home for the Aged, whose inmates will form an interesting part of the cure. The church is a fine one, and either is, or is to be partly endowed by the liberality of Miss Talman. Rev. Mr. Warner has for some time served the parish as Assistant Minister of St. Luke's, but now becomes an independent Rector. The sermon, on the occasion of the institution, was by Dr. Tuttle, and was a discussion of the important duties that devolve upon those who have the care of souls. Mr. Warner has gathered around him many earnest workers, and the new parish bids fair, under his ministrations, to become one of great and growing importance.

The time has now come, when our Sunday Schools and some of our churches are to be closed for the season. There are many arguments advanced pro and con, and at other times we have sufficiently ventilated our own judgment

in the matter. In many cases it seems to be a necessity; the congregations melt away with the first approach of heat, and even those who are too poor to go to the summer resorts, are too proud to go to church, and thus let it be known that they are not out of town. There is a fashion in this thing, and it requires the courage of martyrs not to follow it. You must migrate at all hazards, and, if you cannot go to Long Branch, you must shut up the front of your house, and migrate to the rear. Of course if you are constructively out of town, you cannot go to church. It is not a question to be decided by principles of morality and religion; it is not duty to God that is involved, but our obedience to the dictates of fashion, a master or mistress whose rule is only equaled in stringency by that of the Prince of Darkness himself. The Sunday Schools break up with a picnic in the parks, and so their last recollections of the school are pleasant ones, and it is easier to gather the children again in the fall. No city has so delightful a park for picnics as Brooklyn. Part of the grounds are laid out for this purpose, and are free to those who wish to use them. During the warm season they are occupied every day. We took a little turn this week at a picnic ourselves, and shared the joy of the children; nor did we allow the thought to sadden us, that to us no vacation ever comes. Even Coney Island, "though so near, is yet so far!"

The Church Association of Michigan.

From our Detroit Correspondent.

The Church Association of Michigan has made its bow and has been formally recognized by the Convention. The Board of Trustees of the Protestant Episcopal Church for the Diocese of Michigan, is even now dead.

Five years ago the Diocese ordered the incorporation of five trustees to hold church property in trust, under a general statute. The trustees were to be annually elected by the Convention, the Bishop, however, being one, and two of them being clergymen. Theoretically, the plan was good. It came very near to realizing the oft proposed incorporation of the Convention itself. On the Board, the three governing orders, namely, the episcopate, the priesthood, and the clergy, were represented. The Board was the creature of the Convention, and distinctly responsible to it. A small body, it could readily meet and conveniently transact business. But several things have combined to produce failure and to bring the Board into small repute. Its legality has been questioned, owing to the representation of the three orders, whose existence the state law of course ignores. Everything depended upon the honesty and business ability of five men, or of a quorum of the five. Incorporated to represent permanent interests, it has nevertheless proved a marvellously changeable body. During these five years eleven men have been on the Board, and only one of the original five now remains. Elections to the trusteeship have demonstrated nothing so much as the varying caprices of the Convention, and the small interest taken in the matter by the delegates. Sometimes good and able men were elected, and sometimes men perfectly incompetent to manage safely even their own business interests. But little property ever rested in the board, and its annual reports have been expressive mainly of its doubts as to the legality and wisdom of its own corporate existence. It is understood, too, that a legal gentleman elected to the Board one year ago, viz., Mr. John H. Bissell, a son of the Bishop of Vermont, has been one of the principal movers in the action which culminates in the incorporation of a new body to succeed to the work which the old Board failed to do.

The new Church Association of Michigan was organized about the beginning of the current year. A glance at the following list of the twenty-two original incorporators will suffice to show that it represents favorably the zeal, business ability, and wealth of the Church in this Diocese: Rt. Rev. Samuel S. Harris, Charles C. Trowbridge, Geo. S. Swift, John S. Conant, Milo A. Smith, Henry P. Baldwin, Henry P. Baldwin, 2d, Sidney D. Miller, James E. Pittman, Clement M. Davison, Stephen B. Grummond, Henry C. Parke, David H. Jerome, Benjamin Vernon, Bela Hubbard, Edward K. Norton, Thomas Ferguson, William H. Withington, Frederick E. Driggs, Samuel S. Walker, William C. Maybury, and John H. Bissell.

The Bishop's name looks lonely on this list, although it heads it; but members of the Association do not hesitate to say that even the name of the Bishop is scarcely considered essential, and was recorded in order to disarm suspicion, and as a kind of guarantee of churchly intentions. Such a guarantee is, however, plainly given in the Articles of Association, duly published, and which, of course, can at any time be enforced in the secular courts.

Provision is made for the permanency of the corporation under legal conditions; the corporation is to meet annually, but its business is to be transacted by seven trustees, the term of office of but one trustee expiring each year; the officers being elected, not by the entire corporation, but by the seven trustees; the Association itself electing at its annual meeting only a single trustee; the committees being appointed by the

President with the consent of the Board. The Board just elected is as follows, the last mentioned having the longest term: Messrs. Maybury, Withington, Bissell, Trowbridge, Jerome, Walker, and Swift. The President is Mr. C. C. Trowbridge; Mr. Bissell is Secretary and Treasurer; Judge Swift and Gen. Withington form the committee of Audit; and Messrs. Jerome and Walker are the Committee on Property. The treasurer is under bonds, and hedged in by the Committee on Audit. The Committee on Property act as assessors and keep an eye on investments and securities. The Board of Trustees holds stated quarterly meetings, and special meetings as occasion call.

Certain advantages in the above organization are distinctly visible. 1. The institution is permanent and conservative. Membership in the Corporation is restricted only to "persons of legal age, stated contributors to the support of a parish or mission recognized by the Diocese, elected by the Board of Trustees, and paying a membership fee of ten dollars." Already there are over one hundred members. So large a membership, with the safeguard of election by the Board, ensures representation for the whole Diocese, and conservative management; while the membership fee secures an interested membership.

2. While the board of seven trustees is sufficiently small for the prompt and efficient transaction of business, it must be a conservative body, for not one change can be made—except provisionally—in seven years. Wise elections, too, may be anticipated from the circumstance that every voter must be interested, having made an investment of money in the Corporation, and of trouble and time by attendance at the annual meeting.

3. The institution is aggressive. It has its representatives in all parts of the Diocese, whose minds are set on the growth of the Church. Each member is an agent. Already this feature has become visible. Two pieces of property, valuable for missionary purposes, have, through the intelligent interest of members of the Association, been secured for the Church by the payment of small sums of money. The titles of some ten pieces of property already rest in the Church Association; and there are \$500 in the treasury. This paragraph is in decided contrast to the history of the old trustees for the Diocese.

One striking and not altogether agreeable fact remains however to be noted. The Bishop still occupies his lonely position as the sole representative of the clergy in this new body. In its large membership of over one hundred, there is not to be found the name of another clergyman. An explanation, the defective logic of which was clearly pointed out by one of the clergy, was made to the late annual Convention. A lay delegate pointed out the legal impropriety of a beneficiary class exercising trusteeship. The reply was naturally made that the laity were as truly beneficiaries of the Corporation as the clergy. It was at length conceded that there was no necessary objection to the clergy being received on the same terms as were offered to laymen.

The fact however remains, that every necessary step has been taken without a single invitation to a clergyman, except the merely formal one to the Bishop, to participate in this important action. It is naturally held to be an undeserved slight, on the part of the laymen concerned. It is to be hoped that before long the Church Association may announce on its membership roll and on its Board the names of some of the able and worthy clergy of the Diocese; while, of course, good taste and wise policy on the part of the clergy would forbid their arrogating any leading part, or even assuming an active one, in this particular department of Church work.

News from the Churches.

MARYLAND.—The anniversary exercises of St. Luke's Hall School, Baltimore, were held June 17th. The exercises were of the usual character, and were very pleasantly carried out. The meritorious scholars received medals, prizes, and tokens of appreciation, for conduct and scholarship. These were presented by the Rev. Mr. Gibson, assistant Rector of St. Luke's Church. The school numbers 85 or 90 pupils, and is under the direction of the Rev. Dr. Rankin and Rev. Mr. Gibson. Miss Crowe is the Principal of the School.

MINNESOTA.—One of the characteristic features of the late Annual Council was the presence of a half dozen young Indian Clergymen. The Rev. Mr. Peake was also at this Council, who, in 1862, was driven away from Leach Lake, having been Indian Missionary for six years. Some of the young clergymen he brought away with him as boys. Thus was the Indian problem, in those days, being settled, in a way different from what the world supposed. In the dread days of '62 the world's settlement of the Indian problem would have been by extermination. In the midst of all that carnage and excitement, in the silence of God, these Dakota boys were being prepared to settle the Indian problem by giving to their countrymen eternal life.

De Veaux College, Founder's Day.

Correspondence of the Living Church.

A perfect day! of bright sunshine, balmy breeze, and delightful temperature, which, with so much of the beautiful and grand in nature in the surroundings, made it an occasion not easily to be forgotten by those who had share, as visitors, in its ceremonies. Exercise, of chapel and of College through with, prizes awarded to the deserving, the annual address of the Bishop of the diocese, the Rt. Rev. A. Cleveland Coxé was delivered, and an admirable address it proved, in effective presentation of conscientiousness in the performance of duty. It was somewhat novel, and in a degree startling. I find that I live my life over again, said the Bishop, by mingling in such scenes as these, and I trust that the time will never come when I shall cease to feel sympathy for such periods of boy-life. Adverting to the theme of one of the speakers of the day "the battles of life," and commenting on the little practical knowledge that the young man could have on connection with his subject, he disclaimed the wish to speak of battles, but proposed to speak of the *work of life*, which his young hearers would find to demand everything of courage they possessed. Instancing the hero of a certain successful French novel, a Baron, who having surfeited himself with the pleasures of life, determined to put an end to it, he gave a graphic description of the coolness and deliberation with which the worn out "roué" arranged matters for his self-imposed demise. Returning home and dismissing his valet for the night, the Baron having perfected his arrangements by writing to his son and heir, informing him that he left him abundant means for the pursuit of personal pleasure and advising him to make the best use of it in such connection, taking for example the course of his father, and doing just as he did when pleasure palled and enjoyment ceased,—shot himself. This, said the Bishop, is the idea of life and duty, which the French sensualists teach; that race of unbelievers whose ancestors having abolished all idea of the Deity, must have a fetish, so they put an abandoned woman on the altar of Notre Dame and fell down and worshipped her! Upon the occasion of his first visit to Paris, at a time when great historical events were in progress, he was led by something of morbid curiosity, perhaps, to call at the morgue, where he saw lying the body of a young man who had shot himself, and he thought as he gazed upon the corpse—"Why, if you wished to commit a crime, did you not kill Louis Napoleon, then about to seize upon France, and instead of lying there for some friend to claim you, be famous forever afterwards?" You see, said the Rt. Rev. gentleman, the fool was hasty. He might have been famous, but he missed his chance. The incident of the young man on board the Naragansett, who, despairing of safety, shot himself, was presented by the Bishop, who compared his ignoble death with that which might have come to him in making heroic effort to save others, and thus enabled his memory. The poor weak coward might, in endeavor to save others, have been himself saved. The trouble with the poor fellow was, that he had never learned how to live, and therefore did not know how to die. In closing, he congratulated the pupils upon the drill they were undergoing in Chapel and in field, the value of which, though they could not appreciate now, they would some day fully recognize. It is a drill, said he, that will prepare you for meeting the exigencies of life calmly and boldly, and never to play the poltroon under any circumstances. The address, given with the fluency for which the speaker is remarkable, engaged the attention of the elders, as well as the young, of his audience.

The address at an end, the hospitality of De Veaux was the next pleasant experience, and it is a matter beyond contradiction that the 250 guests did ample justice to the bounteous spread of good things; while the ample space afforded the guests, and the systematic order of waiting, like everything of plan on the part of the Rev. President, assured attention and comfort to all. We are always glad to get to De Veaux, not so much on account of its famous *salad*, as because of the freshness of beauty of its immediate surroundings, the grandeur of nature in its neighborhood, and for the reason that for years we have felt an interest in its admirable system of teaching and training youths in all that pertains to Christian gentlemen and soldiers who are to take their part, in the life of this our land, now undergoing a concial process, where honesty and honor and good manners, and true Church principles, and faith, must prove the saving need.

Brooke Hall, Media, Pa.

Correspondence of the Living Church.

Our Church, with its ritual, its orders of Bishop, Priest, and Deacon, its high example of holy life, its charities and works of mercy, has still a powerful agent in its Church schools. No one of these schools deserves its patronage or its commendation more than the one located at Media, the pretty country town thirteen miles from Philadelphia.

I have just attended the twenty-fifth commencement of Brooke Hall, and from

the time of its establishment have frequently visited Media to find on each occasion of my visit its continued and constantly increasing prosperity.

A Processional Hymn was sung with solemnity and spirit, as teacher and pupils entered. Very fine music followed, from the best composers. The subject of the Salutatory, by Miss Helen Eastman, was Life's Temple. That of an essay by Miss Yerkes, was Memory's Pictures; and the Valedictory was said by Miss Baldy. All three subjects so well discussed, aided us to realize the interest and the beauty of the scene, resting for a little while before our eyes, soon to become another picture of Memory. And such a picture! Of young, fair girls with white, floating dresses, sashes of satin and silk, flowers on their breasts, in their hands, nestling in their hair, crowded at their feet, as tokens of love and approbation.

When you attend a College Commencement of young men, you see before you acknowledged and visible power and force. There is strength of limb and muscle as well as of brain and heart. But on this assemblage of bright and interesting girls, you look with certainty, that with them there is power too; not a muscular or physical influence, but one that is unseen, spiritual; you admire in them the gems, hidden but certainly there, in head, in heart, in soul. Not flashing now in their full splendor, but to be developed by the light of years, by change, by joy, and alas! by sorrow. Those sweet faces, happy and serene, will they be less attractive when, in the days to come, there will be seen the impress of the part they have taken in the turmoil of Life? No. Their Principal, honored and beloved in the highest degree, teaches them differently in her address to the graduates. Her theme is Beauty, the gift of God, and as such, to be duly prized in all its forms as created by Him. She leads their thoughts to the highest form of Beauty, that of the Spirit, that makes woman lovely, loving and beloved in this life, ever leading her on, and others with her, to that Beauty that the soul, once imbued with the Divine touch, ever aspiring and longing for, must see at last in the presence of Infinite Light.

Most faithful has Miss Eastman ever been in the discharge of all her duties, in the care of those intrusted to her, and well aided by her principal assistant Miss Gault, and an able corps of Professors and teachers. The perfect healthfulness of Media is a great attraction of the school. Healthfulness of mind and body are well cared for there. Every possible means of culture, within the limits of a liberal school education, every home comfort, the most affectionate attention to all the scholars,—from all this, has come the success and prosperity of Brooke Hall.

The happy evening has passed. The medals of silver and of gold have been presented; rewards of books, beautiful editions of standard poems, have been given. The farewell "Good Night" has been most sweetly sung. The happy chorus has faded into silence, and the Rector of the Parish has asked God's blessing on the students and on those who have guided and loved them. The numerous guests have greatly enjoyed and appreciated this beautiful scene as well as the entertainment of the snpper room, where the girls flitted about like uncaged birds, with happy looks and voices.

And, at last, they have all departed. The lights are dead, the garlands fled. The girls are sleeping and dreaming their last at Brooke Hall for the Summer, safe guarded within, and as it seems to me now, from without, in the lovely night, with its stars and its shadows, and its dark, sentinel trees.

Many a useful and prosperous year, many a happy Commencement to Brooke Hall! A PARENT.

The Jews of New York.

From our New York Correspondent

The Jews began to settle in New York, as long ago as 1647; and, not long since, one of their synagogues celebrated the one hundred and fiftieth anniversary of its consecration. They were looked upon with little tolerance by the old Dutch Governors, and it was many years before they were allowed to hold real estate; and then, the permission was confined to a lot for a burial ground. It was not until 1683 that they obtained equal rights with other citizens. Their first synagogue was built in 1696. In 1738, the Jews were disfranchised once more, and it was not until after the Revolutionary War, that they gained final possession of the rights of freemen. Their patriotism and services during the war were unquestioned, and called out the strongest testimony in their behalf from Gen. Washington. They have now become a numerous and wealthy class, and the bigotry of race has very nearly disappeared. They still, in individual cases, incur no little odium, but it is rather a matter of personal qualities, than of religion. So far as right of priority is concerned, there are few, perhaps none but the Dutch, who can compete with them on this island. They were among the earliest of the settlers.

Please send a gift to Nashotah to aid in preparing Candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D. Nashotah, Wisconsin.

Washington Letter.

To the Editor of the Living Church.

Each year, our people leave the city earlier and earlier; and each year, return later and later. This, of course, materially affects our congregations; and this, both in point of numbers and of finance. The adjournment of Congress still further depletes us. Many give up their pews for the summer; and many others make no provision for their pew rent while they are gone. The offerings, of course, are greatly reduced by the same causes. Now and then, we hear of some one thoughtful enough to provide for his absence by payment in advance of his departure—but how seldom!

The retirement of Adjutant General Townsend from the active list of the army, may afford me an opportunity of speaking of one of our most active laymen. For years, the General has been engaged in duties as lay-reader at the Columbia Hospital in this city. Here, Sunday after Sunday, with unflinching punctuality, service and sermon are read by him to such of the inmates as are well enough to attend; and this, with great acceptability. The General is well known as the author of one of the best Sunday School books that we have on the Pentateuch. It is accompanied by a "Second part," giving lessons on such parts of the New Testament as relate to the five books of Moses. The whole adapted by questions and answers for ordinary Sunday School use, and with notes and observations for that of Bible classes as well. I fear that in these days of lesson-papers, some of our good old books of instruction have had to take a back seat. The same author has in preparation another work showing the origin of the Book of Common Prayer, and the relation of our ritual year to that prescribed for the Jew by Divine Command. Being now sixty-two, the age of retirement by law, this faithful soldier and Churchman, may now be able to give the remaining years of his life, more devotedly and actively than ever, to the cause of the Church, both with pen and voice.

On Sunday, June 13, the Bishop of the Diocese confirmed 111 persons, at Emmanuel, Uniontown, a suburb of our city, and 10 at St. John's, Georgetown, Rev. Mr. Lindsley, Rector.

There is said to be fifty-two colored congregations in Washington; one Roman Catholic, one Presbyterian, and one of our own; the rest, divided among the rival factions of Protestantism. St. Luke's, our own, is, by far, the most elegant, and, as almost of course, the only churchly-looking structure among them. An arrangement has recently been made by which it is expected that the debt on it will be paid off in regular annual installments—a consummation devoutly to be wished.

An Appeal to the Bishops.

Correspondence of the Living Church.

Among the Resolutions adopted by the House of Bishops, A. D. 1871 (after the report of the Committee on Woman's Work had been accepted), we read:

Resolved, "That the Rt. Rev. Missionary Bishops consider what means, if any, are practical and expedient, in order to provide for the opening of an Institution East, West, North-East, North-West, for the training of Deaconesses in Church Work."

This year (1871) was said to be a marked era in the history of Woman's Work in the Church. Whatever may have been the result during the eight years, we come now, in this appeal, to our Spiritual Fathers, to ask (if the means then thought to be expedient have not been found), whether there may not be other ways of extending and increasing among us, systematized Christian work, through the agency of devout women; such, for instance, as a Deaconess' House for the Church in America, similar to that of the Lutherans in Kaiserswerth. We have no need to ask for this provision for those individually gifted women who are called to definite works, either as heads of Religious Houses, or independent workers, such as Mrs. Fry, Florence Nightingale, and others; these will be recognized in the Church and in the world. But such a provision is needed for the majority of younger women, in the Church and out of it, who—being provided for in comfortable homes, and not choosing the Holy Estate of Matrimony—are unemployed, and without an aim or object in life. Gifted they may be, and devout; but what they need is, to be shown how best to use their talents for the service of the Blessed Lord. Again, there are thousands of them, in our towns and cities, who, compelled by necessity to devote all their energies to the task of keeping even their daily needs, are yet endowed with loving and sympathizing hearts, which prompt them, instinctively, to engage in ministrations among the suffering. Why, with certain surroundings and helps, might not such a work (as a life-work) be made attractive, giving to such, at least, the opportunity of choosing the part of Mary? Our Lord (who has left us His Church to represent Him) did not send her to "serve" with her sister; but, with encouraging words, said that she had chosen that good part, which should not be taken from her. And again, did he not say to the young man, "Go sell all that thou hast, etc.?"

We have the same care to-day, the same power of God, and the Lord has need of us. He wants our hearts, wholly, absolutely unreservedly, in a life service, consecrated to Him and His, forever!

In the hearts of how many women, are kindled these longings for self-consecration, both in their homes, and in their Parish relations! Longings, that are left to die out, for the want of some wisely arranged organization.

The result of such work done through the agency of English and German Houses, has proved the success that attends careful religious training in a Mother House. We have only need to-day of the good Pastor Fliedner and wife, to open such a Home.

During these past years, some systematic work has been going on in different ways—Sisterhoods quietly and steadily increasing, Deaconesses in several Dioceses, good women whom the Bishop receives for certain work, expecting their religious life to be a previously settled habit. They have the more or less regular Services and Sacraments of the Church, to sustain them in their physical and mental labors—often so wearing and so fatiguing; comparatively few of them, however, are able to realize, in any appreciable manner, what the power of God may become in those Sacraments; discouraged and disheartened as they will often be, for want of that support which is afforded by the common tie of a community life, and by the enthusiasm that quickens souls dwelling together in the love of God.

We put forth this Appeal, in the hope, that it will not only commend itself to the judgment and the sympathy of our Spiritual Fathers, but also will open the way for some earnest Christian souls to take the matter into thoughtful consideration.

The Church in Rhode Island.

By our New York Correspondent.

Rhode Island, like others of the New England States, shows the effect of schism most strikingly, and, within a short distance of its chief city, there are whole communities, living almost in a state of heathenism, with all forms of public worship done only; and without any recognition of the Christian "Sabbath." The churches, years ago, many of them were turned into something little better than political clubs. The sermons were excited harrangues, not as good as the editorials of the press. Nature, if not religious, craved rest from strife; and the attendance upon the Sunday services was thinned out, permanently. To such people our own orderly Worship, sermons that are confined to setting forth the Gospel of Christ, the surcease from strife in the Sanctuary, has come like refreshment from heaven, and the Church grows and becomes strong, where a few years ago it was impossible to gain a foothold. During the last quarter of a century, the Church in Rhode Island has nearly trebled its number of Communicants, clergy, and Sunday School children. We ourselves can remember, when, in the city of Providence, there was but one rector and parish, where there are now more than a dozen. In the neighboring town of Pawtucket (which has 20,000 inhabitants), instead of the one parish, there are now four. It is a curious incident, that—in both these places—the rectors of the one parish were bitterly opposed to taking any steps to increase the number—they did not see any necessity or call for new organizations; there were still some truant to seek in the mother Church. They both held their parishes for more than forty years, and they lived to see the un-wisdom of their opposition. They belonged to the old conservative school, that do not believe in new measures; and that thought all New England, except Connecticut, was not too large a diocese for Bishop Griswold. But the world moves; and the conservative forces of the Church, despite resistance, are tied to the chariot wheels of progress. The present year is the quarter Centennial of Bishop Clark's Episcopate; and, by way of celebrating the event, the See was endowed to the amount of \$60,000; that is, the endowment was enlarged to reach that sum. Of the clergy, who were living at the entrance of Bishop Clark into the diocese, one half died, and of the other half, but five remains in the jurisdiction. Not only have the parishes and clergy been trebled in numbers, but the Offerings of the Church have increased in like ratio, in the last twenty-five years.

Nothing raises the price of a blessing like its removal; it was its continuance which should have taught us its value. There are three requisites to the proper enjoyment of earthly blessings—a thankful reflection on the goodness of the Giver, a deep sense of our unworthiness, a recollection of the uncertainty of long possessing them. The first should make us grateful, the second humble, and the third moderate.—*Hannah More.*

No really generous man would go to a spiritual seance given by a lady medium, and just as the ghost is walking about (while the medium is tied in the cab'net), exclaim: "There's a rat right by the ghost!" It spoils the effect to have the ghost yell, and gather up its skirts and run.

The Late Rev. Oliver Perry Vinton.

From our Baltimore Correspondent.

The congregation of Mount Calvary Church have just met with a grievous loss in the death of Rev. Oliver Perry Vinton. Rev. Mr. Vinton died Tuesday evening, at Pomfret, Connecticut. News of his death was sent to his friends here, and his funeral took place from Mount Calvary Church. His remains were met at the depot by the Rector and Business Committee of Mt. Calvary Church, and conveyed to the Chapel of St. Mary the Virgin, where the Holy Eucharist was celebrated at 7 A. M.; there was a second celebration of the Holy Eucharist, Rev. C. B. Perry, celebrant, assisted by Revs. Paine and Boston. At 1 P. M., the order of burial was begun at Mt. Calvary Church; the chancel and church were crowded; the clergy of Baltimore and the surrounding country were present. The funeral procession, from St. Mary's to the church, was very solemn and imposing. Among the clergy, preceded by the cross-bearers, may be mentioned, Rev. Dr. Kirkus (St. Michael's and All Angels), Rev. Dr. Leeds (Grace), Revs. J. B. Briscoe and Frederick Gibson (St. Luke's), Rev. W. S. Morrison (now of Washington), Rev. Frederick Reese (All Saints), and others.

The officiating clergy, who came next in the procession, were Rev. Dr. Hodges (St. Paul's), Rev. Dr. Brand, of Emmerston, Howard Co. Closing the procession came the clergy of Mt. Calvary, in cassocks and birettas, without surplice.

At the conclusion of the services, the clergy and others took carriages, and proceeded to St. John's Church, Waverly, where the final services were held. The interment was made in the same lot where the Rev. Joseph Richey (formerly Rector of Mt. Calvary), and Sister Harriet, of All Saints Sisters of the Poor, are buried.

The Rev. Oliver P. Vinton was in the 30th year of his age. He was a son of the late Rev. Francis Vinton, of New York—the author of a "Manual of Canon Law," etc. He studied for Holy Orders at the General Theological Seminary, New York; graduated and took orders in 1876, coming at once to Baltimore, and taking part in the work at St. Mary's Chapel. In 1878 his health gave way, and he was obliged to give up work; he was at the Church Home under medical treatment for some time. About three weeks ago, he went North to visit his sisters—was taken suddenly worse, and died June 15th. His death has cast a gloom over the people among whom he labored.

A Bit of Church History.

Correspondence of the Living Church.

In the number of the *Alliance* dated May 23rd, a certain "Prof. J. C. Webster," writing about "Congregationalism non-Sectarianism" (whatever that may mean), says that "Henry VIII. established the Church of England." I am not much concerned as to what he says about Congregationalism, but what does he mean by "established?" Perhaps he does not know himself; but the impression it seems to convey, is that Henry VIII. founded the Church in England, and that used to be the idea, before intelligence became so generally diffused. And the "Professor," perhaps, came by this information, through those whose interest it was, in those ignorant times, to make it appear so. He cannot mean that they established religion in England; for the religion of England, that is the Church of England, was established centuries before proud Henry was established himself! Nor am I aware that the dominion of Henry was ever joined to that of the Pope. He may mean, that Henry, thinking the Bishops of England quite competent to govern the Church in England, "cut off" the foreign Bishop of Rome from any control in its affairs. If this be not what he meant, it is in truth what he should have meant. But why? Oh why—will people say what they do not know, and in a way that nobody can know what they do say? If you cannot spare a copy of Dr. Lingard, please send the professor, Chancellor Judd's pamphlet, P. C. May, 1880.

A recent issue of the *Evening Telegraph* draws attention to a matter well worthy of the serious notice of mothers who send their children to take their airings in the park, and that is, the great danger of contracting disease from the indiscriminate use of the cups that are attached to the public fountains. "These are frequently used by little ones just recovering from scarlet fever or measles, and those following them in drinking may imbibe the contagion. The mere rinsing out of the cup is not sufficient to thoroughly cleanse it, and even that is not often done, owing to the eagerness of children, overheated with play to get a drink, with a thirsty crowd around them waiting for their turn." Dr. Messmer, of New York, says that much of the danger would be prevented if the cups used at the different fountains be made of iron and finished with a porcelain lining; but what is better advice still is, to provide the nurse, in charge of the little ones, with a cup for their exclusive use. Or, give each child a little tin cup for itself. The filling and drinking from it is safe to afford amusement.—*Quis.*

Church Calendar.

Table with 2 columns: Date and Event. Includes dates from June 4 to 29 and events like Friday Fast, 2nd Sunday after Trinity, etc.

Can the Church Longer Afford it?

To the Editor of the Living Church. Eau Claire, Wis., is a vigorous and ambitious young city of some 15,000 inhabitants, and with a trade which in lumber alone, amounts to millions of dollars a year.

In 1873, Bishop Armitage came there, and laid his last corner-stone for the Church Militant, in a foundation that cost \$2,200, and three years labor of the missionary.

Can the Church afford longer to allow that state of things to continue? All who think not, please send your gifts to the Missionary, Rev. Joel Clarke, Eau Claire, Wisconsin.

It may be said: "Why! there are plenty of wealthy men in the town, some of whom are probably Churchmen. Why should we be called upon to do what they are unwilling to do?"

The French Government, while engaged in breaking up the Jesuit schools, is not forgetting in any way, its educational responsibilities, and the quiet but rapid spread of education among the humbler classes of the French nation.

A drunken Scotch parishioner was admonished by his parson. "I can go into the village," concluded the latter, "and come home again without getting drunk."

dren, and fulfil, to a large extent, the purpose of popular libraries. The sum granted by the State for purchases of books for the school libraries is only 120,000f., or less than £5000 annually.

Nan, the Newsboy.

From our New York Correspondent. In one of our letters, last summer, we spoke of Nan, the newsboy, who saved so many lives along our docks. He became a night patrol, voluntarily and without pay; and, in successful effort, outdid all our harbor police.

COFFEE THE PLEASANT REMEDY FOR TYPHOID.—Dr. Guillaume of the French navy, in a recent paper on typhoid fever, speaks of the great benefit which has been derived from the use of coffee.

A fourth missionary has just gone into this same mission, where he meets the loving sympathy of about one hundred poor people, the cold indifference of the "worldlings," and the jealousy of the sects.

BOTTLING SUNSHINE.—You are generally ahead of us in the matter of inventions, so I presume the "Luminous Paint" has reached you, if not, you have a surprise in store.

A young lady surprised the gentleman clerk at one of our dry goods stores by offering him fifty cents in payment for a dollar purchase.

A drunken Scotch parishioner was admonished by his parson. "I can go into the village," concluded the latter, "and come home again without getting drunk."

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DETROIT CITY R.Y. TIME TABLES.

Jefferson Avenue, 3 1/2 Miles. Leaves going East. Third St. 6:30 a.m. Mt. Elliott ave. 6:30 a.m.

Woodward Avenue, 3 1/2 Miles. Leaves going North. Jefferson Ave. 6:24 a.m. R. R. crossing, 6:15 a.m.

Michigan Avenue, 3 1/2 Miles. Leaves going West. Jefferson Ave. 6:00 a.m. Junction, 6:00 a.m.

Gratiot Avenue, 2 Miles. Leaves going North. Jefferson Ave. 10:00 p.m. Dequindre St. 6:25 a.m.

Cass Ave. & Third St., 3 1/2 Miles. Leaves going North. Central depot, 6:48 a.m. Stables, 6:15 a.m.

Congress & Baker St., 3 1/2 Miles. Leaves going East. 2nd St. 6:00 a.m. Randolph St. 6:30 a.m.

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DETROIT R. R. TIME TABLES.

DETROIT AND BAY CITY RAILROAD. Short line to the Saginaw Valley. Trains leave Third street depot as follows: By Detroit time, and pass Woodward ave. depot 30 minutes later.

B. C. & Sag. Ex.—Ar. 11:45 a.m., Lv. 11:45 a.m. Sag. Ex.—Ar. 8 a.m., Lv. 8 a.m. Mackinac Ex.—Ar. 7:30 a.m., Lv. 7:30 a.m.

MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third street. Ticket offices, 154 Jefferson ave., and depot. All trains arrive and depart on Chicago time.

Mail via Mail & Attn. Line.—Ar. 6:30 p.m., Lv. 7 a.m. Day Ex.—Ar. 6:30 p.m., Lv. 9:35 a.m. Kalamazoo & Three Rivers Acc.—Ar. 11:50 a.m., Lv. 4:05 p.m. Jackson Ex.—Ar. 10:10 a.m., Lv. 5:55 p.m. Evening Ex.—Ar. 8 a.m., Lv. 8:10 p.m. Pacific Ex.—Ar. 3:35 a.m., Lv. 9:30 p.m.

Grand Rapids Trains. Day Ex.—Ar. 6:30 p.m., Lv. 9:35 a.m. Grand Rapids Ex.—Ar. 11:50 p.m., Lv. 4:05 p.m. Night Ex.—Ar. 3:35 a.m., Lv. 9:30 p.m.

Explanation of reference marks: †Saturday excepted. ‡Sunday excepted. §Monday excepted. ¶Tuesday excepted.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time on and after Nov. 9, 1879, trains will run as follows: Buffalo Ex.—Ar. 11:50 a.m., Lv. 4:30 p.m. Adrian, Cleve land and Buffalo Ex.—Ar. 8:15 p.m., Lv. 3:10 p.m. Fayette Chicago and Cincinnati Ex.—Ar. 10:50 a.m., Lv. 6:40 p.m.

The 10:50 a.m. train will arrive, and the 6:40 p.m. depart from Brush Street depot. Other trains will arrive and depart from Third street depot.

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Atlantic Ex.—Ar. 10 p.m., Lv. 4 a.m. Day Ex.—Ar. 6:30 p.m., Lv. 8:35 a.m. New York and Boston Ex.—Ar. 9:45 a.m., Lv. 5:30 p.m. Detroit Ex.—Ar. 12:45 p.m. Steamboat Ex.—Ar. 7 a.m.

FLINT & PERE MARQUETTE RAILWAY. Depot foot of Third street. Ticket offices, with Michigan Central R. R., 154 Jefferson ave., and in depot. Trains run by Detroit time.

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Bay City & Saginaw Ex.—Ar. 11:40 a.m., Lv. 9:45 a.m. Bay City & Ludington Ex.—Ar. 4:30 p.m., Lv. 1:08 p.m. Bay City & Saginaw Ex.—Ar. 10:30 p.m., Lv. 5:15 p.m. Night Ex. to Ludington.—Ar. 8 a.m., Lv. 10:10 p.m.

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CANADA SOUTHERN RAILWAY. Depot foot of Third street. Detroit time.

Buffalo Trains. Atlantic Ex.—Ar. 4 a.m., Ar. 9:40 p.m. Fast Day Ex.—Ar. 11:50 p.m., Ar. 4:55 p.m. Lightning Ex.—Ar. 11:11 p.m., Ar. 9:45 a.m.

Toledo Trains. Cincinnati, Cleve. & Col.—Ar. 7:30 a.m., Ar. 12:45 a.m. Toledo, Wabash R'y.—Ar. 11:25 p.m., Ar. 10:05 a.m. Toledo, Grand Rapids & Grand Haven Ex.—Ar. 11:11 p.m., Ar. 10:45 p.m. Saturday Night Mixed.—Ar. 11:11 p.m.

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Flint & Saginaw Ex.—Ar. 11:50 a.m., Ar. 8:15 a.m. Grand Rapids & Grand Haven.—Ar. 11:11 p.m., Ar. 5:45 p.m. Fast Gr. Rapids Ex.—Ar. 12 p.m., Ar. 12:30 p.m. Grand Rapids & Grand Haven Ex.—Ar. 11:11 p.m., Ar. 10:45 p.m. Saturday Night Mixed.—Ar. 11:11 p.m.

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SUFFERED FOR TWENTY YEARS. Hon. Joshua Tuthill, of East Saginaw, Mich., says: "Count me among the enthusiastic friends of HUNT'S REMEDY. It has proven in my case all you claim for it."

Wm. E. Clarke, Providence, R. I.

The Living Church.

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C. W. LEFFINGWELL,
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Free Pews and Endowed Parishes.

We occasionally find, in the New York Tribune, a thoughtful article on the work of the Church and its relations to the world. The following will be of interest as bearing upon one of the questions now attracting so much attention in Church circles:

This question of free pews really concerns the so-called unconverted outsiders, as it is for them the Gospel is presumably preached; it is they who are bidden to come and drink without money and without price. But if they attempt to enter a church they usually find money and price have a good deal to do with it. If the church is a handsome city edifice, they are often kept standing in the aisles until the pew-holders are all seated, and the service has begun. The pew-holders have something to say on their side. They pay a high rent for their seats—the finer the music and better the sermon the higher the rent—and they think it unfair that their seats should be taken Sunday after Sunday by people who pay nothing at all. In a word, they want their own bone. But are the poor and impenitent outsiders not to hear the Gospel? To obviate all difficulties comes the plan of free churches, where the stranger can go in and sit where he will. But the expenses of this church (usually defrayed by pew rent) must be paid; so the end of this plan is that the box is always going round; the poor are incessantly urged to contribute; printed placards are even displayed stating the number of cents which each hearer should give as his share, and the question of money is made more prominent in every way even than in the other churches.

There are two solutions to this difficulty which suggest themselves to secular minds as effectual. First let the church be less costly. Second, let the money thus saved be spent in endowing the church, in rendering its pews absolutely free to all comers. In this way the temptation to quarrel for personal rights would be removed, and the poor would in truth, and for the first time, have the Gospel preached to them as freely in New York and Chicago as on the plains of Galilee.

Beyond question, we American Churchmen cannot as yet be said to have any really free churches. A certain income has to be raised in every congregation for "current expenses," and the Rector's salary, and there is little advantage, in comparative virtue, to either side, in the system of pew-rents or of pledged weekly offerings with assigned seats. The outcome is the same in each case. A stated revenue must be had from the worshippers in that church, by one means or other, and whether the pews be rented or "free," still the annual expenses must be defrayed by the people occupying them. The result is, equally, that the Rector is reduced to a position of subserviency. If for a time, he be not "popular," some desirable pews are unrented. Should he, on occasion of conscientious duty, fail to please some of the people, the stated offerings will be diminished. The extreme result is that a priest with the highest possible sense of responsibility to God and his Church, is in danger (particularly if a married man) of becoming a caterer to his people's whimsies, and a timid expounder of God's truth and law.

The supposition of the Tribune is not to be received without a qualification. We have never known, in this country, an unmixed benefit to accrue to any church, whose whole expense was covered by an endowment. It is matter of experience, that if the income of an endowment be available for all expenses, the people become lethargic and useless as a congregation of the Diocese, or a factor in the general work of the Church. They are educated to having everything done for them, rather than doing many things for others. It promotes the most selfish type of congregationalism, and chokes out all Catholic Church life.

And yet the Tribune's reflections may afford a hint towards a better way. If one man desires to build a church at his sole cost, say for \$50,000, let him spend but half that sum upon the building, and put the remainder in the shape of an endow-

ment for the continual support of its services; or, we will say, if his proposed task be less in its proportions, let him offer as his own gift, a perpetual endowment of the rectorate only, on condition that a suitable building be erected without debt, by the congregation, the stated offerings at public worship being left free for the ordinary current expenses, the missionary, and other general work of the Church. In either case, the succession in the rectorate, or removal from it, should be left to the decision of the Bishop. By this means the parish priest might again be raised to the dignity of responsible manhood, and so long as his work satisfied his Bishop, be lifted above the miserable, anxious, and nervating care about the opinion of the ordinary press, or the views of the gossipy Miss Ribbons, fashionable furbisher to the sisters of the congregation.

The Fourth of July, 1880!

Ring the bells! Fire the guns! Wave the flags! The anniversary of a great nation never dawned with brighter hopes or happier promise. Almost a continent is called to celebrate the achievement of popular government, universal franchise, liberty of the press, and departure of Church and State. All these for more than a hundred years, the American people have commemorated on the Fourth of July, in a way peculiar to themselves; boisterous, perhaps, but expressive of the genius of the nation and the spirit of the age. It is an age of steam and iron, of gunpowder and dynamite, and it is to be expected that our national celebration should be explosive. There is no nation that is so completely *en rapport* with the spirit of the times, as ours. It leads the van of enterprise and improvement; it leads the whole world in energy and invention; it combines all the excellence of manual and mental dexterity that the patient industry of other nations has developed; it concentrates the genius of all forms and phases of old-world civilizations. There is nothing but gunpowder and dynamite that can symbolize its genius.

Let us be reconciled, then, to the midnight clamor and the sunrise salute! Let us endure the smell of the villainous saltpetre all the day! Let us brace our nerves to the explosion of the fire-cracker, the hiss of the rocket, and the boom of the cannon! We helped to make the Babel when we were young; let us not deprive our children of the luxury.

Besides all these achievements of our forefathers, that we have celebrated for a century, on the Fourth of July, we have, this year, to celebrate the progress and success of the Republic which they founded. It has passed through the fire, it has withstood the flood, it has braved the fury of political cyclones, such as have overthrown and torn in pieces the nations whose wrecks line the shores of thirty centuries. We need not look back over a hundred years, to say, what has God wrought! We need go back only twenty years, within the memory of some among us who are not old, to find great reason of rejoicing and hope in this celebration of "the Fourth." We have but to consider the contract of our unity and security to day, with the dissension and almost despair that prevailed then, to be thankful and enthusiastic.

But will it last? Dare we hope that here in America the problem of personal freedom and national prosperity has been solved, and that this is to be, in perpetuity, the land of the free and the home of the brave? The LIVING CHURCH looks to the future of the State with the same calm confidence as to the future of the Church in this land. It regards both as divinely instituted and ordered, and as sustaining in this land the relation that the Divine Author of both intended. The permanence of the State depends upon the character of the citizen; the character of the citizen, upon the influence of the Church. The question is to be practically answered thus: shall our people be educated to live soberly, righteously, and godly, in this present life; or shall they be left to the education of the world, the flesh, and the devil? The permanence of American Republic depends upon the answer.

Correspondents are reminded, that, although names need not necessarily be published, yet it is a rule of this office to publish no communication, unless accompanied by the author's name.

Briefs.

The Rector of Christ Church, Dayton, Ohio, has had a "tin" anniversary, which, from the account in his parish paper, must have been a very lively affair. The LIVING CHURCH sends congratulations.—Judging from the accounts in the political papers, an immense amount of rascality and incompetency are represented by the providential candidates of the two political parties. Mr. Seymour was right in preferring a funeral to a nomination!—A contemporary, speaking of the late Sound disaster, calls it "Manslaughter at one dollar a head."—The editor of a Congregationalist exchange, closes his description of a stroll through Rose Hill cemetery with a prayer for the dead,—"*Requiescat in pace.*" Will somebody please have him tried for heresy or something!—The following singular advertisement appeared in the *London Daily Telegraph* a few days since:—"Pets.—A gentleman in affliction desires to treat for a hare, a Welsh lamb with dark eyes, or any other beautiful and inoffensive quadruped of small size. Apply, &c." While he was about it, why did not this sentimental gentleman include in his advertisement, "a young gazelle, to glad [him] with its soft bright eyes," &c.?—Women preachers get less encouragement now-a-days than women voters. At Cincinnati, the Methodist General Conference gives them the cold shoulder, and at Charleston, the Southern General Assembly of Presbyterians says they are not to be tolerated.—Number 84 of this paper was numbered 89, the mistake was discovered too late to make the correction.—The enterprise of the LIVING CHURCH was recently illustrated in having a Special Correspondent at the scene of the collision on Long Island Sound? So far, we have not heard that any of our exchanges were represented. If they were, it must have been on the wrong boat.—Mr. Spurgeon says: "I see it publicly stated, by men who call themselves Christians, that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma."—The Degree of Doctor of Philosophy was conferred upon three Japanese graduates, at the recent Commencement of Columbia College.—Five bogus medical colleges of Philadelphia have come to grief, the authorities having arrested several of the officers and confiscated about half a ton of their bogus diplomas. Othello's occupation is gone!—The Rev. Dr. Gallaudet and Mr. Mann, deaf mute, called at our office last week. On Sunday afternoon they held a service for deaf mutes at St James Church. They have been making an extensive tour in the West.—Bishop Clark was in Chicago on Sunday, at St. James Church in the morning, and preached at Grace Church in the evening. He was on his way to attend a meeting of the National Board of Charities, as representative of Nebraska, by appointment of the Governor.—The Rev. W. H. Moore, of Decatur, Ill., Secretary of the Diocese of Springfield, "dropped in" last week, and brought us word of good cheer from Springfield. The Bishop has returned from a business trip to New York, and is hard at work, as usual. His Address has been published, and we hope will have wide circulation. The Journal of the Springfield Convention will soon be issued from this office.

The Church seems to be awakening to the necessity and duty of lifting the debts of many of the parishes. It is a point, happily, upon which all denominations are agreed, and where the world gives a cordial approval. There is a very considerable lack of commercial honesty in the community; debts are often incurred without any means or hope of repaying them; bankruptcies made for the sake of gain, are not unfrequent; but it is thought that the Church should be free from that kind of mildew, which blasts character. A Church debt ought not to be created,—it has no warrant in Scripture. David collected the material and money before Solomon began to build the temple. Even in the wilderness, the tabernacle was erected and furnished by the free-will offerings of the people, no drafts were drawn upon posterity, there was no need of a Jackson to say, that the man or the parish, which

trades upon borrowed capital ought to break. The trusts of the debtor, by which he discounts the future and mortgages himself and the Church, is not exactly what was meant by Christian faith; the ministry was not instituted to spend its time in trying to pay the debts of improvident parishes, and to make their salaries out of their commissions on money they collect. That is not preaching the gospel. In one of our recent dailies, we saw more than a column of small type devoted to this subject, and a long list of parishes was given, that had recently emerged from a worse than Egyptian bondage. Among them, honorably mentioned, was the parish of Hyde Park. The article was headed "Honor and Honesty Returning to the Churches."

The time has come for reluctant feet to stand where the brook and river meet. The sweet girl graduate discourseth of the Principles of Beauty, and gathers in her baskets and bouquets of flowers, which admiring friends offer at her shrine. The lordly Senior, wisest of mankind, declaims about the fate of nations and the destiny of worlds, and fancies that he scarce falls below Demosthenes or Cicero. The panting audiences flutter their fans and clap their hands; and the presidents, with little Latin and less Greek, bestow the parchment of Alma Mater upon deserving sons and daughters. 'Tis well; Commencement Day concerns us all, and cannot be postponed on account of the thermometer.

We published, last week, a communication concerning St. Paul's College, Palmyra, Mo., in the prosperity of which we should all be interested. St. Paul's, in its day, has done well, and we earnestly hope that the effort now making by its faithful and courageous Rector, to put it in shape for larger usefulness, will be successful. He has labored for nearly ten years, at great disadvantage, taking the property in a wretched state after the war, and doing what he could to make it pleasant and comfortable. But more must be done, and help must be had, or one of our old centers of education and influence must languish. We hope the brethren will speed good Dr. Wainwright on his way with liberal gifts, and send him back to his hard work with a happy heart.

The Federate Council of Illinois.

From the earliest agitation of the plan for erecting one or more dioceses in Illinois, there has been entertained by many the hope that, before the several dioceses so divided should draw apart in legislation and local interest, a practical and permanent union might be secured by means of Provincial relations, or a Federate Council, provided for by Canon 8, Title III, of the General Convention. "Division not Separation," was the watchword sounded by the Bishop of Illinois, in his Annual Address before the Convention of 1877.

In 1878, after the dioceses of Quincy and Springfield were organized, a joint Committee was appointed by each of the three dioceses, for the purpose of effecting the desired union. This Committee met in Chicago on the 2nd and 3rd of December, same year, and agreed upon a Constitution or articles of federation, to be submitted to the Diocesan Conventions for approval. These were accepted by Quincy and Springfield, in their Conventions following, May, 1879; but the Convention at Chicago failed to take action, and the plan was, for a time, delayed. The three Conventions having all taken favorable action this spring, and delegates having been elected to the Federal Council, the first meeting was held yesterday, St. Peter's Day, at the Cathedral in Chicago. Illinois was represented by the Rt. Rev. W. E. McLaren, D. D., the Rev. Dr. Morrison, Revs. Holland, Courtney, and Sweet; Messrs. Judd, Chase, Cushman, Stahl, and Ackerman. Quincy was represented by the Rt. Rev. Alex. Burgess, D. D., the Rev. Drs. Corbyn and Leffingwell, Revs. Higgins and Rudd; Messrs. Parker, Chase, Wilkinson and Williamson. Springfield was represented by the Rt. Rev. Geo. F. Seymour, D. D., the Rev. Dr. Easter, Revs. Dresser, Chase, Moore, and Larabee; and Messrs. Candee, Burrows, and Ollis.

After the celebration of the Holy Communion, and the seating of the Deputies in

the Choir, Bishop McLaren, Senior Bishop, announced the opening of the first meeting of the Federate Council of Illinois, and after reading article V. of the Constitution relating to choice of presiding officer, informed the Council that the Bishop of Quincy had been chosen to preside at this session. Bishop Burgess took the Chair. Mr. H. H. Candee, of Cairo, was appointed Secretary. A Committee was appointed to report on the powers desirable to be acquired by the Council; consisting of the Bishops, the Rev. Dr. Morrison and Mr. Judd, of Illinois; Rev. Dr. Corbyn and Mr. Parker, of Quincy; Rev. Dr. Easter and Mr. Burrows, of Springfield. The Committee recommended that the following be adopted for presentation at the next General Convention:

The Federate Council of the Dioceses within the limits of the State of Illinois, namely, of Illinois, Quincy, and Springfield, assembled in the Cathedral of SS. Peter and Paul, Chicago, on the 29th day of June, A. D. 1880, respectfully submit to the General Convention the following powers proposed to be exercised:

FIRST—The organizing and administering an Appellate Court for adjudicating cases brought before it by appeal from the Courts of the Dioceses within the limits of the State of Illinois; the mode of procedure having been first instituted by the several Dioceses, under the permission already granted by Article 6 of the Constitution of the General Convention.

SECOND—The charge and care of such Educational and Charitable Institutions as it may Canonically establish, or as may be placed under its jurisdiction.

THIRD—The charge and conduct of matters pertaining to the extension of the Church (such as the work of Church building, and the assistance of feeble parishes and missions), so far as these matters may be entrusted to it.

FOURTH—The acceptance and administration of all funds and donations of any kind which may be given or entrusted to it.

FIFTH—Legislation upon subjects of common interest to the several Dioceses in the State, not in conflict with the Constitution and Canons of the General Convention, or of the several Dioceses associated with the Federal Council; the passing of statutes and rules for the government of the Federal Council, and the enacting laws for the due exercise of its powers.

The Federate Council further respectfully represents that it is already bound by the action of the several Conventions, not to exercise any of the foregoing powers until they shall have been approved by the three Dioceses, acting separately; nor to do anything in conflict with the Constitution and Canons of the General Convention.

Mr. Judd, Chancellor of the Diocese of Illinois, proposed the following, which was adopted, the appointment of the Committee being left to the President, to be made later.

Resolved: By the Federate Council of the Province of Illinois, that the General Assembly of the State of Illinois be and is hereby respectfully requested to enact into Law the Bill before that Body at its last session, concerning religious corporations and the tenure of Church property, or some similar measure.

Resolved: That a Committee, to consist of two laymen from each Diocese of this Province, be appointed by the Chair, to urge on behalf of this Council the enactment of such a law by the General Assembly.

The Council adjourned to meet at the Cathedral in Chicago, on call of the President. A pleasant feature of the day was the lunch provided by the ladies of the St. Mary's Society connected with the Cathedral. Several of the Deputies, including all the Bishops, left on the 5 P.M. train, to attend the Commencement exercises of Racine College.

The following is Canon 8, Title III., of the General Convention, under which the Federate Council of Illinois has been organized.

"It is hereby declared lawful for the Dioceses now existing, or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Federate Convention, or Council, representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Convention or Council, shall be had, the powers proposed to be exercised thereby shall be submitted to the General Convention for its approval.

Nothing in this Canon shall be construed as forbidding any Federate Council from taking such action as they may deem necessary to secure such legislative enactment as the common interests of the Church in the State may require.

The Constitution of the Province, as adopted by the late Conventions of Illinois, Springfield and Quincy, is as follows:

The Dioceses in the State of Illinois, viz., the Diocese of Illinois, the Diocese of Quincy, and the Diocese of Springfield, hereby associate themselves as a Province, to be called the Province of Illinois, and establish a Federate Council, as permitted by Canon 8, Title III., of the General Convention.

Each Diocese, by its Convention, shall elect and appoint ten Deputies, five of

whom shall be clergymen, and five laymen, who, together with the Bishops in the Province, shall constitute the Council.

The Federate Council shall hold its first meeting on the fifth Tuesday in June of the present year, and afterward once, at least, in each year, on such day, and at such place as the Council shall determine by a standing resolution or by adjournment.

In the Council the Bishops, two, at least, being present, may, on their own motion, vote as a separate body; and the clergy and laity may also vote by orders, upon the demand of any three members.

The Præsiding officer of the Council shall be a Bishop, to be selected by the Bishops of the Province.

The Council may exercise all powers not in conflict with the Constitution or Canons of the General Convention, or with the Constitution of either of the Dioceses of the Province.

This Constitution shall be in force in all its provisions, as soon as it shall be adopted and confirmed by the three Dioceses.

In relation to the above, the following resolution was passed by each of the three Annual Conventions:

Resolved, That the Federate Council, by a majority of two-thirds of the members present, may decide upon such powers as may be thought needful to be acquired by the Council, and may submit them to the General Convention for its approval; Provided, however, that such powers, thus approved, shall not be acquired until the three Conventions of Illinois, Quincy, and Springfield, have given assent thereto.

Diocese of Fond du Lac.

There was a very interesting service in St. Paul's Cathedral, at the Early Celebration, at 7:30, on the fifth Sunday after Trinity, when the Rev. James A. McGlone, late a Priest of the Roman Catholic Communion, was admitted by Bishop Brown, to the exercise of his priestly functions in the American Branch of the Catholic Church.

The Office for the occasion was compiled by the Bishop himself, being based upon the Service for the Ordination of Priests. The Gospel and Creed being ended, the applicant was presented to the Bishop by the Rev. William Gardam, of the Cathedral staff, who said: Reverend Father in God, I present to you this person, the Reverend James Aubrey McGlone, ordained Priest by a Bishop not in communion with the Church, and applying to be admitted to the exercise of his Ministry among us. I offer, in his behalf, the Certificate required by Canon xi. of Title I of the General Digest. The Bishop then said as follows: "It is right that this present congregation of Christ be duly advertized, in a matter of such moment, that all things are done according to the canons and mind of this Church. Let the certificate you offer be read."

Mr. Gardam having accordingly read aloud the Instrument in question, the Bishop proceeded to address the Candidate, in the following terms: "We are satisfied, dear brother, that you have been duly ordained a Priest in the Church of God, albeit we lament the unhappy divisions which made your Ordination possible by a Bishop not in communion with us. But, that we may know how you mind to conduct yourself in the duties which pertain to the Priesthood, you shall answer plainly to these things, which we, in the Name of God and of His Church, shall demand of you."

The Bishop then asked the second, third, fourth, fifth, sixth and seventh questions, as in the Ordering of Priests, to each of which the Applicant answered, as therein provided. This done, the Bishop said: "Do you renounce, and will you avoid those errors in faith and practice, whatsoever they be, in which the Church of Rome hath departed from the Faith and Practice of the one, Holy, Catholic and Apostolic Church of Christ?" To which the Applicant answered: "I do renounce and will avoid them, the Lord being my helper." The Bishop then asked, and the Candidate answered, the 8th question, as provided in the Ordinal; which done, the Bishop proceeded to say: "With all joy, and thankfulness to Almighty God, Who has given you the mind to think and

to promise these things. We admit you, dear brother, as a Priest in this Church." Then the Bishop, rising, said: "Almighty God, who hath given you this will," etc. This act brought the simple and solemn office to an end; and the service of the Holy Eucharist was proceeded with. The nature of the occasion itself, and the quiet morning hour of the Lord's Day at which it occurred, combined to invest it with great impressiveness.

To the Editor of the Living Church: The following communication was addressed to the Editor of the Churchman two weeks ago. As it would seem that no attention is to be paid to it, may I ask of you the favor of an insertion in your paper. J. W. S.

You begin an editorial in this week's Churchman by saying: "An immediate task before the General Theological Seminary is to regain the general confidence." Then, in your judgment, general confidence in the Seminary has been forfeited. As a trustee, as well as an Alumnus of this venerable Institution, I ask in what way has the Seminary forfeited the general confidence? Has it been by any action of the Faculty, or of the Board of Trustees? If so, when did such action take place? Can you have been led to suppose that this general confidence is forfeited, because a city rector, a short time back, begged his congregation not to contribute anything to the endowment fund of the Seminary, on the ground, that 30 per cent. of its graduates were pronounced high Churchmen? For the last 25 years, some of our Bishops have discouraged their candidates from going to the Seminary, because its teaching is primitive, its tone Churchly, but does this prove that the Institution has forfeited the general confidence of the Church? The new Dean is a sound Churchman, but has never been considered an extreme man, and has never been identified with a party. In this report, which you print in this same paper, he says he is convinced from personal observation, that nowhere are the truths of the Gospel, as set forth in the ancient Creeds, and interpreted by the standards of our Church, more faithfully taught than in our Seminary. He also says, that last year, the number of students was larger than in any previous year of its history. Does this look like the forfeiture of general confidence? It was the general opinion among the members of the examining committee, this year, that never in their experience, had the examinations been so satisfactory, and, in certain departments, notably ecclesiastical history and exegesis of Scripture, never before so comprehensive and philosophical.

When a paper which claims to be the leading Church newspaper in this country, makes statements of this damaging character, its reader has a right to demand its authority. J. W. SHACKELFORD.

We are glad to know that there is a prospect of having a good life of Dr. Muhlenburg. He occupied a very prominent position in the Church, and is well known by the charitable and other Institutions which he founded. He will live as long as time shall last, in St. Luke's Hospital, in St. Johnland, in the Church of the Holy Communion, and in the memory of his notable school at College Point. It is well to know the inner life of such a man, and we are glad to hear that it is to be undertaken by Sister Anne, of St. Luke's Hospital. No one, we are assured, can do it better. From long and familiar acquaintance, she was conversant with his ways and works; and, with his papers in her hand, she will give us a biography of absorbing interest. Some of his hymns are household words, and the life of such a man will be the best commentary upon them.

Kemper Hall, Kenosha. Correspondence of the Living Church. Another year closed on last Thursday, a bright June day, with a most enjoyable "Commencement." The building and grounds seemed never more attractive and well-kept, the situation never more lovely. Where, in the West, could one be found to excel it? The only wonder is that with such a location, such buildings, such superior accommodations in every respect, and such loving care and liberal culture, as are here afforded, there should be any unoccupied rooms. It is the result, no doubt, of the changes and uncertainties that have attended the work for some years past. A permanent and acceptable management has been the want. Now that this has been supplied by the Sisters of St. Mary's, there can be no doubt that confidence will be restored and patronage will abound. The Sisters will have the entire charge and control of the School, and will be able to manage with greater economy than could be had under any other plan. They have not, however, the least title or claim to the property, and the remarks and resolutions of the Milwaukee Convention, on this point, were made under a misapprehension.

The exercises of Commencement were well attended by patrons and friends. Of the clergy, besides the Bishop of the Diocese, there were present the late Chaplain, Rev. Dr. Ashley; the present Chaplain, Rev. Mr. Lance; the Rev. Drs. Locke and Leffingwell, from Illinois; Rev. Dr. Spalding, from Milwaukee; Rev. Dr. Harris, from Detroit, who has a daughter in the School; and Rev. Prof. Falk, from Racine.

After Evensong in the beautiful chapel, the school and audience gathered in the school room, for the literary exercises. The room was prettily decorated, the name of the class appearing in bright flowers on the wall above the rostrum, and the class motto, *Finitis ipse Quittum Rerum* wrought in evergreens, upon another wall. There were three graduates, young ladies of interesting appearance and serious deportment, who acquitted themselves of their arduous task, most creditably. I say arduous, for each was appointed to read two essays, mostly in "other tongues," and two of them gave evidence of their musical training by performances on the piano. All the music was exceptionally fine. Prof. Hayer is evidently a teacher of unusual ability, both as an instructor and performer. Evidence was abundant that in all departments Kemper Hall has done a good year's work, and is better than ever prepared to go on and fulfil a grand mission for the Church. The bestowing of Diplomas and Medals and the laying of the Class Stone, closed the exercises off a delightful day.

The Springfield Republican. A very neatly gotten up pamphlet, containing a sketch of one of the oldest and best of our Journals. Every body knows it by name and reputation. It has a national character and influence, and can boast a record, of which it may justly be proud. It was founded in 1824, by Samuel Bowles, when Springfield was a small country town. Its present circulation, as a Daily, is 11,000 copies; its Weekly edition has a list of over 6,000 subscribers; and the Sunday Republican circulates 5,000. These facts sufficiently speak for the talent and industry and enterprise of the Bowles family, by whom it is still principally owned.

Marriages.

BEECHER-VANARMAN.—In the Mission Chapel, Greig Co., N. Y., June 2, by the Rev. W. G. Quenell, of Constableville, and the Rev. Wm. E. Hooker, of Greig, Ida L., daughter of Andrew Van Arman, to H. Ward Beecher, of Watertown.

Deaths.

HAWKS.—In St. John's Mission, Syracuse Co., N. Y., June 21, Harriet E., wife of William I. Hawks, of Boston, and daughter of John and Jane Bethel, of Syracuse.

Notices.

WANTED.—By a Churchwoman, a situation as teacher in a school or family. Address "Rector," LIVING CHURCH OFFICE. Refers to the Bishop of Illinois, and to the Editor of the LIVING CHURCH.

KENOSHA WATER-CURE, KENOSHA, WIS.—A quiet home-like resort for those needing rest or treatment. Summers remarkably cool; climate invigorating; excellent bathing. Chronic Diseases, Nervous diseases, Diseases of Women. For circulars, address, N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

A Theological Student in Deacon's Orders, desirous of taking a course in Elocution, desires an opportunity to assist some Clergyman, or to take charge of a parish in any large city, during the Summer months. Is accustomed to a boy-choir and Choral service. Address, for reference etc., the Rev. W. Tearne, Fort Madison, Iowa.

We desire to call the attention of our readers to the advertisement of Mitchell, Vance & Co., N. Y., Designers and Manufacturers of Ecclesiastical Gas Fixtures, &c. This is the largest house of the kind in the country. A visit to their extensive sale rooms should never be forgotten in visiting New York city. If you cannot call on them, you will find that all dealings by correspondence will give you satisfaction, and all goods are first-class.

BOGUS CLERGYMAN.—Arrest a man calling himself Hughes, alias Jarvis, dark complexion, prominent forehead, high cheek bones, no beard, only mustache, stoops slightly, black clothes, open vest, clerical collar, and black cravat, or turn down collar and white tie; about 30 years of age, 5 ft. 8 or 9 inches high, carries a cassock or long black coat; warrant out for obtaining money under false pretenses. Communicate with undersigned, Chief Police Clifton, Ont., O. R. Sackett, or Rev. F. W. Raikes, Suspension Bridge, N. Y.

It is pleasing, in looking over the catalogue of Henry W. Siglar's Preparatory School, Newburgh, N. Y., to notice the important positions now held by many graduates of that School. We notice that Yale and Williams Colleges have received many of their best students from Mr. Siglar's School. The standard of scholarship is that required for admission to Yale College. The distinguishing feature of the school is that it gives young boys, entering as early even as eight or nine years of age, the best and most careful training, laying a good foundation, and carefully building thereon. The limited number (25) of pupils gives opportunity for personal as well as class instruction, the former supplementing the latter.

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Home and School.

"God Knows."

In the burying ground of Dungeness,
Where the graves of the shipwrecked lie,
Through the grass-grown loam, like flecks of
foam
Blown in from the sea, hard by,
Mid the time-worn marbles, with many a trace
Of the wrinking wind o'erspread,
Is a tablet white as an upturned face
When the spirit of life has fled,
With "God Knows?" brokenly carved thereon.
Like a sob that has stiffened along the stone.
Like a sob that is knotted in breast and throat,
Long after its voice congeals,
That mute "God Knows" amid death's windrows
To the reader of tombs appeals.
'Tis a child's light body those daisies deck,
The sole one washed ashore
From the emigrant Northfleet's ill-starred wreck,
And her wave-welcomed human store;
The only body of all the drowned,
Nameless and nude, that was ever found.
The clergyman paused in the funeral rites—
"The name of the dead?" quoth he.
"God knows," said the clerk of the parish kirk.
And the waif of the dark, deep sea,
With only those words on the headstone gray,
Which so much to the heart express,
Was folded away till the Judgment Day,
'Neath the daisies of Dungeness.
And ever at hand, in a cenance deep,
The winds and the waves their requiem keep.
And the mists at morn, and the sun at noon,
And the stars when the day is done,
And the soft moon, too, in the shimmer of dew,
Wheel over the nameless one.
But God, in His infinite goodness, knows
What ethereal name and rare
From lips seraphic in music flows
When they call to our waif up there,
God knows! In the earth's maternal breast
Nameless and titled find equal rest.
N. D. Urner.

Mine Schilddhood.

By the Author of "Liedle Yawcob Strauss."
Der schilddhood dhey vas poot in ped.
All tucked up for der night;
I dakes mine pipe der mastel off,
Und py der fresside prighd
I dinks about when I vas young—
Off moder, who vas tead,
Und how at night—like I do Hans—
She tucked me oup in ped.
I mindt me off mine fader too,
Und how he yoost to say,
"Poor poy, ouu haf a hardt oldt row
To hoe, und leetle blay!"
I find me outd dot id vas drue
Vot mine oldt fader said,
While smoothing down mine flaxen hair
Und tucking me in ped.
Der oldt folks! Id vas like a dhream
To sheep off dem like dot.
Gretchen und I vas "oldt folds" now,
Und haf two schilddhood got,
Ve lofes dhem more as never vas.
Each leetle curly head,
Und efry night ve dakes dhem oup
Und tucks dhem in dtheir ped.
Budt dhen, somedimes, when I feels plue,
Und all dings lonesome seem,
I wish I das dot poy again,
Und dis vas all a dhream.
I want to kiss my moder vonca,
Und when mine brayer vas said,
To haf mine fader dake me oup
Und tuck me in mine ped.
—Harpers' Magazine.

Alas! the Pyramids.

They are tearing down the Pyramids; and, unless we get off to the Nile pretty soon, those structures will be sold for building material. The Khedive is building a new Mosque; and he can find nothing better to build it from, than stones out of the Great Pyramid. Five centuries ago, the same pyramid was plundered in order to build another mosque. We hope the Governments will interfere. The pyramids at Dashoor—an out of the way place—are suffering more than any others. The upper part of the pyramid has long been stripped. The adjoining pyramid, which is so conspicuous from Helouan, and so remarkable from being built in two different slopes, had till lately its casing nearly complete. This casing is of the greatest importance, and we regret to say that there can be no doubt that here also the destroyer has recently been busy. Stones loosened from the top of the building have been rolled down the side, tearing and smashing the smooth surface. Three or four large stones have also been removed from below the entrance, which is now inaccessible without a ladder. It is in little-known places, like Dashoor, that such destruction is most easy to perpetrate, and most difficult to prevent. But there cannot be much difficulty in watching the Great Pyramid Gheezeh.

A use has been found for the common milkweed of our garden. The gum which exudes from its stalk can be used as India-rubber; a finer oil than linseed can be extracted from the seeds; while, from the floss, a material very much like Irish poplin, can be woven. It is predicted that it will soon rise from its present place as a cumberer of the ground, to rank among the best gifts of nature.

Taking a penny that does not belong to one, removes the barrier between integrity and rascality.

How the Children Play in Japan.

The most interesting sights are the games and sports of the children. The Japanese believe in enjoying themselves, and the young folks are as bright and merry as the children of other climes. The girls play battledore and shuttlecock; and the boys fly kites and spin tops. The girls enjoy their game very much, and are usually dressed in their prettiest robes and bright-colored girdles; their faces are powdered with a little rice flour, their lips are tinted crimson, and their hair is done up in a most extraordinary fashion.

They play in the open street, sometimes forming a circle of half a dozen or more, and sending the flying shuttlecock from one to the other. They are skillful, and rarely miss a stroke. The boys like a strong wind that their kites may soar high; but the girls sing a song that it may be calm, so that their shuttlecocks may go right.

The boys have wonderful kites, made of tough paper pasted on light bamboo frames, and decorated with dragons, warriors and storm hobgoblins. Across the top of the kites is stretched a thin ribbon of whalebone, which vibrates in the wind; making a peculiar humming sound. When I first walked the streets of Tokio I could not imagine what the strange noises meant that seemed to proceed from the sky above me; the sound at times was shrill and sharp, and then low and musical. At last I discovered several kites in the air, and when the breeze freshened the sounds were greatly increased.

Sometimes the boys put glue on their kite-strings, near the top, and dip the strings into pounded glass. Then they place with their kites, which they place in proper positions, and attempt to saw each other's strings with the pounded glass. When a string is severed, a kite falls, and is claimed by the victor. The boys also have play fights with their tops.

Sometimes I met boys running a race on long stilts, at other times they would have wrestling matches, in which little six-year-old youngsters would toss and tumble one another to the ground. Their bodies were stout and chubby, and their rosy cheeks showed signs of health and happiness. They were always good-natured, and never allowed themselves to get angry.

On the fifth day of the fifth month, the boys have their Fourth of July, which they call the "Feast of Flags." They celebrate the day very peaceably, with games and toys: They have sets of figures, representing soldiers, heroes, and celebrated warriors; with flags, daimio processions, and tournaments. Outside the house a bamboo pole is erected by the gate, from the top of which a large paper fish is suspended. This fish is sometimes six feet long, and is hollow. When there is a breeze it fills with wind, and its tail and fins flap in the air as though it were trying to swim away. The fish is intended to show that there are boys in the family. It is the carp, which is found in Japanese waters, and swims against the stream, and leaps over water-falls. The boys must therefore learn from the fish to persevere against all difficulties, and surmount every obstacle in life. When hundreds of these huge fishes are seen swimming in the breeze, it presents a very curious appearance.

The girls have their "Feast of Dolls," on the third day of the third month. During the week preceding this holiday, the shops of Tokio are filled with dolls and richly dressed figures. This "Feast of Dolls" is a great gala-day for the girls. They bring out their dolls and gorgeously dressed images, which are quite numerous in respectable families, having been kept from one generation to another; the images range from a few inches to a foot in height, and represent court nobles and ladies, with the Mikado and his household in full costume. They are all arranged on shelves, together with many other beautiful toys, and the girls present offerings of rice, fruit, and "saki" wine, and mimic all the routine of court life. The shops display large numbers of these images at this special season; after the holidays they suddenly disappear.

I once bought a large doll-baby at one of the shops, to send home to my little sister; the doll was dressed in the ordinary way, having its head shaved in the style of most Japanese babies. It was so life-like that when propped up on a chair a person would easily suppose it to be a live baby. In going along the Tori I would often see a group of children gathered around a street story-teller listening with widening eyes and breathless attention to the ghost story or startling romance which he was narrating. Many old folks also gathered around, and the story-teller, shouted and stamped on his elevated platform, attracting great attention, until, just as the most thrilling part of the story was reached, he suddenly stopped and took up a collection! He refused to go on unless the number of pennies received was sufficient to encourage the continuation of the story.

Street theatricals can also be seen, and traveling shows with monkeys, bears, and tumbling gymnasts, who greatly amuse the children. Sugar candy and various kinds of sweetmeats are sold by peddlers, who are eagerly sought after by the little folks. Sometimes a man carries small kitchen utensils on the ends of a pole, and serves out tiny griddle-cakes to the children, who

watch him cook the cakes, and smack their lips in anticipation of the feast.

A showman will put a piece of camphor on the tiny model of a duck which he floats on a shallow dish of water, and as the children look on in wonder the dissolving camphor gum sends the duck from side to side, as though it were alive.

The boys delight in fishing, and will sit for hours holding the line by the moats and canals, waiting for a bite. I have seen a dozen people watch a single person fish, when there would not be a bite once in the half hour.

There are few vehicles in Tokio, excepting the jinrikishas; and most of the people walk in the middle of the street. When riding on horseback it is impossible to go at a rapid rate without endangering the youngsters who sprawl around in the street. Chickens; dogs, and cats are also in the way; the latter animal has no tail in Japan. Selected.

Clerical Bedouins.

BY PAUL PASTOR.

I remarked, yesterday, to a friend of mine, that we seemed to have a great many Bedouins in the Ministry. He didn't fully understand me, until I explained. A Bedouin, said I, is a Minister who comes into a parish; gets acquainted; starts enterprises, Industrial Schools, and the like; is going to do great things in almost no time; beigns to do them; interests persons in his good works; then pulls up stakes, folds his tent, and is off to some other parish as suddenly and unexpectedly as he came to this. Now you know what a clerical Bedouin is. My friend smiled intelligently, and I went on:

A Bedouin may be traced by means of the Church Almanac. He is a year here; a year or so there; and a brief while somewhere else. All along the pathway of time, the footsteps of his camel may be traced by the clergy list. Some people have an idea (erroneous, of course) that the publishers get out their Almanacs, year by year, to enable certain parishes to keep the run of their former Rectors! Without this aid, many of the clergy would be lost sight of by their former parishioners and other friends. My friend smiled sadly, as if in reproof; but I went on. It would be a good thing for our Bedouins to keep a dromedary each, to move with. The clerical *Lares et Penates* on the back of a camel, the Paterfamilias surmounting the pile, with wife and children stowed away in paniers, would be convenient and picturesque in the extreme. I saw that my friend looked pained; so I changed my tone.

It is not always the fault of the cleric that he is a Bedouin. Some are born rovers. Generally, however, the fault lies with the parish. Many parishes prefer Bedouin-Rectors. They have an idea that a Minister is ordained just to be a Bedouin at their sweet will and caprice. The idea that he is to remain for life, or even for many years; to see their sons and daughters, whom he baptizes, grow up, and to lead them gently by the hand along the pathway of the Church's ordinances and Sacraments, and finally, it may be, to lay them tenderly to rest, by the same hand that consecrated them to God—this hardly enters the average parishioner's mind. The result is, that if a man be not, by nature, a Bedouin, he may be forced into becoming one; and he joins the long, winding caravans, camel, paniers, and all, of his brother travelers of the desert.

A result of this is, that work in a parish is badly laid, poorly put together, and frequently left half finished, while the next Rector (Bedouin, or not), as likely as not has to pull the work to pieces, clear the ground, and start anew.

The Bedouin puts a few poles together; he never builds a house. The clerical Bedouin, instinctively conscious that he will not stay long in the parish, imitates his prototype of the desert; and real foundations are not laid, opportunities are lost, disaster follows.

But alas! the people—thousands of them—"love to have it so." The parishes hold the remedy in their own hands. If your Rector be even tolerably successful and acceptable, never allow yourselves to think of a change. Change may come; if it be positively needed, it will come, and come of itself, and in due time and order.

But don't foster the thought. Look upon the tie of pastor and people as permanent. Don't envy some other parish its pastor. Don't depreciate your own. Stand up for him; and stand up the more, the more you notice a tendency on the part of any not to do so. If there is anything ruinous to pastor and to people, to individual parish and to the General Church, it is—Clerical Bedouinism.

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—Winslow.

Wuchang, China, Mission.

Letter from the Rev. W. S. Sayres.

[From the Spirit of Missions for July, 1880.]

WUCHANG, April 3, 1880.

It is such absorbing work! and you can not tell how I long and yearn to be able to preach to these people. I can get along, after a fashion, with talking and the daily and weekly Services; but as yet I cannot preach in the streets. It is hard to wait. As I walk through this vast city and see the thousands of people in it who do not know one word about the Gospel; as I go into the many temples and see men, women and children actually worshipping there—bowing down before idols of wood and stone—my heart burns to preach to them and tell them of Jesus, and of His love for His Church. Then, too, they are all so ready to listen. Our street chapel is full every day when the Catechists preach. One of these Catechists was, only a few years ago, a fortune-teller in the precincts of one of the largest pagoda temples in the very densest part of the city.

The people are very curious to see me and to feel of my clothing, and they have a thousand questions to ask, now about America, and then about my clothes—what they are made of, and what they cost, etc. I can understand just about half they say, the language is so difficult, and they have a way of talking very fast, and several at a time; when I do not quite understand what they say they think it is only necessary for them to talk faster and louder, all together. Then I try to tell them about God's love for them, and how they ought to love Him, and that by and by everybody in China would know about the Lord, and that China would be a Christian country, just as England and America are.

What I have been impressed with most of all is the attention with which they listen to me, and the respect with which they all treat me. It is true that it is only some two or three years ago that two Wesleyan Missionaries were set upon and beaten in this very city, and would have been killed but for a providential escape; one of them, a large man, having his shoulder broken, and the other losing almost all his teeth. With the exception of having a few stones thrown at me now and then, and being called "Foreign Devil," by boys, I have met with uniform respect. Most of the people in Wuchang have seen foreigners, I think; only the people who come in from the country are full of curiosity.

In one of the temples, the other day, some of the priests came about me, examining my clothing as usual, and feeling of my eyebrows, which are quite a novelty to them, I suppose, because I have never seen a Chinaman's eyebrows meet. One of them seized my hand and began to read the lines. I laughed, and took it away from him. He said there was the line of wealth on it. I told him I had all my money in my heart, and did not care much about his kind of money. Then they examined my hair, and found I had no queue, and so on. I mention this because it is a specimen of the manner in which they all meet me. I go into a temple or a pagoda, and am met by polite, smiling priests, who ask me to take a cup of tea; it is true they just as politely invite me to leave a few cash for them afterward; but then it all shows how ready they are to listen to what I could say, and how easy it is for one who knows the language to teach them the truth. This is why I long so for a knowledge of the language. There never was so inviting, so demanding a Mission field. Right in this neighborhood, in these three cities, are more than a million of people. You need no machinery to get at them; you do not need to wait for chapels and churches to be built; you can talk to them anywhere—in the streets, in the temples, on the walls—they are ready to listen, they respect learning and education, and they know that foreigners have both. Every day they are getting more respect for foreigners.

As I said, the work is so absorbing—there are the boys and girls to look after and be a father to, and the whole machinery of the Mission to oversee, and the accounts to be kept, and the money to be paid out; and then there is the hospital. I have just come from there. In the new book I opened there three days ago are registered seventy-nine new patients, and the day is not half through yet. Of these seventy-nine, eighteen are women. The patients range from eight years to sixty, quite a number being of the latter age. Today there is a Buddhist priest with some trouble of his eyes, "opacity of the cornea." What is most remarkable about it is that he came, blind and sick, 240 li (about eighty miles), all the way from his Buddhist temple worship, to seek healing and health at the hands of the Church! It is very like what we read in the Gospels of the sick, the maimed, and the blind coming from afar to Jesus to seek for cure. Dr. Bunn will be glad to know that, when the Bishop was up here last, among the forty-four persons confirmed by him was one man who had heard and believed while waiting in the hospital as a patient. I see him at church, and his glad and happy face is alone worth all the money and pains and troubles and *lives* given to God for the Mission work here—for a soul's value. is

priceless, and I say it with deep reverence. But would not Christ have come and died if there had been only one soul in the whole world needing to be saved?

Appointment to Parishes.

The Dominion Churchman states that the Rev. — has declined the Parishes of Trinity Church, Montreal, (\$800 00); Trinity, Quebec, (\$1,000.00); Lacolle, Montreal, and Sackville, N. B. He preached "by special request," at St. Thomas' Church, St. Catherine's, where, we presume, the male and female members of the congregation sat in judgment on him, and discussed him from top to toe over their cups of tea. Speaking seriously, and taking the case of this estimable young clergyman merely as an example, is there not something radically wrong about our present methods of parochial elections of Rectors? Any little Mission in these Lower Provinces that raises no more than \$150.00 or \$200.00 a year towards the stipend, and where the total salary does not exceed seven hundred, or seven hundred and fifty dollars, will coquet all over the country with men who can command double that sum. In most cases, they will pass by tried Missionaries, and, as in this case, a number will unite on some one man, about whom they know little or nothing, except by some report. The smaller the Mission, the more exaggerated the idea the people have of its importance. If there are any advantages connected with it, be sure the most is made of them. We should not be surprised to find that some of the Rectors of Montreal or Toronto were called to the charge of future vacancies. Having heard a report of the oratory of some spotless Canon in one of the great cities, the Church Wardens of the Mission of St. Nicholas in the Forest, with which is coupled St. Zebedee-on-the-Cranberry-Plains will extend a pressing invitation to the Rev. Dr. Boanerger, accompanied by a promise of \$720.00 a year, without a house, but with an annual donation of doughnuts and buckwheat. And after passing by the clergy of their own Diocese, to some of whom the change might prove of some little benefit for location or educational facilities, and asking blindly clergy whose chief recommendation is that they are strangers, they become disgusted at the want of appreciation of the clergy, and fall back as a last resort on their Bishop, and ask him to recommend a man. We do not see how the Bishop can be held responsible for men coming into the Diocese in this way. It is true, when he is informed of the election, he may withhold a license. But that is a very grave step to take. When a man's papers are in order, this cannot be withheld, unless the Bishop knows good cause to withhold it. He is often more ignorant of the clergyman's antecedents than the Mission, because generally, the first intimation he has of the new man is the notice of his election. Though he may know him to be unfit for that particular position, it is a serious matter to interfere with the choice of the parishioners, merely on the ground of his judgment. In fact, they would resent such interference. The responsibility should rest on the Bishop, but he has merely the right of veto, by refusing to license. And so parishes go on blindly, sometimes making a good choice, oftener a bad one, in many cases not knowing where to turn. Now, we have no desire to curtail any just rights of the Laity. The parishioners should have a voice in the appointment of their Rector. But the present system works badly. In our opinion, the appointment should be made by the Bishop, and we should have him, on a vacancy, call together a patronage committee of clergy and laity, say the Standing Committee elected each year, and advise with them as to the filling up of the vacancy.

At this Board the Vestry should be represented, and due regard would be paid to their wishes. Then, after a careful selection on some recognized plan of promotion, the Bishop would make the appointment. Some such plan as this would do away with many of the evils under the present system, while conserving the just rights of Bishop and parishes. One thing is very clear in our mind, that no Missions which are not self-supporting should have the right of appointment vested in them. Let them show first that they are willing and able to support their minister before they exercise their right of choice.—Church Guardian.

A Cleveland lawyer, defending a handsome young lady charged with larceny, closed his appeal to the jury thus: "Gentlemen! you may hang the ocean on a grapevine to dry, lasso an avalanche, pin a napkin to the mouth of a volcano, skim the clouds from the sky with a teaspoon, throw salt on the tail of our noble American eagle, whose sleepless eye watches over the welfare of the nation; paste 'for rent' on the moon and stars, but never for a moment delude yourselves with the idea that this charming girl is guilty of the charge preferred against her." The jury acquitted her without leaving their seats.

"My son," said a stern father, "do you know the reason why I am going to whip you?" "Yes," replied the hopeful, "I suppose its because you're bigger than I am."

All Around the World.

The case of the "sick man" seems to be growing more and more desperate. It daily becomes more and more likely that the days of the Turkish empire are numbered. There is trouble again at Cabul, the Central Asian tribes have organized a general rising. New Brunswick has been suffering considerably from forest fires. The high waters at Dubuque and Prairie De Chien and along the upper Mississippi have been causing great consternation. At Dubuque the water is 28 feet above low water mark and 14 inches above the high-water mark of 1870. At Prairie Du Chien all the railroads have been under water and mails have been interrupted. The Jesuits expelled from France have found refuge in Prague, they have purchased buildings and will settle there. The agitation in Italy over the effort to introduce universal suffrage is increasing. At present, suffrage is confined to males of 25 years or over and levying \$8 a year taxes. Italy is so poor a country, however, that at the last registration, out of a population of 27,000,000, only 550,000 qualified voters were found, and of these only about 300,000 voted, one in ninety represented. The English Parliament has not yet decided what to do with Bradlaugh. There was a warm discussion on the 21st, but nothing came of it save adjournment without action. In Germany, Bismarck's "Church bill," looking to concessions to Romanists, has been passed by the diet. The French Chamber of deputies has passed the general amnesty bill, to take effect July 14th, by a vote of 390 to 66. An amendment to except all guilty of crimes against the common law was rejected. There is a sad scandal about the ministry of the Province of Quebec. Money has been borrowed at a higher rate of interest than was acknowledged. A broker paying the difference on condition that he should have the exclusive disposal of a \$4,000,000 loan to be made later. The army of Greece has been increased from 12,000 to 40,000 men, each of whom is to be supplied with 1,500 cartridges. The grand Shereef of Mecca has taken his turn with the regicides. The attempt was unsuccessful. A communist now in Caledonia has been elected municipal Councilor of Paris for the Pere la chaise quarter. Strange country that! Of twenty-six life insurance companies started in the city of New York since 1860 only three remain. In the 19 years previous, ten were started, and of these all but one remain to-day. It seems to be with insurance companies as with many other things, "the old is better." It is said that Japan will shortly enter the field as an exporter of marble. Both black and white, of excellent quality, have been found in the Hraiki mountain range. A modest, on 14th street, New York, has on exhibition an elaborate satin gown which was one of the robes of the unfortunate Marie Antoinette. Railroad men of Nevada say that the Union Pacific is literally lined with tramps. As a matter of considerable interest in the coming election in the United States, it is said that there are at present 42,677 post offices, an increase of 1,888 in the past year; the number of offices, paying more than \$1,000 each is 1,764. New York has 189 of these, Illinois 163, Pennsylvania 132, and Ohio 112. Nearly all the cities of the country where the census has been completed, or so nearly as to permit probable estimates, are intensely excited and disappointed. In some cases the actual count falls very largely short of the estimate. In Saint Louis the shrinkage in this way is over 100,000. The one hundred and fiftieth anniversary of the founding of Baltimore, Md., is to be celebrated in that city next October. We are promised oranges in abundance from Florida this year, and of a superior quality. The Vesuvian guides are terribly chagrined over the completion of the railway to the crater. Their daily prayer is said to be for an eruption that shall destroy the new road. An orang outang, lately exhibited at Munich, amazed people by his skill on the violin, until one evening a doubting visitor stuck a pen-knife into him and pulled his tail, which came off. For over a week the son of the exhibitor had perpetrated the deception, completely deceiving the audiences. The mallet used at Truro, lately, by the Prince of Wales, in laying the corner stone of the new cathedral, was the same with which Charles II. laid the corner stone of St. Paul's Cathedral, London, in 1667. It was presented to the old Masonic lodge of St. Paul by Sir Christopher Wren, a member of the lodge. For weeks past the mortality of London has been only twenty to the thousand. Prairie Wolf, an Indian chief, has just died, at the early age of 119, from the excessive use of tobacco. Poor man; if he had only left the injurious weed alone! Mr. Gladstone's election as the member for Midlothian is said to have cost \$13,520. Mme. Goldschmidt (Jenny Lind), the Swedish nightingale, whose name was once a household word the world over, reappeared in public on the 23d ult., in the hall of the Albert Institute, at Windsor, England. She sang for the benefit of the Institute two songs. Her voice is said to be in a remarkable state of preservation. William Black, the novelist, is a painter, chiefly in water

colors. He lives at Brighton and is great friends with Bret Harte; unlike the American, however, he shuns all public society. The army-worm has made its appearance in the neighborhood of Long Branch, and the destruction caused has been almost unparalleled. In the municipal elections at Rome, Italy, the clericals have been almost wholly successful. The famine fever has made its appearance in some parts of Ireland and there is danger of increased suffering. Poor Hungary has been suffering as much if not more than Ireland from famine, and now terribly destructive fires in many places have overflowed its cup of sorrow. The State of Texas has no debts and an un-expended balance of \$500,000 in her treasury. Ex-queen Isabella of Spain is about to visit England, which she has long wished to see. Northern Austria has been visited by long and severe rains. Great damage was done to property and many lives were lost. The ex-Empress Eugenie having visited the spot where the Prince Imperial met his death, is now on her way back to Europe. It is said that Secretary Sherman takes 50 daily papers and reads them all. Admiral Farragut's statue, which will be set up in Farragut Square, Washington, is being made from the great pro-peller of the flagship Hartford.

"There," said a charming lady, with a naive expression, that made her face radiant, pointing to an ebony case of china-ware, "that is my brick bat cabinet."

The Sunday School.

Teachers' Helps. SEVENTH SUNDAY AFTER TRINITY. LESSON, JOSH XIV: 6-14.

Caleb the son of Jephunneh the Kenezite. Num. xiii: 6. Caleb means the dog. He is first mentioned in the list of the rulers or princes, one from each tribe, who were sent to search the land of Canaan in the second year of the Exodus. Caleb is called a "head" of the tribe of Judah, at the same time that Nahshon was chief of the whole tribe. Num. i: 2, vii: 10. Caleb and Joshua, the son of Nun, were the only two of these explorers, who on their return to Kedesh-Barnea, encouraged the people to go forward at once and possess the land. In this action they very narrowly escaped being stoned by the people.

In the plague from the Lord, which occurred after this rebellion, Caleb and Joshua alone survived of those who had been sent to spy out the land. It was in consequence of this open rejection of their heritage by the people of Israel, that they were condemned to the long sojourn in the wilderness; until the time when all that had been numbered, from 20 years old and upward, had died in the wilderness. To Joshua and Caleb, however, a special promise was given, that they should live to go unto the Promised Land, and that their seed should possess it. Num. xiv: 24-27.

There seems to be a special deputation of the tribe of Judah who accompany Caleb to Gilgal in order to remove the possibility of a charge of personal self-seeking. Gilgal seems to be the temporary seat of government, while the land was being occupied. Doubtless it was the abiding place of the tabernacle of the worship of God. This application is made before the appointed division of the land by lot as arranged. Num. xxxiv: 16-29. Caleb reminds Joshua of what has happened at Kedesh, and of the promise which Moses had made to him with an oath.

The occurrence suggests the thought, that when the others of the twelve spies had terrified the people with their account of the Anakim or giants who dwelt at Hebron, Caleb's faithful courage had prompted him to ask for Hebron as his heritage, and that the promise or oath of Moses was in accordance with his request. The reference made by Caleb to his age, gives this additional probability; he was then forty years of age, in the very prime of strength and the lustiness of his courage—he now asserts his unchanged purpose—and his ability and strength, to prosecute the conquest of his inheritance.

This incident may be presumed to be antecedent to the general conquest of the land, recorded in ch. xi: 21, or the strong places may still have remained in the possession of a remnant of the people; taking into account the possibilities of capture and recapture, and the survival of scattered communities of the original inhabitants, the continuance of the Anakim in Hebron, presents no serious difficulty. The points worth studying in this lesson are—the original confidence of Caleb in the promises of God; his continued faithfulness when, from the peculiarities of his connection with the people, his age, and the fact of his being a survivor of the original Exodus; the whole land was before him to choose from; he asks not for a portion in the land already conquered, and for a quiet heritage in consideration of his age, but perseveres in his request for land yet to be conquered.

Trusting in the help and presence of God, he was enabled to enter upon his heritage, which continued to be the possession of his descendants as late as the time of David. 1 Sam. xxv: 3, xxx: 14. Consider verse 14.

Practically we may apply this lesson to considerations that are imminent in our own time. Often the duty of maintaining the Church devolves upon the aged. The Church is weak, and the field altogether occupied by others; it is no part of a Churchman to refuse to go up to the possession of his heritage. The history of the Church in the West would be different, if instead of a weak settling down in ease, and being content with whatever of religion happened to be prosperous, Churchmen had been willing to endure self-denial and personal service, to win a spiritual heritage for themselves and their children.

An interesting question arises as to the birth and parentage of Caleb. He is called the son of Jephunneh the Kenezite. In Josh. xv: 13, we have this singular expression, "Unto Caleb, the son of Jephunneh, he gave a part among the children of Judah, and in ch. xiv: 14, "Hebron became the inheritance of Caleb, the son of Jephunneh, because that he wholly followed Jehovah, God of Israel."

It becomes possible that Caleb was a foreigner by birth, a proselyte incorporated into the tribe of Judah; and so an early instance of the first fruits of that Gentile harvest of which, also, Jethro, Rahab, and Ruth are examples.

The fact thus presented of individuals, and of whole families, being amalgamated with the seed of Abraham, may be used, if desired, in supplying a natural and easy solution of the difficulty with regard to the number of Israelites at the time of the Exodus. The seed of Abraham had been augmented both by accretion and by generation.

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St. Mary's School, Knoxville, Ill.

From the Palladium. GRADUATES' DAY OF '80. From the last train that bears away "St. Mary's Girls," has come the last flutter of the last handkerchief; and in strange contrast to the merry din of yesterday, is the silence that broods over the deserted halls, as I sit down to record the story of a day interesting in the annals of St. Mary's School, and to the Class of '80, only less memorable than—a wedding.

The day was the rarest of all rare days in June. At breakfast everybody was felicitating everybody else upon the glorious weather. Until eleven, there was much visiting upon the porches, in the halls, and under the trees, among old acquaintances and new. Former pupils were viewing with pride and delight the improvements of the past year. On the lawn, a cornet band was stationed whose inspiring music added to the festal character of the day.

At eleven o'clock, the strains of the majestic Trinity Hymn were heard. The white-robed procession extended from the rostrum to the front door; and through the opened ranks, the Bishop and clergy passed to their places, while teachers, alumnae, and pupils stood at left and right below. Morning Prayer was the usual choral service of the school. The clergy present were, the Right Reverend, the Bishop of Quincy; Rev. Dr. Locke of Grace Church, Chicago; Rev. Mr. Rudd of Kewanee, formerly chaplain of St. Mary's School; Rev. Mr. Simpson of Bloomington, Illinois; Rev. Mr. Higgins of Galesburg; and Rev. Mr. Morrow, of Peoria, under whose charge the sacred music of the school has reached a high degree of excellence.

At the close of Morning Prayer, the school, led by Professor Laux, sang the noble anthem, "Call upon Me," after which the teachers and the choristers followed by the Class of '80, took places on the rostrum, and the literary exercises began.

We give below the programme without, however, attempting any analysis of the essays. Suffice it to say that the general opinion was that they were creditable alike to the youthful writers, and to the school in which those writers had been trained to value and to use good English.

ORDER OF LITERARY EXERCISES.

- MUSIC. Miss Babcock. The Student's Tools, Miss Burgess. The Stone Book, Miss Cleveland. A Visit to Mars, Miss Creeth. The Uses of Sunshine, Miss Hicks. The Queens of To-Day, Miss Perry. The Valedictory, Miss Chandler. GRADUATING HONORS. Recessional, "Lead us, Heavenly Father, Lead us."

The music between the essays was furnished by members of the St. Cecilia Society. They gave a semi-chorus from Auber; The Duties and Pleasures of Youth; Sweet Memory, a ternetto by Otto Lob; and Mendelssohn's Parting Song. A charming song, Just as of Old, was sung by Miss Babcock of the graduating class. We shall miss her voice at St. Mary's, where for years it has been an acknowledged delight.

The Valedictory, with its loving memories of the past, and its fond good-byes, was followed by a Parting Song to the music of one of Mendelssohn's lovely choruses. The Rector now summoning each member of the class, by her baptismal name, placed around her neck the blue ribbon from which was suspended the Cross of Honor of St. Mary's School. Then laying his hand upon her head, as she knelt before him, he repeated the school motto: Blessed are the Pure in Heart, for they shall see God. The diplomas and degrees were conferred by the Bishop of Quincy, seated in his chair.

Bishop Burgess spoke to the class, in substance, as follows: My dear children, this is your day and addresses are in order from you, silence from me. Yet I would say a word to you, as you leave the school. The legend, upon your banner is well chosen, "Be strong in the Lord." Your education here has not been for bodily development, except as health demands. You are not to go out Amazons, at the front in defense of our country. Your muscles will not be asked in pulling the ropes of the ship of State. It is hardly to be expected, that, in your life time, you will even be called to the ballot-box to vote. Your strength is to be spiritual, in the Lord and for His cause here. The expression in the Latin version of the Bible is "Confortamine in Domino," "Be especially strong in the Lord," bring together all talents and powers to add to strength. The song of songs reads "Fortis est ut mors dilectio." "Love is as strong as death." The bold figure, in the Psalm at Gilboa, is, "But passing the love of women." Love is to be the centre and substance of the strength of woman. I mean not that love which is sensual, of impulse only, and often low and degrading. The word is "dilectio," love which has the support of the mind, choice and judgment, and is founded upon good reason and claims. Fortis in dilectione; strong in such love you will overcome evil and rule the world. With such love women become helpmeets indeed. Yes, the helpers may become the principal. So in the Brazilian forests, the creeper puts out such roots and so strengthens its trunk, that it supports the sickly and weakened tree, which else the first wind would cast in the dust.

The visible, the strong the talented may not be the most useful. When Theseus went into the labyrinth to slay the Minotaur, he bore his sword in his right hand, but in his left a skein of silk, given him by the king's daughter, Ariadne. This is said to have been as fine as the web of a spider and to be seen only after the closest scrutiny. He held the silk constantly, till he had achieved the death of the terrible monster, and by it he was able to reach life and light again. Your part may be to draw from the labyrinth in which

habits or society have imprisoned men, those who have overcome, in their own persons, the tyrants, Eros or Bacchus or Plutus. In any event, the silken thread of love, strong in the Lord, though invisible, will work useful results. I need not tell you star-gazers that the Crown of Ariadne is still among the constellations of the northern heavens. Your labor will secure its reward.

My dear children, go out to good and great deeds. I cannot predict your future. "The lot is cast into the lap but the whole disposing of it is of the Lord." He will direct you to happiness, the love of women." Love is to be the centre and substance of the strength of woman. I mean not that love which is sensual, of impulse only, and often low and degrading. The word is "dilectio," love which has the support of the mind, choice and judgment, and is founded upon good reason and claims. Fortis in dilectione; strong in such love you will overcome evil and rule the world. With such love women become helpmeets indeed. Yes, the helpers may become the principal. So in the Brazilian forests, the creeper puts out such roots and so strengthens its trunk, that it supports the sickly and weakened tree, which else the first wind would cast in the dust.

At the close of this address, they knelt to receive his blessing; and then to the music of the hymn, Lead us, Heavenly Father, Lead us, the procession re-formed, and left the hall in the order of entrance.

It is well sometimes that neither for the past nor the future do we comprehend the full significance of many an act. The Class of '80, earnest girls though they are, could scarcely have realized how much that going out of the Study Hall meant for them. May they indeed be led "o'er the world's tempestuous sea," guarded by Him who alone can give them the peace which nothing can destroy.

And now followed an interesting scene in the Drawing Room where the newly-graduated class were congratulated by teachers, schoolmates, relatives, and friends, the new Senior Class merrily claiming a share in the felicitations that were so abundant. The lunch-bell interrupted this pleasant gathering, and guests were conducted to the dining room. Lunch was an informal meal, since trunks were to be got ready for the evening trains. Blue sashes and white dresses disappeared, but on the lawn the band reminded us that Graduates' Day was not over. Its music mingled with the less harmonious clatter of knives and forks, as table after table was filled by guests. Never before, not even at the Decennial Re-union, had there been so many entertained at the Hall. Never before was there so large a crowd assembled in the great Study Hall to witness and hear the exercises of Graduates' Day.

At half past four the bell summoned the first party to the station. Then ensued a heart-rending leave-taking. Tears were shed in copious showers, even by those who hoped to meet again in the autumn. Really, it may be necessary to abandon the summer vacation as "quite too awfully" cruel. (!)

An interesting feature of the day, we have failed to mention in its proper place. Before conferring upon the Class of '80 the degree of Baccalaureate of Arts, the Bishop acting for the trustees of the School, and under the provisions of its Charter, conferred the Degree of Bachelor of Music upon the Rev. W. B. Morrow, of Peoria, who has given such efficient instruction to the school, in sacred music, during the past year. On the evening preceding Graduates' Day, Mr. Morrow read before the School a most instructive and interesting essay on the History of Church Music. Y. Y. K.

St. Margaret's, Conn.

The graduating exercises of the Senior class, at St. Margaret's, Waterbury, (a diocesan school for girls), took place on Tuesday, June 22. The programme was as follows:

- The Lord's Prayer, and Collects. Music—"How bright and fair"—School Choir. Invention in the Nineteenth Century—Mary W. White. The English Reformation—Minnie R. Horton. New England Character—Josephine D. Webster. Music—Poet and Peasant—Misses Harwood and Pattison. The Houses of our Ancestors—Annie C. Cairns. The Poet Whittier—Marion Bailey. Phases in the life of St. Margaret—Edith F. Lane. Music—Kroning's March—Misses Stewart and Fitch. Michael Angelo—Nellie C. Ives. Truth as a Fine Art—Margaret A. Lampson. Hymn 506. Presentation of Diplomas, and Benediction by the Bishop.

The graduates and friends of the school were then invited to lunch with the Principal, and the invited guests sat down to an ample and well ordered table. In the evening, a Soiree Musicale was given by members of the school, the selections being rendered with much credit to themselves and with much pleasure to the large audience. A reception in the school parlors followed, which formed one of the pleasantest features of the day. Under the management of Prof. Francis T. Russell, the Principal, St. Margaret's has become one of the finest Seminaries for ladies in the country. He is assisted by an able corps of teachers, who reside in the school, and have the interest of the scholars at heart. The whole number of scholars at present is about seventy, of which forty are boarders.

Personal.

The Rev. Geo. R. Bartlett has become resident in Fond du Lac, Wisconsin, and desires letters and papers to be addressed accordingly.—The Rev. James A. McGhone's address is Fond du Lac, Wisconsin.—The address of the Rev. Dr. Dalton, from July 1st to Sept. 1st, will be Milwaukee, Wisconsin

Annual Report of Deaths by Disease of the Throat and Lungs in Chicago.

With Observations on their Treatment by Medicated Inhalations.

BY ROBERT HUNTER, M. D.

For many years past it has been my custom to publish a report at the end of each year, showing the deaths caused by throat and lung complaints. The value of statistical facts of this character, in diffusing correct information among the people regarding the nature and proper treatment of maladies which, more than any other, endanger human life, can hardly be over-estimated.

The following table is compiled from the Record of the Board of Health, and shows the exact number of deaths caused by each form of throat and lung disease in Chicago during the past twelve months.

Table I. Diseases. No. of Deaths. Asthma - 32. Abscess of the Lungs - 2. Bronchitis - 251. Broncho-Pneumonia - 13. Consumption - 773. Congestion of the Lungs - 76. Diphtheria - 736. Empyema (abscess of the Pleura) - 8. Empyema (rupture of the air cells) - 2. Hemoptysis (spitting of blood) - 16. Hydro-Thorax (water in the chest) - 1. Hepatization of the Lungs - 1. Influenza - 4. Laryngitis - 31. Oedema of the Lungs - 9. Pleurisy (inflammation of the covering of the Lungs) - 15. Pneumonia - 481. Pleuro-Pneumonia - 12. Tonsillitis (Quinsy) - 3. Whooping Cough - 36. Total - 2,502.

It will be seen that I have excluded Croup and other purely infantile forms of disease of these organs, and yet the frightful list sums up TWO THOUSAND FIVE HUNDRED AND TWO DEATHS

from throat and lung complaints in this city during the past year, and about the same proportionate mortality will be found to occur each year.

A careful comparison of the death tables of New York, Philadelphia, Cincinnati and St. Louis, reveals the fact that in this respect Chicago is not only no worse than other cities, but is, in some respects, better. The same proportionate fatality of these diseases will be found to exist in every town and city of the land.

What a commentary these facts are on the assumed progress of medical science in this country. In the whole Union there is not one institution for their special treatment, or any effort being made to lessen their fatality. The poor are permitted to die, almost without medical care; certainly without any intelligent or scientific treatment which could give them a chance for life.

In most other civilized countries public sympathy and the benevolence of the rich have united to provide for the victims of these diseases noble hospitals, supplied with all the aids which science has provided. The city of London alone has four such hospitals, besides numerous dispensaries, exclusively set apart for their proper treatment.

Another question will suggest itself to the mind of the reader in connection with these facts. He will naturally ask whether the treatment pursued is the best which can be followed; whether the frightful mortality which occurs is not more due to false theories and bad treatment than to any special malignancy in the diseases themselves.

The ablest minds in the medical profession have, during the past twenty years, been gradually undergoing a change regarding the nature of consumption. Formerly this disease was believed to be generally inherited and never infectious. Now we know that the very opposite is the fact. It is seldom inherited and has been proved by direct experiments to be always infectious. What is inherited is merely a delicacy of constitution and a tendency to contract the disease when exposed to the infection, or to conditions capable of developing it.

Dr. Klebs, Professor Max Schuller, of Griefswald, Dr. Reinster, and the famous Professor Rokitansky, of Innsbruck, in Germany, have each demonstrated the infectious nature of tuberculous matter, and again and again produced genuine consumption in the lower animals, both by inoculation and by infection from contact.

The extraordinary results attained by these eminent pathologists produced a profound sensation throughout the medical world, and have led to great changes, both in theory and in the treatment of this disease.

According to Professor Rokitansky the treatment, to be successful, must be administered by inhalation, and the remedies inhaled must have power to destroy the poisonous germs within the lungs and stop the deadly work.

This treatment of throat and lung diseases by inhalation, which is now causing such a sensation in Germany and throughout Europe, has been practiced by me in this country for the past thirty years. It was first introduced in a pamphlet written by me and published in 1851, by Springer & Townsend, of New York. In 1854 a larger work from my pen was published by the same house. The Medical Specialist and Journal of the Chest, of which I was editor from 1855, contains a full exposition not only of this mode of treatment, but abundant proofs of its great success in the arrest and cure of all forms of lung disease. By inhalation is meant the breathing or respiration of medicated gases or vapors capable of penetrating into the minutest ramifications of the air tubes and cells of the lungs. We are able by this means to reach the very seat of the disease, and to accomplish results which no other treatment can possibly effect.

The use of the steam atomizer is sometimes spoken of as inhaling, but it in no sense supplies what is meant by the term inhalation treatment. The atomizer produces only spray, which condenses the moment it enters the bronchial tubes. Spray never enters the capillaries of the lungs or reaches the air cells, and hence effects no beneficial influence on a disease seated in those parts. I mention this to correct a very prevalent error which misleads many persons.

Of the success of inhalation in this community it is hardly necessary to speak. Hundreds in Chicago, many of them among our most intelligent and influential citizens, owe their lives to its healing efficacy, and have repeatedly borne testimony to the fact. But the following statistics of my practice, during the past year, sufficiently illustrates the success of the inhalation treatment:

Table II. Diseases. No. of Cases. Asthma - 24.

Table with 2 columns: Disease Name and Number of Cases. Includes Bronchitis, Tubercular Consumption, Tubercular Consumption (favorable), Tubercular Consumption (unfavorable), Hopeless Cases of Consumption, Catarrh, Tubercular diseases of the throat, Simple disease of the throat, Quinsy (chronic), Diphtheria, and Total (870).

Of these 870 cases the only ones which have died during the year were pronounced hopeless or unfavorable at the time they came under treatment. No case of Asthma, Bronchitis, Diphtheria, or Consumption (regarded as favorable for treatment), has proved fatal. It is not claimed that all others are still living and have been greatly benefited. Great numbers have entirely recovered their health, while many who, at the beginning, were regarded as nearly hopeless as to be pronounced doubtful have so improved their health, through the efficacy of Inhalations, as now to have a probability of ultimate cure.

The total number of deaths in my practice during the year in this city is thirteen, every one of which was pronounced by me as hopeless at the outset.

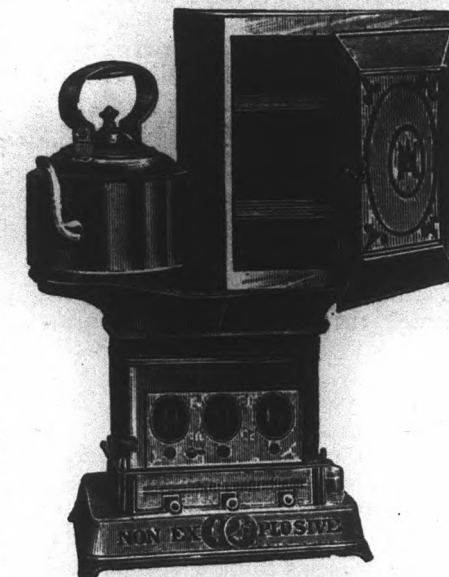
With facts like these, showing the great success of the treatment of Throat and Lung diseases by inhaled remedies, sanctioned, as this treatment is, by the highest names in the medical profession, and adopted, as it recently has been, in all hospitals for Throat and Lung complaints throughout Europe, as necessary to their proper treatment, it is not strange that in a great and intelligent city like Chicago, thousands each year permit themselves to perish without ever having a prescription for inhalation, or any treatment which could possibly effect their cure.

ROBERT HUNTER, M. D., 103 State St. CHICAGO, May 28, 1880.

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