

# The Living Church.

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

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## The New York Letter.

NEW YORK, July 10, 1889.

The heated term is apparently over, and the long drouth is ended; at the beginning of the week, we had a beautiful rain, and while it may have interfered with the pleasure seekers, who, on the 5th, were celebrating the national holiday, yet it was in answer to many prayers, and was most cordially welcomed. It is too late to repair much of the damage done to the parks and to Greenwood, which are shorn of much of their beauty, but it has taken away what was coming to be a source of anxiety and fear. In some parts of both cities the water would not reach higher than the second stories, and the authorities had given warning to the people to be sparing in its use. Strange as it may seem, it was the mild winter which saved us. In extreme cold, to prevent the pipes freezing up, the people allow the water to run all night, and that brings down the supply in the reservoirs. Last winter it was not necessary, and so we entered upon the drouth with an unusual number of gallons in reserve to meet the demand. With the drouth have come two heated terms, when for a week or more the thermometer was in the nineties, and the amount of water used has been without precedent. What scarcity of water means in these cities, only those who have gone through the experience, can tell. At such times the people wish they had your Lake Michigan to draw from. That is one of nature's reservoirs, and is inexhaustible. With the heat and drouth there has been an alarming increase in the number of deaths in the city. The number reported for last week is 1,297, an increase of 545 over the number for the corresponding week last year. The increase has been almost entirely among children; some days there have been as many as eighty deaths among them. In the crowded tenement houses, in filthy streets—with the air reeking with unwholesomeness, and hot as an oven, they stand no sort of a chance. They are literally poisoned to death. The sea-side excursions save some of them, but what are they among so many. As we go on our rounds in the morning and evening, we see scores of them brought by the weary mothers into the streets, puny, sickly things, with scarce strength to draw a breath; it is their only chance for life. Some of them are already stricken with death, and another day, it may be, will see them no more. A heated term in a great city is full of awful meaning, and it brings dreadful misery and suffering to the poor.

We are beginning to get the returns of the census, so far as the great cities are concerned. There are thirteen which have above 150,000 people in them; there are four which have more than 450,000. Chicago now holds the fourth rank, and it has not come to its semi-centennial by many years. Some of the original settlers are still alive, and the streets are full of men, who, if you believe them, might have bought the site of the city for a song. There are now 502,940 inhabitants; over 150,000 more than in St. Louis, which is sometimes spoken of as a rival. New York has 1,209,561; Philadelphia, 847,452; and Brooklyn, 554,693. Boston, which has incorporated with it a considerable part of the State of Massachusetts, has reached only 352,000. The figures of the census are going to be an interesting study. Unusual pains have been taken to secure accuracy and fulness of statistics. We shall not be surprised if it be found that the sceptre of power has departed from both the East and the South, and taken up its abode in the West. By the increase of the population, the West will have gained possession of the lower house of Congress, and a few more years will give it the Senate. Is the Church in the West becoming proportionally stronger? At present we have no data upon which to answer the question, and must wait patiently for the census returns.

The secular press, on the one side to stir up prejudice, and on the other to catch votes, has been reporting the wife of General Hancock as a Roman Catholic. If they regarded truth, they would testify that she is a zealous and ardent Churchwoman. St. Cornelius Chapel, at Governors Island, in our harbor, where are the headquarters of her distinguished husband, is largely indebted to her for personal service, and especially has she aided it by assistance in the music. Accomplished in that art, she has not thought it shame but duty, to lay her skill at the feet of her Maker. She often presides at the organ at the little chapel, where the officers and soldiers worship. The wife of Gen. Garfield is a Campbellite Baptist, or Christian, as they are known in the West, as is also her distinguished husband. We do not think it a matter that concerns the country, whether the ladies belong to one denomination or another, or to none, but, if the fact is important, it is quite as well that it should be stated truly, as falsely. They are not candidates for any office in the gift of the people, but simply the wives of two distinguished men, and there is no reason in the world, why the partisan press should contain as many lies about them, as lines. Judging the future by the past, we expect to see all sorts of infamy ascribed to the two men, and to hear it demonstrated, that they are both more worthy of a halter than a vote; that is

what we understand to be necessary in a political campaign; but we do think, that, until suffrage is granted, to the women, there is no good reason for throwing mud and filth at the wives of our public men. But then we are no politician, and, of course, cannot be expected to understand, where the humor of this sort of thing comes in, and we fear we are now too old to learn. When we think of the utter infamy of many of our political campaigns, it shakes our faith in human nature, and we look upon our Government, as still an experiment, which the licentiousness of the press forbids to be a success.

Our Reformed friends are at it again! The General Council has made another Bishop, to be located in Canada; but then, per contra, they have expunged one, who lives in England, a Primate, too, and so there is, after all their anxiety and labor, no change in the tally. We fear, from the multiplication of this highest order of the ministry, that they did not make thorough work in eliminating "the germs" from their system.

## Trinity Cathedral, Omaha.

Correspondence of the LIVING CHURCH.

Our course of empire is moving so rapidly westward that we can hardly be said to have "gone West" until after crossing the Missouri. On the western shore, following the splendid C. B. & Q. route from Chicago, I come upon a pleasant surprise in the city of Omaha. Not yet a quarter of a century old, the starting point and gateway of a vast western world of agriculture, mining and traffic, that is bounded only by the Pacific Ocean, this thriving city rejoices in shaded streets, substantial public buildings, and homes of refinement, elegance and comfort. I could hardly believe that this was Omaha, which even to us of Illinois had seemed, only a few years ago, to be on the very verge of civilization. It is a city of which any state might well be proud, and in which one might well be content to live. During the last decade it has grown from about thirteen thousand to thirty thousand, and its public improvements and private enterprise have kept pace with its growth. Here is the starting point of the Union Pacific road, the last and longest link of the greatest railroad route of the world. Concentrating here by three great lines, emigration and travel boldly push out over the great plains, steaming over the Rocky Mountains, and stopping only on the shore of the world's great ocean. Here, as at every other great focus of business, the Romanists have taken strong hold. Though the public schools of the city are finely equipped and well managed, they have five or six institutions with good buildings, and all in prosperous condition. They have occupied the ground in advance, and are ready to take advantage of the inevitable growth. Other religious bodies are at work, but only to meet the demands of the hour. They seem contented barely to hold their own, and to provide in a degree for their own people. They do not build in advance, and consequently they build always at disadvantage, and are not ready to take the tide at its flood. The Church is doing something, it is true, to lay foundations for the future, but little in comparison to the probable needs.

Old Trinity Parish, Omaha, was organized about twenty years ago, under the Rev. Dr. Watson, while he was rector at Council Bluffs. Dr. Watson was for some years after in Burlington, and is now at Red Wing, Minn. The Rev. Mr. Dake, deceased, was the next minister at Trinity, and was, we believe, its first rector. The Rev. Van Antwerp, now at Rahway, N. J., succeeded. Bishop Clarkson came to Omaha during his rectorate, in 1868, having passed the first two years of his episcopate in Nebraska City. The Rev. Geo. C. Bettes, now in St. Louis, was the next rector. He organized St. Barnabas Mission, and developed it to a parish. After him came the Rev. J. G. Gasmann, who is now at Schuyler, Neb., and he was succeeded by Dr. Garrett, now Bishop of Northern Texas. Under Dr. Garrett, Trinity Church was made the Cathedral of the Diocese, by action of the Convention, and he was its first Dean. The Rev. Dr. Easter, now at Jacksonville, and President of the Standing Committee of Springfield, was his successor for a year, and he was succeeded by the Rev. Mr. Millsbaugh, the present Dean, who has conducted the work for four years, with great acceptability to the Bishop and to the people.

The comfortable and comely church building erected during Mr. Van Antwerp's administration, was burned in Mr. Gasmann's time, 1869. A cheap frame building was put up, and has been added to from time to time, till it spreads out and wanders about in the most marvellous way. I found this extraordinary structure half in the street, on stilts! "High Church," as a Cathedral ought to be. It had been moved to make room for the new one, of which the corner stone was laid May 25th. As the street is some ten feet lower than the lot, one side of the church was left well up in the air. With its several extensions hovering on high, it looked as though its wings were spread, as if it were about to take flight to the Celestial regions! It is, let us hope, a symbol of the spiritual condition of the congregation. The people have endured the old building long, waiting by the Bishop's counsel to

secure full subscriptions for a new one, before laying the corner stone. The building now in progress is to be of stone, 134x54 feet, and will cost about \$30,000.

The three great windows are to be memorials of the three great missionary bishops of the day—Bishops Selwyn, Patterson, and Kemper. There are to be thirteen windows in the church, on which are paintings of our Lord and the Apostles. These windows are also provided: that for St. James being the gift of children baptized by Bishop Clarkson when he was Rector of St. James, Chicago. There is still some portion of this fund to be collected, and some to be heard from who are interested in it. Miss DeKoven and Miss Larrabee, of Chicago, have it in charge.

Bishop Clarkson has a delightful residence, the well shaded lawn sloping up from the street, and the street rising gradually from the business portion of the city.

This beautiful property was the gift of Wm. B. Ogden, of Chicago, to the Bishop's wife. They call it "Overlook," which is, surely, a good name for the Episcopal residence. It is set on a hill, and from there the good Bishop can keep watch of his flock in the valleys belows. With the telephone that we saw and heard there, no doubt he is also able to hear all that is going on!

I have not much room left to write of other church work here, old Trinity being, naturally, the first object of interest. I attended service also at St. Barnabas, partly choral, and enjoyed it much. It was in the evening, and the church was lighted with candles, instead of gas; a much more beautiful and tender light. The Rev. Mr. Williams is the Rector. He has a parish school adjoining the church and connecting it with the rectory. St. Mark's, the other church, is a small but pretty building on one side of the city, and the Rev. Mr. Paterson is the Rector. He is also editor of the *Church Guardian*, which he has conducted most successfully for several years.

I should not close without some mention of the four missions carried on by Trinity Cathedral, and of the good work at Brown Hall, the diocesan school for girls. An extension is now in progress, and aid is asked for completing it. The Rev. Mr. Doherty seems to be the right man for the work, and with his accomplished wife has the confidence of the city and the entire Diocese. May the Lord prosper and increase the Church in Omaha, and abundantly provide for its maintenance.

## Convocation of Central New York.

The Convocation of the First Missionary District, met in St. Paul's, Constableville, on Tuesday evening, July 6. The clergy in attendance, were the President, the Rev. L. R. Brener, of Watertown; the Rev. R. G. Quenell, Rector, and Secretary, and the Rev. Dr. Danker, of Watertown; the Rev. Messrs. Winne, of Brownville, Benke, of Carthage; Pratt, of Lowville; Finn, of Evan's Mills; and Hooker, of Turin. Of the visiting clergy, the Rev. Messrs. Wicks, of Paris Hill, and Gardner, of Utica, the President and Secretary of the Second District. Also the Rev. Mr. Huntington of Syracuse, Fourth District.

After Evening Prayer, the sermon was preached by the Rev. Mr. Huntington. A service was also held at the same time, in St. Mark's, Port Leyden, the sermon being preached by the Rev. Mr. Burke.

On Wednesday morning, in St. Paul's, Morning Prayer was said by the Rev. Messrs. Finn, Huntington, and Hooker. The sermon was preached by the Rev. Mr. Wicks. The Holy Communion was celebrated by the President, assisted by the Rev. Messrs. Winne, Danker, and Quenell. At 3:00 P. M., an Essay was read by the Rev. Mr. Pratt, on "The Order for the Visitation of the Sick." An interesting discussion followed, in which most of the clergy participated.

At the Missionary Service, in the evening, the Quarterly Report was read by the President, showing advancement in every part of the District. The President added a few words, after which addresses were delivered by the Rev. Dr. Danker, the Rev. Messrs. Pratt, Gardner, and Huntington. At the close of the service, the Convocation adjourned. The next meeting will be held the latter part of September. The subject for essay and discussion being "The Priest in the Household."

St. Paul's is among the oldest parishes in the Diocese. Its first church edifice, stood about a mile from the present village of Constableville, then a part of the town of Turin. It was consecrated by Bishop Hobart, Aug. 16, 1818, and was the first church erected north of the Mohawk Valley. The first Rector was the Rev. Joshua M. Rogers. The present structure was built at a more convenient point in 1835.

WESTERN MICHIGAN.—Trinity Church, Niles, has received a gift from the children of the Sunday School, a very beautiful Altar Cloth, and hangings for the Pulpit and Lectern. They are all of rich crimson headcloth, with gold silk fringe. The Altar Cloth has on the frontal four wide stoles or Orphreys of cloth of gold. The lectern and pulpit hangings contain beautiful monograms. All the work was beautifully done, and the designs also, furnished by the Sisters of St. Margaret, 17 Bowdoin St., Boston. They add much to the beauty of the already handsomely furnished chancel.

## Michigan Convention.

To the Editor of the Living Church:

The first of the newly created convocations to organize in Michigan, was that of Wayne county, which held its primary meeting at Mariners' Church, Detroit, on Tuesday, July 6. At 10 A. M., Bishop Harris celebrated the Holy Communion, assisted by the Rev. Wm. Charles, rector of the church. There were present of the clergy, the Rev. Drs. Worthington, Stocking, and Harris; the Rev. Messrs. Charles, Clark, Frisbie, Banwell, Dotten, Brown, and Ziegler; and of the laity, Messrs. C. C. Trowbridge; H. P. Baldwin, Thomas A. Parker, Seth Smith, and W. S. Martin.

The Bishop opened the business session by announcing a plan for missionary work for the county, naming eight points as coming properly under the care of the Convocation, as follows: Leesville, Greenfield, the Grand River Road Mission, Dearborn, the county-house at Wayne, Romulus, Detroit Junction, and possibly the Vinewood Avenue mission. At Dr. Worthington's suggestion, certain prison work at Detroit was added; and on Senator Baldwin's, Plymouth, Northville, Belleville, and the colored people of Detroit. The Bishop announced that the Missionary Committee had appropriated \$1,000, for work in the Wayne Convocation; that Mariners' Church might be used as a center for convocational work; that a large part of the time of the rector, Mr. Charles, was at the service of the convocation; and that he proposed to employ a missionary staff of two or three clergymen, serving under the rural dean, with the Rev. Mr. Charles.

By a formal vote the Convocation undertook the work named, under the provisions of the new canon and under the authority of the old. A few criticisms made by individual clergymen, while not altogether friendly to certain details, nevertheless led to pledges of cordial co-operation in the work. A city rector thought the office of rural dean un-American, and preferred a president, or presiding presbyter. He disliked the terms *missionary*, and *missionary staff*, and would prefer that of the *Bishop's Clergy* instead. A country clergyman defended the title *missionary*, but thought the title of rural dean had a flavor of *missionary* exceedingly repulsive to our Church. He desired that the powers of the new head of convocation should be very clearly defined, apprehending trouble from the establishment of a new office, involving a superintendence of presbyters, yet not the episcopate. Having decided, under the Bishop's advice, to try the new plan for the present, the main details of the proposed convocational work were left to the officers acting with the Bishop, in whom, as diocesan, all necessary power actually resides. The laymen present, with the rural dean and the secretary, were appointed a finance committee. Several of the clergy made definite pledges of a part of their time to be devoted regularly to missionary work; and the next meeting was appointed for the same place on Wednesday, Sept. 8, at 10 A. M. Officers were elected by ballot as follows: *Rural Dean*, Rev. Geo. Worthington, S. T. D. *Secretary*, Rev. Paul Ziegler. *Treasurer*, Mr. W. S. Martin.

## News from the Churches.

MICHIGAN.—The Rev. A. A. Butler, of Bay City, Mich., was recently summoned back to his old parish, at Cedar Rapids, Iowa, to assist in the imposing funeral rites of a prominent Churchman, and leading railway man, of that State, the Hon. Geo. Green. Masons and other invited guests came in from surrounding towns, in four special trains; in the procession were four hundred Knights in uniform; and there are said to have been from four to five thousand persons in attendance at this funeral.

The people of St. Andrew's Church, Ann Arbor, Mich., have arranged for the immediate erection of a fine stone chapel, which will form an appropriate and useful appendage, to their beautiful and well furnished church.

Kenyon College and Bexley Hall, having excited the attention of the Church people of Michigan, seem disposed to turn more attention into lively interest. Bishop Harris followed up his active part in the recent visit of Bishops at Kenyon, by an expression of confidence in the Gambier Schools, formally made to Convention, in his Annual Address. The Standing Committee on Christian Education, through its Chairman, Dr. Hall, a Kenyon man, points to Gambier for a possible realization of our long cherished dream of a Church University for the West. On Sunday, July 4, the Rev. Dr. James, Professor at Bexley Hall, and Chaplain at Gambier, followed the example of President Bodine, by occupying Dr. Worthington's pulpit at St. John's, Detroit. While his visit was not official, he naturally advertised Gambier as he had opportunity; and Mr. Harry N. Hills, a lay graduate of Kenyon, officially represented that College and Milnor Hall, visiting, for a week, various Church families in Detroit and the vicinity, and soliciting scholars in a business-like way, that must in time prove highly effective. *Labor omnia vincit.* Gambier deserves all the success it may win by the well-directed zeal of its officers and

graduates. Were every Church institution as spirited and aggressive, complaint would no longer be made of our youth being sent to Roman and sectarian colleges and schools.

Kenyon announces a reasonable expectation of seeing thirty students in its new freshman class. Under President Bodine's administration the roll of students has increased fifty per cent., and there are now about one hundred and twenty names on the catalogue of the Gambier school. Bexley Hall expects to complete its theological faculty by calling an additional professor this summer, and has its eye on twelve students. Milnor Hall, the boys' academy, is re-organized under a board of regents, consisting of Drs. Bodine and Bates, and Prof. Rust. They have called the Rev. Dr. Ohl, of Janesville, to be head master, and have provided for military drill under Maj. Runkle, late of the U. S. A., but now a Bexley Hall student of divinity. It is understood that the visiting Bishops of Western New York, Pittsburg, Kentucky, and Michigan, have joined with the Ohio Bishops in a conditional agreement to maintain Bexley Hall as a common theological school for their dioceses; among other conditions named being a representation on the Board of Trustees for all the above mentioned dioceses, and the election of an additional professor approved by the Bishops. The choice of text-books is controlled by the Bishops, and there are now in all the associated schools abundant guarantees of loyalty to the distinctive principles of the Church. Bexley Hall has an ample endowment of some one hundred and ten thousand dollars. Kenyon has noble buildings, and an endowment, which President Bodine bids fair to complete at an early day. Bishop and Mrs. Bedell have just added to many practical marks of interest in the past a gift of \$5,000, to endow a lectureship on Christianity and Science, after the model of the Philadelphia "Bohlen Lectures," a new and original course being delivered and published every two years. While so much is planned and provided at Gambier on a liberal scale, an inducement of an opposite, but very practical character, is offered in the form of good board, at the low price of two and one half dollars per week.

On Sunday, July 4, at Trinity Church, Bay City, the Rev. John W. Prosser, assistant to the rector and minister in charge of the Mission Chapel, at West Bay City, was ordained Priest by Bishop Harris. The candidate was presented by his rector, the Rev. Alford A. Butler, and the ordination sermon, which is highly commended by the local press, was preached by his former rector, the Rev. Dr. Worthington, of Detroit. The service was largely choral, a choir of nearly twenty voices, under Mr. J. H. Plummer, leading in the musical parts with fine effect. Arm's Communion Service was used, and the Nicene Creed was impressively sung. The newly ordained priest is a graduate of Nashotah, and took charge of his present work about one year ago. Under his zealous and diligent ministry, what seemed a difficult and unpromising field, became white to the harvest, and the young sower has been invited to remain and reap, with the congratulations and good will of all. To the regret of Bay City Church people, Bishop Harris was obliged to decline an invitation to remain over until Monday and enjoy a reception tendered him by the people of Trinity parish.

MINNESOTA.—Rev. J. A. Bevington, B. D., a graduate of Nashotah, of the last senior class, has become Assistant of the Rev. Dr. Knickerbacker, Rector of Gethsemane, Minneapolis.

Bishop Burgess, of the Diocese of Quincy, Ill., spent the sixth Sunday after Trinity, in Minneapolis, preaching morning and evening in Gethsemane, and in the afternoon at Grace Chapel. The Bishop's sermons were highly enjoyed by the congregations favored.

Bishop Whipple has been spending some time at the Water Cure, Kenosha, Wisconsin, for the benefit of his health. Rev. W. W. Estabrook, M. D., of Burlington, Iowa, officiated in St. Mark's, Minneapolis, on the sixth and seventh Sundays after Trinity.

Rev. W. W. Raymond, who has for some time been officiating in St. Mark's, Minneapolis, has entered into the service of the *Churchman*, and will canvass Wisconsin in their interest. Rev. D. G. Gunn, late of New York city, has entered upon mission work along the line of the Stony City R. R., making headquarters at Windom. Rev. J. H. Karcher has resigned the missions at Appleton and Ortonville, and Rev. Mr. Armstrong, of the Seabury Divinity School, has been appointed in his place. Rev. S. B. Conway has declined the appointment of Missionary at Anoka and Elk River, and accepted a call to Baraboo, in the Diocese of Fond du Lac.

Two lots have been secured from the Hon. C. A. Pillsbury, of Minneapolis, for a church site, at Granite Falls, Minn.

ILLINOIS.—The Ladies of Christ Church in Harvard had a Lawn Festival last week of a very enjoyable character, and realized from same about one hundred dollars above all expenses.

"Not only the various domestic races, but the most distinct general orders within the same great class, are all descendants of one common progenitor."—Darwin.

## Diocese of Kansas.

## TWENTY-FIRST ANNUAL CONVENTION.

Correspondence of the LIVING CHURCH.

The Annual Convention assembled in Grace Cathedral, Topeka, on Wednesday, June 30th. There was an unusually large attendance of both clergy and laity. A preliminary service was held on Tuesday evening, when an excellent sermon was preached by the Rev. John Woart Post, Chaplain at Fort Leavenworth. At the opening service, on Wednesday morning, the Bishop delivered a charge upon the subject of the Holy Communion. As one thousand copies of it are to be published, we hope to furnish your readers with clippings from it in some future number.

On the evening of the opening day, the Convention sits as a Board of Missions and fully discusses the whole question of Diocesan Missions. It was found that during the past year only \$414.95 was raised for Diocesan Missions. Parishes were called upon to make pledges for Diocesan Missions for the present year, and a little over \$600 was subscribed.

Steps were taken towards the formation of a Board of Trustees for holding Diocesan property. Considerable discussion was elicited by the introduction of a resolution endorsing the proposed amendment to the State Constitution, relative to the subject of temperance, so called. The Convention manifested its disapproval of the introduction of political questions into Church councils and its adherence to the conservative methods of the Church, by practically voting down the resolution offered.

There was a protracted discussion, also, upon the present method of assessing parishes for the support of the Episcopate, which is a per capita assessment, based upon the number of communicants. The following elections took place:

**Standing Committee:**—The Revs. Chas. Reynolds, D.D., A. Beatty, D.D., Frank O. Osborne, and T. Burrows; and Messrs. J. J. Buck, S. W. Stone, A. Todd, and F. E. Stimpson.

**Deputies to the General Convention:**—Clerical, the Revs. Chas. Reynolds, D.D., A. Beatty, D.D., Frank O. Osborne, and W. H. Hickox; and Messrs. J. J. Buck, C. T. Alioth, F. W. Giles, and A. Todd. The next Annual Convention will be held in the Church of the Covenant, Junction City.

## Diocese of Michigan.

From our Detroit Correspondent.

The clergy of Detroit seem little inclined this year to leave their work. The Bishop announces, for himself, at least, hard labor in the organization of his new convocation system, which will occupy him through July. Dr. Harris takes a few snatches of rest by exchanges; Mr. Clark lessons his labors by omitting the Sunday evening service, but spends much time, during the week, on the St. Clair flats; Dr. Stocking, and Messrs. Charles and Ziegler, propose to take brief vacations later in the summer; Dr. Worthington, and Messrs. Dotten and Frisbie, seem disposed to labor on without cessation. It may be explained, however, that three of the above named gentlemen will enjoy a change of occupation, if not a rest, in attendance at the General Convention. But the habits of Detroit people do not encourage a general flight from the city for the summer. Detroit is a pleasant place even in the hottest season. There is abundance of shade, and the houses are not built in solid blocks, as in other large cities, but each house stands in the midst of a roomy lot, and surrounded on all four sides with fresh air. The Detroit river, with its islands, one of which, beautifully wooded, and but two miles from the city, has lately become a city park, affords plenty of recreation to those who love river sports. There are steamboat excursions every day to Lake Erie and Lake St. Clair; and the fine fisheries of the St. Clair flats become annually more attractive to lovers of the anglers' art. Nor is there that intense hurry and drive in Detroit business life that makes a long vacation necessary every year. Our one hundred and fifteen thousand souls have plenty to do, but we take life more leisurely than you do at Chicago.

The Trustees of Mariners' Church have ordered certain changes to be made in the fine building entrusted to their care, which will make it of great use to the diocese, and continually have an influence in our whole diocesan life. Mariners' Church is a fine stone building, which stands in the very heart of the business portion of the city. Its name speaks of the past, and not of the present. About a generation ago, Bishop McCoskry began to preach to sailors on the docks, and with such success that an entire congregation of them was formed, and a warm-hearted Churchwoman, Mrs. Taylor by name, built and endowed this church for them. The ground floor of Mariners' Church is used for a wholesale grocery, and there is a warehouse and other stores connected with the property besides. The income from this endowment is sufficient to keep the whole in good repair, as well as to provide occasional improvements; and it secures the rector a salary of thirteen hundred dollars. The church is a good specimen of the perpendicular gothic; is well furnished, and will seat some seven hundred persons. Under its first two or three rectors, it was

the centre of a zealous and successful sailors' mission, and of considerable parochial work besides. But times have changed. As a parish, Mariners' Church hardly deserves mention, reporting about seventy communicants, and a Sunday School of about one hundred. The special object of the endowment seems to be almost forgotten by Detroit Church-people. The present earnest and laborious incumbent, the Rev. Wm. Charles, devotes a small portion of his time to missionary efforts for the sailors of this busy port; but when he proposes any special work in their behalf—a reading room, or a mission house—there are but few to listen. So his efforts go mainly in other directions. After a few weeks' search for sailors in the city, lately, he reported, as a result, the attendance of eight to twenty sailors for a few Sundays following. But everybody discourages special work in this direction, and it is not surprising if the one principally responsible, at times, yields to the general feeling.

Mariners' Church has proved a convenience to the Detroit clergy in the circumstance of its peculiar freedom from parochial entanglements, as well as from its central location. The clergy meet there on Mondays. Special meetings, called by the Bishop, frequently take place there. And now a portion of the needlessly large church is to be partitioned off for diocesan offices, one for the Registrar, and one for the Bishop. If these changes, which cannot interfere with the work to which the building is specially sacred, result in any real edification to God's Kingdom, everybody must rejoice. Were it not for the peculiar name of this dignified structure, Church-people would naturally dream of a cathedral at once; but what should we do with a Mariners' Cathedral, when our Mariners' Church seems such an enigma?

## The Choir Festival at Buffalo.

Correspondence of the LIVING CHURCH.

A notable feature of late Church news here, was the Choir Festival, held at St. Paul's Church, on the 28th ult., which excited quite general interest, if one may judge from the large congregation, composed, not only of the citizens of Buffalo, but of numbers from Maysville, Suspension Bridge, and other points in the vicinity. Shortly after the hour, as advertised (half past seven o'clock), the Procession, comprising some one hundred and forty surpliced choristers, entering from the vestibule, marched through the aisle to the chancel, singing the well-known hymn of Dr. H. S. Cutley, "The Son of God goes forth to war;" and we have rarely heard a better rendering of the same as to time, voice and music, notwithstanding the fact, that though trained separately, evidently with faithful care, the several choirs, some of them from a distance, have not had the advantage of combined practice. The impressive service was followed by an address from the Rev. A. Sidney Dealey, of Christ Church, who presented many interesting facts in connection with choral song, from earlier times, all through the ages, showing it to be the most appropriate form of praise, as well as the most natural to man. We could wish that your space would admit of a more extended notice of this really admirable address. The "Choir Festival," as an indication of what is doing and may be done in such connection, is certainly worthy of all praise, and deserves the fostering care of all who would render effective the service of praise to God. We trust this movement, so well begun, will receive generous aid throughout the Diocese, and the example of Buffalo, and Maysville, and DeVaux, find following very generally. The members of the choirs of St. Paul's, St. Luke's, St. Mary's on the Hill, DeVaux College, and St. Paul, of Maysville, led by Mr. Allen Bigelow, assisted by Messrs. Woodworth and Franklin, may well take heart of grace from their really admirable rendering of psalm, and hymn, and chant, and we predict for the Diocese of Western New York rapid progress and distinction in a direction so desirable. The organists, upon this occasion, were, Mr. Joseph Mischka and Mr. Losee, and who, with their organ, did most effective service in the way of musical support. The intention is to have an annual Choral Festival, and a collection was taken up, after the service, with the view of starting a fund for its support. The next morning an entertainment was given to the members of St. Paul's choir, Maysville, by those of St. Luke's choir, of this city, the Rev. Walter North, Rector, and his wife presiding; Mrs. Muhlenbach, of 272 Prospect Avenue, having generously given up her school-rooms for the occasion. There were a good many happy boys, while the children of larger growth seemed in no degree to lack the enjoyment incident to an abundant feast of the good things of life. We congratulate all concerned in this movement in the right direction, upon the success of their early efforts.

HAMILTON.

It is good that we be sometimes contradicted, and that there be an evil or a lessening conceit had of us; and this although we do and intend well.—Thomas A. Kempis.

Acts, looks, words, steps, form the alphabet by which you may spell character.

## All Around the World.

Judge Tourgee's new book, "The Exodus," will be ready in August. He is now completing it in Canada, in order to insure the English copyright.—Ten thousand copies of Arnold's "Light of Asia" have been sold, and the end is not yet.—A locust plague has inflicted great damage in that portion of Asiatic Turkey lying south of the Caucasian mountains. Over 20,000 men are vainly endeavoring to stay the destruction. The Egyptian obelisk now triumphantly sings "A life on the ocean wave." It has left Gibraltar and has taken to the wide sea.—There is another rumor that Beaconsfield contemplates matrimony. It will probably continue to be, "at a distance."—The Appletons have sold, in the last forty years, over 40,000,000 "Webster's Speller," yet the compositors complain as badly as ever.—Excessive rains in Northern Austria have caused great loss of life.—A factory at Germantown, Pa., turns out 500,000 hair pins a week.—The German composer, Charles August Krebs, died lately at Dresden.—The religious decrees were enforced in France on the 30th ult. The Jesuits left their establishments, under protest; and declaring that they only yielded to force.—Mexico has already received a righteous retribution for her protection of Victoria's band. The Indians thanklessly slaughtered many herders and stole their cattle, and so long as this work is confined to Mexico, the people of the United States, along the line, will make no further protests.—The Sny Carte levee, just below Quincy, broke on the 30th ult., allowing the waters to ruin a large section of the bottom land on both sides of the Mississippi. 500,000 bushels of wheat and thousands of acres of standing corn were ruined.—M. Meissonier is reported to be engaged upon two immense pictures of Paris, one of which will represent the city during the war-time of 1871, while the other will have the more peaceful aspect of 1878. They are said to be ordered by an American gentleman (possibly Mr. Vanderbilt), and for them \$200,000 will be paid.—Gen. Hancock, when he was at West Point, was the smallest boy in his class. He is now the heaviest officer in the army, being not far from 300 pounds.—It is said that the King of Abyssinia has concluded a treaty of peace with Egypt.—More Cuban insurgents have been defeated. It was officially announced several months ago that the rebellion was suppressed.—Russia denies that any of her forces have been defeated by China, but the facts seem to be otherwise.—Pardons for all communists have been signed; the amendment, excepting all murderers and convicts, was at last passed by the senate.—Fifteen hundred emigrants from Norway, Sweden, and Germany, landed in Baltimore on the 1st, and this is not an exceptional case.—New York is still suffering from the hot weather; two hundred deaths from sun-stroke took place in the week ending July 1st. At this rate, it will not take long to materially diminish its great population of 1,500,000.—The supplemental conference, in session at Berlin for the past two weeks, has adjourned.—The reduction in the public debt, during June, was \$10,214,424.—Let St. Louis possess its soul in patience; one or two more "Fourths" will bring down Cincinnati's population to the same figure as its own.—The unusually high water in the Mississippi is abating.—The official census of Chicago has, at last, been completed; it gives the garden city a population of 502,940.—The two hundredth anniversary of the discovery of the Falls of St. Anthony, was celebrated at Minneapolis, on the 3d.—George Ripley, the well known New York journalist and author, is dead.—The commission on the Tay bridge disaster has made its final report. It declares that the structure was shabbily built, and that the plans were wholly inadequate.—The birthday of Richard Wagner is celebrated in Germany, with as much regularity as if he were one of the mythological heroes of antiquity.—When President Hayes visited Branford, the other day, an old scythe, made by his great grand-father, Ezekiel Hayes, was presented to him.—The movement against the memorial to the late Prince Imperial is organizing in all parts of England, and it is more than probable that the measure will fall through.—The revenue of the imperial family of Russia is \$12,500,000. About \$2,500,000 is set aside for charities, schools, etc., under the direction of the family.—The war steamer, Tennessee, has left Washington, it is suspected for the purpose of investigating the Spanish insults to the American flag.—Apropos of the Fourth of July, *The London Times* congratulates this country very cordially on the success to which it has attained.—Carl Petersen, the celebrated Danish Arctic explorer, is dead.—Mr. Gladstone says he was never better in health than now. He certainly never worked harder. He sits through debates night after night, and is constantly ready to meet criticism or requests for information. And he is always at work with pen and paper on the treasury bench. He is in high spirits and looking extremely well.—Lord Shaftesbury, on Sunday, July 4th, at the international Sunday School centennial celebration, unveiled a statue of Robert Raikes,

on the Thames embankment, London.—When King George appeared at the city banquet in London, the other day, an unhappy alderman became somewhat bewildered upon hearing his majesty addressed as king of the Hellenes. The aldermanic nose was uplifted, and a contemptuous sniff was heard. "I thought the king of Greece was coming," said the disgraced city man. "Who's this king of the Hellenes?—a place no one ever heard of."—The exodus to Europe continues unabated. A vast majority of the crowds is made up of clergymen and women.—Bradlaugh made affirmation in the House of Commons on the 2nd.—Lady Layard, wife of the late British minister at Constantinople, was presented by the Sultan, on her departure from his dominions, with a diamond which cost £7,000. Won't somebody appoint us as the wife of a British minister somewhere?—George Sand was born in Paris on the 5th of July, 1804, at No. 15 Rue Meslay. A marble tablet has been put up in this house to commemorate the event.—Gambetta is expected to deliver an oration on the occasion of the forthcoming unveiling of a statue of Thiers, at St. Germain, near Paris.—By the use of a mixture of carbonate and sulphate of soda, Dr. Calantariotto, of Scarborough, England, has been able to make a new skating surface, which costs far less than the ordinary artificial ice floors, and which can be readily repaired. When it is once laid it will remain serviceable for years.—The ex-khede of Egypt, now in retirement at Resina, is described as spirited, intelligent, and affable, polished in manner, and capable of talking on a variety of subjects. He looks much like a Frenchman, and his guests are said to be invariably delighted with the reception which he gives them.

## "Faithful Endeavor."

Correspondence of the Living Church.

I am but one of the many who mourn to-day the death of that saintly man, the Rev. Jacob Diller. We cannot lament that God has called him to a higher glory than even his beautiful life has gained for him here below, but our hearts are crushed because of the manner of his exit from earth. And yet who can tell if this event may not be, by the merciful permission of that Providence that overrules all things, for the best good of the Christian.

An earnest and affectionate impulse sends me to the LIVING CHURCH with my small tribute to the memory of the departed. I shall not soon forget my own last interview with him in the quaint Church on Clinton Avenue, Brooklyn, which he so dearly loved, and where it was my delight to go frequently to worship, especially on Saints days, when the Holy Eucharistic feast was observed, the few who participated, surrounding the Chancel during the whole service. It was after one of these celebrations that I lingered to speak with the Rector of St. Luke's, who had not then retired from the care of the Parish, but was anticipating this step. We spoke together, in the large "Memorial Room," of his past usefulness and influence, and I was deeply impressed by his response to my congratulations, upon the good that he had been able to accomplish during his ministry. "Faithful Endeavor" said he, "that is the record that I desire to leave my people and to my family. I have tried to do what I could, and I hope it will be accepted of God. I have accomplished but little, but it is the faithful endeavor that comforts me in my infirmity." His face glowed with humility and trust; he was like a little child in this last characteristic. I recollect his once speaking to me of God's power to give us what is best for us to have. He said: "He could open the heavens and shower down gold into one's lap if he saw fit to bestow it."

With all his simplicity he had great dignity, and one never could lose sight of his sacred office, the Ambassador of God. As I rose to say good-bye, on my last interview, he said, "My child, before you leave, go to the Church a moment and let me give you the blessing," and, as I knelt before him, with one hand upon my head and the other raised to heaven, he used that ancient benediction that is so loved and prized by all the Israel of God. I felt indeed blessed, and my day hallowed by this consecration in the presence of the great King of Kings, and by one of his deputed servants, and as I went out into the common air, the joy and the influence of the house went with me, and made the whole of my way a sanctuary.

If the memory of occasional converse and communion with this man of God is of such comfort and help, who shall estimate the high privilege of long years of Pastoral care and counsel. T. B. S.

Christ is the Sun of Righteousness; His Church is as the moon, which has no light of her own, but sweetly and quietly reflects that of the greater orb.

Men, not having been able to cure death, misery and ignorance, have imagined to make themselves happy by not thinking of these things.—Pascal.

I dare no more fret, than I dare curse and swear.—Wesley.

## Sunday Schools and Hot Weather.

From our New York Correspondent.

The managers of the Brooklyn Sunday School Board, which represents Sunday schools of all denominations, have issued a circular, setting forth the evils which result from shutting up our Sunday school during the summer months, and they might have added churches also. It is time that in many of the congregations and schools the majority of those, who attend, leave the city, at any rate for some weeks. The congregations and schools would be comparatively small, and it might be difficult to procure teachers. That difficulty remains in the mission schools, but it is one that ought and might be overcome. There is no question but the moral influence upon the children's minds, and upon those of the parents too, of turning them out into the streets for three months in the year, is very bad. Not to mention the positive evils, the bad company, the desecration of the Lord's Day, it teaches them to undervalue the importance and necessity of religious instruction, and of attendance upon Church at any time. If there is a vacation in summer on account of heat, why should there not be in winter on account of cold? We fear the churches are running to extremes in the matter of vacations, and while our Sunday school workers, led by the clergy, or perhaps we might say followed, are going to the watering places and to Europe, the children, they at other times instruct, are going to the devil. Satan some mischief finds for idle hands to do, and so far from allowing himself a vacation, he works all the harder, when the shepherd and the flock are scattered. We have very decided opinions on this subject, and trust something may be done to remedy a great evil. We do not claim more zeal or more piety than our neighbors, but we never see a closed Sunday School or church in the summer, but we suffer many a twinge; it seems such a fruitful subject for the wit of the satirist and the sneer of the infidel; it shows such a want of the spirit of self-sacrifice on the part of Christian people. The street gamins need holy influences around them all the year, and especially in July and August.

## The Church at Eau Claire.

To the Editor of the Living Church:

On reading a communication, in a late issue, headed "Can the Church longer afford it?" the first thing that strikes an uninitiated mind is, why was not the \$7,000, already spent on the church building at Eau Claire, put into the form of a finished structure, instead of "a wall that to-day is crumbling to pieces?" Even the \$2,200, spent in the foundation, of which Bishop Armitage laid the corner stone, would have put up a wooden building quite sufficient for those "one hundred poor people," of whom the parish consists, leaving future efforts to be directed towards supporting the missionaries, instead of allowing them to be "starved out," while struggling to finish an edifice evidently far beyond the power of the Church people there to sustain. When will our zealous workers begin to set an example of ordinary prudence, building according to their present means, and leaving to the congregation the task of enlarging or improving their quarters when success shall have justified the increased expenditure? Such, at least, is the light in which such things appear to

COMMON SENSE.

CHICAGO, July 5th, 1880.

## The Bagdad Famine.

The famine in and around Mosul and Bagdad is fearful. A letter from England, written by one who has just traversed the afflicted country, has the following interesting details. "At Mosul I found the famine worse than ever. People were continually dying in the streets, and mothers selling their children for slaves, or even worse purposes. It was very common to see men and children, a mere heap of bones, lying naked in the street, covered with the flies they were too weak to brush away. And worst of all, little dying children were hired by professional beggars for the purpose of exciting charity, and were exhibited naked in the bazaars. I found one poor little baby about four years old quite dead, and the woman who was begging for something to give it was not aware that it was so. Bread, upon which the people generally live, and which is worth generally about 1/2d. per pound, was then selling for more than a shilling. The people would have died wholesale had it not been for the root of a sort of thistle that the spring weather had caused to come up, and which is very edible, and of course can be got for the trouble of collection. The ground, for miles round the town, was all dug up by the people for this root, and while they dug one saw them eating the grass and weeds round about as well. I don't think I ever saw so many thin people at once in my life before. A contrast to them were the rich mufti and kadi of the town, who were as fat and round about as usual, and did nothing to relieve the distress around. In fact, most of them had large stores of grain themselves, that they were keeping back till the price should become still higher.



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Anglers and Angling.

"Where falls the noisy stream,  
In many a bubble bright,  
Along whose grassy margin gleam  
Flowers, gaudy to the sight,  
There, silently I stand,  
Watching my angle play,  
And eagerly draw to the land  
My speckled prey.

"And when the Twilight with a blush  
Upon her cheek, goes by,  
And Evening's universal hush  
Fills all the darkened sky,  
And steadily the tapers burn  
In villages far away,  
Then from the lonely stream I turn,  
And from the forests gray."

The true angler is a philosopher. Patience is a philosophy, and an angler must be a very Job. But there is a deeper philosophy in the piscatory art than mere untiring vigilance over a "sink and bobber," or Argus-eyed surveillance of a piece of red flannel artfully entwined about the fatal hook. Anglers are genial fellows, heart-full of the humanities, ardent lovers of nature, humble devotees to flowers, hauntings of shady nooks, worshippers of the pastoral life. Men of such mould are of the meditative turn, ever revelling in quiet fancies and thinking little sermons upon nature, their constant text; never envying the rest of the world its glare and bustle. Izaak Walton—pensive old Izaak—is the model of all anglers, with his "placid and benevolent countenance joined to gentle and unaffected manners," who would not harm a fly or a worm except for the necessities of his craft; yet of whom some most malicious fellow said, he was a very angelic and complacent old man, who went about the world torturing fish!

But that is the argument of affectation. God made fish to be caught and why should we not catch them? Answer that, ye tender-hearted?

And do you forget that the gentle Izaak himself said: "I am not of a cruel nature, I love to kill nothing but fish; and verily He that is called Wonderful gave them for nothing so much as the points of our hooks."

Perhaps our idea of the true angler would find few real embodiments now-a-days. Perhaps we have no full-blooded inheritors of the spirit of Izaak Walton, in this age so antipodal to the rural simplicity and pastoral serenity of his day. But the race of anglers is not extinct. Grave bishops and doctors of divinity acknowledge the fascination of the art, and on hazy summer days, making *siesta* beneath the overshadowing arms of some tall tree, they have not seldom "waited for a bite," nor waited in vain, but triumphantly ended their day's sport with a goodly "mess" of the finny victims. They were not the worse for their fishing of men that they dabbled a little in the art piscatorial.

Some of our lawyers, and other professional men, are noted as enthusiasts in the art. We don't know how many plump, nervy little trout are every year legally executed or medically killed, in the plashing streams that trickle down the great backs of the Appalachians, or that find their musical way into the waters of Superior.

Our anglers, we imagine, are not few. They are not rare to be met who would cry amen to a quaint old song of England, when it says:

"Oh! the gallant fisher's life,  
It is the best of any;  
'Tis full of pleasure, void of strife,  
And 'tis beloved by many;  
Other joys  
Are but toys;  
Only this,  
Lawful is!  
For our skill  
Breeds no ill  
But content and pleasure!"

It is well that the number increases for we are firm in the belief that these amusements are elevating to the individual character, and beneficial to the community generally. How can it be otherwise? A man, for instance, in mercantile and mechanical pursuits, spends many months of

the year in unceasing attention to his business; he is bent to a certain round of duties; he becomes a machine. Pent up in a crowded city, where no real pleasure exists, except in the bosom of his family, he is over-wearied, and would soon sink from exhaustion of mental and bodily powers. Suppose, that during the summer months, he leaves the counting room or work shop for the beautiful country.

"Only they who in sad cities dwell  
Are of the green trees fully sensible."

—and here he may fill his soul with the beauty, variety and glory of the scenery. He may find relaxation in hunting, if he choose—or, as we would advise him, in fishing. Let him become a "brother of the angle," don his appropriate costume, supply himself with every "implement of war," and go forth—not to battle, but to enjoy the most philosophic, most elevating, and sensible amusement which the scenery he views can give him. He will be a better man for it!

Chicago as a Church-Center.

The census just taken gives Chicago a population of over 500,000. This unprecedented growth has taken place before our eyes. Hundreds among us to day remember when Chicago was a small unimportant town. That it will continue to grow in the future even more rapidly than in the past there can be no doubt. It is even now one of the great cities of the world. There is every reason to think that it will double its population within the next twenty years. When we think of the development of natural resources and of the accumulation of wealth which the next twenty years will bring in all these western states, we can hardly over-estimate the probable importance of this great city which will be the centre and metropolis of it all. But it is not of Chicago as a great centre of commerce, and wealth, and fashion, that we are thinking. It is of Chicago as a great centre of Church work and influence, of missionary, educational and charitable work. What a grand opportunity the Churchmen of Chicago have for beginning noble work for the well-being of men and for the greater glory of God; work which would tell immensely through the long result of years; work, the fruits of which would ripen with a wondrous power till the final harvest-hour. There are Churchmen in Chicago to-day who might begin far-seeing enterprises, which would tell on all the future of their city. A few thousand dollars would form an endowment for the support of a City Missionary, or the support of a missionary for Cook County. Think of what such an endowment might effect; of the many points in and around this city, where services could and ought to be maintained to-day; think of the self-supporting parishes which, in the near future, would be the results of such work. There ought to be in Chicago a Prayer Book and Tract Society. It could be founded now, at a comparatively small expense. There ought to be at once an effort made to found a Church Home for aged and indigent Christian women. What layman is to do for Chicago what the late lamented William Welsh did for the Church in Philadelphia? There are many wealthy men in Chicago to-day who might be founders of noble enterprises for the greater glory of God. How sad to be a mere accumulator, when a man might be, as he ought to be, the dispenser of that which God has given him only the stewardship. There are hundreds of men and women in this city who might associate their name, for all time to come, with permanent missionary and charitable work. While Chicago stands, the name of the Rector of Grace Church will doubtless be known as the founder and first president of St. Luke's Hospital. There are hundreds of Churchmen here who might leave behind a lasting memorial of some such sort. Would that of the Churchmen of Chicago it might be said, "Such honor have all His Saints.

It is a good interior practice to make death a light to live by; in other words, doing every thing as we shall wish to have done it when we come to die.—F. W. Faber.

Youth will never live to age unless they keep themselves in breath with exercise, and in heart with joyfulness.—Sir Philip Sidney.

A Forgotten Courtesy.

The "heated term" has come, and the clergy are rushing hither and thither, for their long contemplated vacations. Some few of the favored ones have gone, or are going, across the big pond. Others have gone to a quiet spot, somewhat remote from the haunts of men, where there are no sermons to write, no funerals to attend, no marriages to solemnize, no calls to make, and where, also, there either is, or is hoped to be, excellent fishing, and few mosquitoes. Some few remain at home, the majority, wisely in most cases, seek, in a change of air or locality, surcease for a while from the long struggle against sin, the world and the Devil, which, for months past, have so vigorously manifested themselves in the parish and parishoners. Not a few of these travelers take the opportunity to visit some other parish, and, either by an exchange, or else by a visit which is purely so, enter the field whose cultivation belongs to another. Now, while it is true that the preachers of the word ought to be instant in season, out of season, yet, clergy in parishes other than their own, ought to be very careful not to interfere with the work of another. Many a clergyman, because he may at some former time, have been the Rector of the parish, thinks he has a perfect right to go into that parish to say and do such things as he may see fit. It does not excuse the interference, one iota, to say that he was for many years "the dearly loved Rector," and that he now has a multitude of old time and very warm friends there. His connection with the parish ceased with his resignation; he has no more right, after that, in that parish, except as a visitor, than he would have in the office of the LIVING CHURCH. Very often by forgetting this, great mischief is accomplished. Sometimes the visitor does not hesitate, either of his own motion or at the invitation of some out of sorts layman, to make the most unkind, uncharitable, and even dishonest criticism upon the Rector of the Parish. It is a noteworthy fact that if a layman have any grievance, real or fancied, against him who is over him in the Lord, he is not content until he has told the whole matter, not to his Rector, to whom it ought to be told, but to some other clergyman, who knows little or nothing of the matter, save as he hears it from the displeased parishioner. What wonder that a Rector frequently finds his influence narrowed after a former Rector, or a visiting clergyman, has been in his parish. The courtesy that demands good words or silence, in behalf of those of one's own profession, is forgotten. Now we do not say to all such inconsiderate visitors, stay at home. It is part of their right to visit whom they please. We do say, when you go visiting, let the tongue be guarded against the presumptuous sin of criticising, unfavorably, a brother priest. The word of warning is no less needed for the layman. Mark them that are over you in the Lord, and "esteem them very highly in love for their work's sake." The Rector is the head, under God, of the spiritual family in the place where Providence has cast his lot. A layman no sooner ought to speak or invite gossip or harsh judgment about his Rector than he would about his father, after the flesh, or any one of his family. If a parishioner have aught against his minister, let him go and tell him of it, and never descend to the mean-ness of faulting him to another clergyman behind his back. Every one is entitled to his opinion, yet, "He that judgeth is the Lord."

WE supposed that we had done with Old St. Ann's, Brooklyn, and that with even our penchant for reminiscences, very little more could be said, now that it was entirely removed, and its place taken by the massive masonry, that constitutes the approach to the great bridge. The finding of the corner stone, which for a time was, like the key stone of the temple, supposed to be lost, has again brought the church to the surface. The stone was found to contain a tin box, in which, among other historical documents, was a sketch, in manuscript, of the parish, from its first inception, down to its date of March 13, 1824. The parish was organized May 19, 1787. In November, 1788, a church was purchased. On May 19, 1789, the parish received its name, St. Ann's, and five days afterwards the church was consecrated. There is a list of the

ministers of the parish down to 1824, and it appears from the record that a stone church was built in 1805, and the new church, that became old St. Ann's, in 1824. In the box was also a Brooklyn Directory. It contained but 54 pages, quite a contrast with the present Directory of a city, which numbers 75,000 more inhabitants than Chicago, and is the third city of the Union. The warden of the parish, upon the occasion of the finding of the corner stone and the examination of its contents, presented to the vestry a picture, in oil, of old St. Ann's, painted a quarter of a century ago, by Mrs. Mary A. Sponer. It is a good representation of the brick church. Near by are the ruins of the stone church of 1805, which was blown down by a powder mill explosion. In the foreground is a row of trees, and the village pump. Dr. Schenck warmly thanked Mr. Morgan for the picture, and formal action will be taken at the next meeting of the vestry, accepting it. The documents from the old corner stone are to be preserved under a glass case among the archives of the parish.

Gleanings.

The *Church Guardian*, Halifax, reports encouraging success. In one parish its agent has secured 140 subscribers, and that not a large city parish. In several others, the paper is taken by nearly every family in the parish.—The Bishop of Pittsburg and his two daughters are reported convalescent. They were all victims of the scarlet fever, and many anxious friends have waited to hear of their recovery.—The "Confraternity of the Blessed Sacrament" recently held its thirteenth anniversary in England. Its membership, in that country, now includes 900 priests, and 12,000 laymen. Canon Carter presided, and in his speech expressed the belief that they had seen the last prosecution for extreme ritual.—The broad prairie fields of the West are glistening with the ripening wheat, and the farmers are bending every energy to gather the golden grain. But it is not a harvest time for Church news. Our gleanings are scanty, for the field is bare. When the time comes for "putting the sickle to the corn," the summer exodus begins, in our large cities, and in the country the work of harvest is all absorbing. But the press rolls on, and the newspaper must come forth.—An English paper reports that the Rev. Roland Errington has been appointed to succeed the Rev. T. T. Carter as rector of Clewer.—"Never mistake perspiration for inspiration," said an old minister in his charge to a young pastor just being ordained.—A directory of Protestant churches in Italy shows that there is hardly a town of even secondary importance which does not now possess at least one church, although it has been but twenty years since the preaching of the Gospel was allowed in that country.—An International Educational Congress is to be held in Brussels, August 22-29.—The Rector of St. Mark's, Chicago, Rev. B. F. Fleetwood, sailed for Europe on the 3d.—Brownell Hall, Omaha, the Diocesan School for girls, is in need of funds, as stated in the appeal in last week's issue. We can bear witness to the good work it is doing and we hope it will not ask in vain.—Our frequent showers of late, are answerable, we suppose, for the following, which appeared at the end of a funeral notice published in an Indiana paper: "N. B.—This funeral will not be postponed on account of bad weather."—M. Loysen (Pere Hyacinthe) is to visit London next month, in order to deliver a course of four addresses. The subject he has chosen is "Positive Christianity." It is announced that the Archbishop of Canterbury will preside at the first of these addresses.—The arrangements for holding the Church Congress, under the presidency of the Bishop of Peterborough, at Leicester, from September 28th to October 1st, are being rapidly proceeded with.—A correspondent writes: I see by your issue of June 24th, that a church in the Diocese of Pittsburg has been removed on account of the failure of the oil product, to a point where oil is more abundant. I would suggest as a text for the opening service, "Give us of your oil, for our lamps are gone out!"—We are pained to hear of the death of Miss Katie Gregg, eldest daughter of the Rev. F. M. Gregg, of Burlington, Iowa. Her death occurred at Burlington, on the 10th, from quick consumption. Our brother has our sincerest

sympathy.—There is a queer case at law in Australia. A Roman Catholic merchant, having left in his will a sum of money to pay for masses to deliver his soul from purgatory, the executor declines to pay it till he has some evidence that the testator's soul is delivered. We have not heard that any has been produced.

—Of the fifty-eight clergymen of the diocese of Michigan, nine have the degree of D. D., and four of LL. D.—The Bishop of Ontario says that he has confirmed 25,000 persons since his consecration in 1862, 8,000 of whom were accessions from different denominations, and that during that time 130 new churches have been built in his diocese.—The Diocesan Journals are beginning to come in. We have received those of Quincy, Florida, and Indiana. All of them indicate careful preparation by the secretaries. The Quincy Journal is unusually good in its accurate lists of the parishes, missions, and canonical residence of the clergy. Rev. G. H. Higgins is evidently a very good Secretary.—A lazy man will go about the lakes of some summer resort for weeks, and claim that he has not time to send even a postal card to dear friends at home, or to the LIVING CHURCH, and yet he will go out, day after day, and drop a line to fishes that love him not.—An exchange has an article on "The Jane Commencements." It is about boys' schools, so we say to our contemporary, either you, (u) Jane, or I is in the wrong place.—Edward A. Rand, a former Congregationalist, was ordained to the Diaconate, on the 7th, by Bishop Williams, at Boston.—Emmanuel Mission, Champaign, Diocese of Springfield, has bought a lot on which to erect a church. The location is said to be an unusually good one.—The *North Western Christian Advocate* is evidently moved by a kindly spirit towards those who have forsaken its Methodist ways for the Church. It calls them "the debris of its revivals." The editor probably meant the refinings.—Gladstone's motion, authorizing elected members of Parliament to affirm or take oath, at his pleasure, has settled the difficulty over the infidel, Bradlaugh, and he has affirmed. It is undoubtedly true, as a principle, that any legally elected member ought to have a right to his seat, but it is a queer spectacle presented us by an avowedly Christian nation.—The Methodist Church has assessed twenty five per cent. increase on the amounts apportioned to the several charges, to pay the salaries of the new bishops. Since Bishops are not Bishops, why have so expensive a luxury?—We understand that the American Eagle flapped his wings in a great many Church pulpits on the Fourth.—Rev. A. St. John Chambré, D. D., president of the standing committee of the Universalist denomination in Massachusetts, and professor of ecclesiastical history in Tufts college, has severed his connection with the Universalists and applied for orders in the Church.

The *Chicago Times*, quoting our remark about the Special Correspondent at the Scene of the Sound disaster, says: "This enterprising religious paper ought to have the candor to admit that its Special Correspondent slept through the collision, and knew nothing of it till the next morning." If the *Times* had read the LIVING CHURCH attentively, as all good people should, it would have observed that our correspondent, himself, had the candor to admit just that fact. The *Times* would give its best hat to have had a correspondent there, even if he did sleep through! But even the *Times* cannot always be ahead of the LIVING CHURCH.

At the late Synod of the "Reformed," in Montreal, the following Resolution was passed:

"WHEREAS: It seems desirable, with a view to prevent a recurrence of the perplexities, divisions of opinion, and heart-burning of the past, that this Synod should mark its desire for the unanimity in the apparel worn by the Bishop and clergy in their ministrations; be it therefore

Resolved, That the Bishop and clergy of this Synod be requested, in their public and official ministrations, to wear the black gown only."

That reminds us of the tempest in the teapot.

Conscience and self love, if we understand our true happiness, always lead us the same way.—Bishop Butler.

St. Mary's Hall, Faribault.

To the Editor of the Living Church: In your last number, I read with interest an account of "Commencement at Shattuck," in which well deserved praise is bestowed upon the school, and mention is made also of what Seabury Divinity School is doing to train and send forth "fit persons to serve in the Sacred Ministry of Christ's Church;" but, I suppose, from a regrettable forgetfulness, the writer omitted all mention of St. Mary's Hall, whose Commencement took place at the same time; and the work at which is certainly not less interesting and important. Will you allow me, briefly and imperfectly, to endeavor to supply the omission? It was my privilege to spend nearly a week at Faribault during the Commencement Exercises of the various Institutions, and I was present at several of the examinations, both at Shattuck and at St. Mary's Hall. The latter, of which I am now to write, was no small surprise to me, and I do not wonder that the Bishop of Minnesota should have the warmest feelings of his loving nature, and the earnest solicitude of his fatherly heart, excited in the behalf of those, teachers and scholars, who are doing so much, under his watchful eye, to give this and the rising generation, daughters, sisters and mothers, who shall know no peers anywhere in intelligence, culture, womanliness, and Christian character.

The examinations at which I was present manifested, three things, which are never easy of attainment, and therefore not common in girls' schools, viz: a thorough acquaintance with the principles of the subjects studied, separate, independent work on the part of the pupils to acquire further knowledge than that given in class; and great confidence in the fairness as well as the knowledge of the teachers. This was specially noticeable in the subject of English literature, which was handled in a way which would command appreciative praise from any one competent to bestow it.

It would, probably, not be thought surprising that a Church School should have a religious character, and that definite instruction in the principles of Christianity, and an endeavor to teach the girls "what a solemn vow, promise and profession" they made by their Sponsors in Holy Baptism, should form a part of their education; nor that they should be "taught the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health," and then, that they should be "virtuously brought up to lead a godly and a Christian life;" but the thing that struck me, as gratifying as, I fear, it is uncommon, was that these children and young ladies manifestly breathe a Christian atmosphere, wherever they may be,—receiving instruction, in the unrestraint of recess, at meals, at play;—it is part of themselves, of their life, and not a dress, seldom put on, ill-fitting and uncomfortable.

Suffer me to add one other feature of this, to me, admirable girls' school. There was "an air of home" about the place. I don't profess to know how it is done, but there is the fact; in St. Mary's Hall there is the necessary discipline of a school, combined with the love and freedom of home, and, therefore, I am glad to believe, the absence of many of those serious features which make parents object so strongly to sending their daughters to a boarding school. The graduating class evidently felt very keenly their departure, almost as keenly, I think, as they will their future departure from their family home, when they go forth to be the joy and strength of those who are to fight the battle for God and His Christ in this mighty and wonderful nation. Pardon me for trespassing so upon your space. F. COURTNEY.

Among the Conventions.

To the Editor of the Living Church. As the result of my observations when attending, in the course of some seventeen years, a goodly number of Conventions, in one Diocese or another, I give the following items of advice.

1. Let the Convention be held, not in the largest and finest church that can be picked out; but in a small church. The reason for this, is, that the voices of speakers may be heard. Few men have voices capable of being heard in our large open-roofed buildings. The other members see a man making gestures, and that is about all.

2. Have only the office for the Holy

Communion, at the opening service; or, if full Morning Prayer be also said, let the whole service be at an early hour.

3. Let the sermon, on the occasion of Convention, be dispensed with. It is generally too long, by half, for the occasion is usually the last one the speaker will ever have of preaching his first Convention sermon.

4. Let all speeches—except by unanimous consent—be limited to ten minutes.

These four simple rules would do great good in adding to the comfort and edification to be derived, and would materially increase attendance in the future. Many stay away, because Conventions are such bores. B. B. B.

Michigan—the Late M. C. Lightner.

The Rev. Milton C. Lightner, first rector of Grace Church, Detroit, died suddenly of apoplexy at Oakland, Cal., on the morning of July 1st. Although he had been ill for a few weeks previous, he seemed to be rapidly regaining his former health and strength, and those who remembered with what a splendid physique he had been endowed, looked forward to many remaining years of zealous labor in the Lord's Vineyard. Most startling, therefore, were the unexpected tidings of his sudden decease. As it had been the fond dream of his later life to end his days among former friends and parishioners, scattered through Detroit, and the Diocese of Michigan, his remains were brought there by the midnight train, and taken to the Sanctuary of Grace Church, by the Young Men's Guild, of which he was the founder, and to the members of which he was passionately devoted. The Rector and ladies of the parish had draped the chancel in purple Empress cloth and white bunting, and a catafalque had been prepared for the remains of the dead pastor, over which a Committee of the Guild kept watch until the funeral hour. On Friday morning, the family of the deceased received the Holy Communion, the youngest child then communicating for the first time, and thus completing an unbroken domestic circle in the Communion of Saints. Rev. Dr. Stocking officiated as Celebrant, assisted by Revs. Marcus Lane and Edward Magee.

Long before the funeral hour, people from all parts of the city and from the country filled all the unreserved portions of the church, nearly every one of them having at some time been under the pastoral care of the departed shepherd. The entire chancel was the greatest marvel of chastened beauty ever seen in these parts. Its rear wall was covered with purple, bearing in white letters the text, "Blessed are the dead who die in the Lord." From the cornice hung festoons of white looped up with purple flowers, and gathered, above the altar, into a soft and rich background against the chancel window. The catafalque was of purple, white and black, trimmed with smilax and rare flowers, and bearing on its base, the letters, R. I. P. Crosses in blood-red, crosses in purple, crosses in white, crosses of many hues, with crowns, wreaths, pillows, sickles, etc., filled the entire available chancel space, and decorated pulpit, lectern, prayer-desk, and altar. The latter was vested in white silk with purple panelings.

Before the funeral hour the remains were placed in the vestibule, and covered with a purple pall, on which was embroidered, at full length and width, a white Cross, at the intersection of whose arms was also a purple Maltese Cross in appliqué. Over the head was a cross and crown in red and white roses, and at the feet stood a purple silk banner, bearing in gold the device of the Cross and Crown.

At 4 P.M., the Sunday School, with draped banner, entered the church, singing the 103d hymn, followed by the Young Men's Association, Bishop Harris, Rev. Dr. Stocking, Rev. Messrs. Lane, Magee, Barnwell, and Dotten, Body Bearers, Pall Bearers, Relatives, Detroit Commandery Knights Templars, Oriental Lodge F. & A. M. The musical portions of the service were exquisitely rendered by the choir and children—about one hundred voices in all—and the procession retired singing, as a Recessional, hymn 187. The remains were taken to Woodmere Cemetery, accompanied by the Bishop and clergy, in carriages, while the various parochial and civic organizations, and parishioners, numbering about five hundred, took a special train on the Canada Southern Railway. A furious storm of thunder, lightning, and rain, burst over the cemetery just as the re-formed procession reached its gates, and the intended musical portion of the Committal Service was omitted. A shepherd's crook was laid upon the casket, and then under the fall of a copious and warm summer shower, the Rev. Baldy P. Lightner, son of the deceased, committed the body of his departed father, until the Resurrection; the next eldest son sprinkled the earth; the Rev. Dr. Stocking finished the Office, and with the Bishop's Benediction, the departed pastor and priest was left to his well-earned rest.

Rev. Dr. Stocking preached a Memorial Sermon on the Sunday evening following, to a congregation which filled Grace Church to overflowing, in spite of the intense heat; and the various parochial bodies passed resolutions expressive of their sense of personal loss.

R. I. P. At a meeting of the Vestry of Grace Church, the following was adopted as an expression of the sentiment and feeling of the members upon hearing of the death of Rev. Milton C. Lightner: The announcement of the death of our beloved first pastor has come upon us like a personal grief, and with sorrow as for one bound to us by ties of blood. While thus mourning our great loss, we feel that it is our duty, as it is our desire, to record that testimony for our departed friend which it was our privilege to bear for him

while living. Through a long and sometimes trying period of his life we have known him. As a Christian, of entire and never doubting faith, sustaining himself at all times and with unwavering trust upon the hopes and promises which he taught to others. As a pastor, unceasingly active in his visitations to all members of his congregation, and utterly self-sacrificing in his devotion to the sick, the afflicted and the needy. As a preacher, always mindful of his divine mission, yet with largest charity for Christians of differing opinions. A man of unbounded love for his fellow man, of active human sympathies, of ardent and unswerving friendship; brave, honest, true, his life labors great for others—little for himself.

And while speaking for ourselves, and as representatives of Grace Church, we know that we also speak the sentiments of hundreds of others in our city with whom our departed pastor will remain forever in sweet and tearful memory. Good friend, kind brother, great heart, for this life, farewell.

Federate Council.

At the meeting of the Federate Council of the Province of Illinois, held in the Cathedral, Chicago, on the 29th day of June, A. D., 1880, the President appointed the following persons as the Committee to present the Declaration of Powers of the Federate Council of the Province to the General Convention, viz.: From the Diocese of Illinois, the Rev. R. F. Sweet, Mr. S. C. Judd; from the Diocese of Quincy, the Rev. C. W. Leffingwell, D. D., Mr. E. J. Parker; from the Diocese of Springfield, the Rev. J. D. Easter D. D., Mr. H. N. Candee.

Personal.

The Rev. J. C. Du Bris, Rector of St. Paul's, Fredericksborough, St. Croix, received the honorary degree of D. D., at the recent Commencement at Trinity.—The Rev. Wyllys Hall, of Ann Arbor, was authorized to style himself, Doctor of Divinity, by his old college, Kenyon, at its recent Commencement.—The Rev. L. W. Applegate, Editor of the *News Gleaner*, Chicago, has accepted a call to the parish of Lockport, Diocese of Illinois.—Bishop McLaren goes East this week. His address, until September 1, will be Point Pleasant, Ocean Co., New Jersey.—The Rev. Harry Thompson has accepted a call to St. Paul's Parish, Watertown, Wis., and enters upon his duties July 11th, the seventh Sunday after Trinity. Address accordingly.—Bishop Burgess is at the Mascal House, York Harbor, Maine.

Notices.

WANTED.—A second-hand Cabinet Organ, for use in a Mission Chapel. Any one desiring to sell or donate, please address, Rev. W. H. MOORE, Decatur, Ill.

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.

The General Convention of the Protestant Episcopal Church in the United States of America, will meet in New York, on Wednesday, October 6th, 1880. The Bishops and Deputies composing the Convention will assemble for Divine Service in St. George's Church (Stuyvesant Square), at 11 o'clock, A. M. The House of Deputies will meet in the Church of the Holy Trinity (corner Madison Ave. and 42d St.), at 4 o'clock P. M., for permanent organization. CHARLES L. HUTCHINS, Secretary, House of Deputies. MEDFORD, MASS., July 1, 1880.

We have received, from J. & R. Lamb, N. Y., a photograph of the new monument that has lately been erected to Dr. DeKoven over his grave, just under the windows of the College Chapel at Racine. It is what is known as a "coped" tomb, and is of hammered and polished granite. It consists of a massive head-stone, at the head of the grave, with the bed pieces imposed on the grave in tomb form. Simple, massive, and of good proportions, it seemed to us, when we saw it at the time of the late Commencement, admirably suited, both in design and material, for the purpose, and a worthy and fitting tribute to the memory of a deeply loved and able Churchman. Messrs. Lamb, by whom it was designed and executed, may well be proud of this last exhibition of their skill in Church memorials.

The great musical centre of the country is Boston. Students from North, South, East and West, gather there to enjoy its advantages and musical atmosphere.

The Boston Journal says:—"The New England Conservatory, with its eminent corps of instructors, and its numerous concerts, lectures, recitals, and entertainments, imparts more real benefit to its pupils in one year than is gained in several by the ordinary method. The vast army of students who have been in attendance shows that these advantages are appreciated. Its graduates are filling many of the most important positions in the country, and others are gathering fame as artists in other lands. Terms are moderate, and special pains are taken to secure pleasant homes for its students." Tuition free in common and higher English branches.

A Bed for Incubables. Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital, Chicago. No hospital receives incubables except in very rare instances, and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgement will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work will inclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund.

Table with 2 columns: Name and Amount. Includes Mrs. E. B. Perry, Griggsville, Ill. (\$1.00), Miss Toblin, Chicago (\$1.00), Contents of "Slang Bank" for three weeks (\$5.00), Miss Carrie Wright, Chicago (\$3.00), Previous Contributions (\$162.40), Total (\$162.40). Signed Miss Olive Lay, Treasurer, Chicago, July 10, 1880.

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.

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Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St. Best advantages in Literature, Languages, Music, &c. A superior city home. 26th year. Address Rev. E. H. SUPPLE, A. M., Prin.

Christ Church Seminary, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the fifteenth year begins Sept. 13, 1880. For circulars apply to Miss HELEN L. TOTTEN, Principal.

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The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

Episcopal Female Institute, Winchester, Va. Rev. J. C. Wheat, D. D., Principal, assisted by competent and experienced teachers in the departments of English, Modern Languages, Music, etc., etc. The terms are moderate. For circulars containing full particulars, apply to the principal at Winchester. The next session of the 15th year will begin September 16th, 1880. References: Rt. Rev. T. U. DUDLEY, Louisville, Ky.; Rt. Rev. W. E. McLAREN, Chicago, Ill.

Cottage Seminary, For Young Ladies, Pottstown, Mont. Co., Pa. The Thirty-first annual session will open on Thursday, the 16th of September, 1880. First-class buildings, with gas and water, and excellent drainage. Large and highly improved grounds. Experienced teachers and full course of instruction. Number limited. For catalogue apply to GEO. G. BUTLER, A. M., Principal.

St. Mary's Hall, Faribault, Minn. Rt. Rev. H. B. WHIPPLE, D. D., Rector. Miss J. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 15th year will begin September 16th, 1880. For Registers, with full details, address the RECTOR. Prices reduced.

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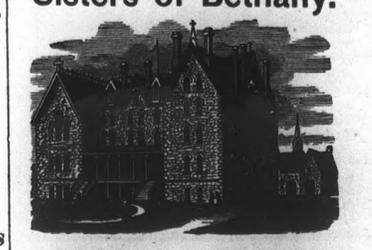
Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this school will be sustained by increased advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

Siglar's Preparatory School, Newburg, N. Y. Preparation of Boys for Yale, a specialty. Our graduates are taking the highest rank at Yale and Williams. By entering their sons at 10, or not later than 12 years of age, parents will gain largely in time, expense and thoroughness of preparation. Circulars sent on application. Correspondence solicited. Address HENRY W. SIGLAR, M. A., Yale.

The New England Conservatory is the oldest in the country, and the largest Music School in the world. It employs seventy-five eminent Professors, has had over 25,000 Pupils, & enjoys a reputation unequalled elsewhere. For furnishing a complete Education at the very lowest rates, \$15 pays for 30 lessons, with collateral advantages amounting to \$250. For circulars apply to the Director, without charge. Private lessons if desired. Persons who name the paper in which this advertisement was seen will receive samples free. E. TOUJESSE, Music Hall, Boston.

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Shattuck School, Faribault, Minnesota. A Military Boarding School of the highest order; exceptionally thorough. Graduates take high rank in college. Admirable course for business training. Only good students wanted. Term opens Sept. 8. New Catalogue ready. BISHOP WHIPPLE, President. REV. JAS. DOBBIN, A. M., Rector.

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Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 3 and 8 East 53d-st., New York, reopens Sept. 29. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department meets all the demands for the higher education of Women. Each pupil receives the personal supervision of Mrs. Reed.

Kemper Hall, Kenosha, Wis. Under the charge of the Sisters of S. Mary, will reopen on Tuesday, Sept. 21st, 1880. (Terms reduced.) Address the Sister in charge.

St. Agnes' School, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations.

St. Agnes School, Albany, New York. The tenth year of this school begins (D. V.) Wednesday, September 17th, 1880. Terms \$20 a year. Entrance Fee \$25. For circulars containing full information, apply to Rev. W. C. DOANE, BISHOP HELEN, or MISS E. W. BOYD, St. Agnes School.

Kenyon College, Gambier, Ohio. has graduated many distinguished men. The location is one of rare healthfulness and great beauty, and the instruction thorough in all departments. Expenses from \$30 to \$50 per annum. Address: The Rev. WM. E. BODINE, D. D., President, Gambier, Ohio.

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Racine College, Will reopen January 16th, to continue till June 30th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to THE REV. STEVENS PARKER, S. T. D., Racine, Wis.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$50 a year. Nearest. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A. M., LL. B., Pres.

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Madame Clement's School, For Young Ladies and Children, Germantown, Penn. (Established 1857.) The school will reopen Wednesday, Sept. 16, 1880. For circulars apply to Miss E. Clement.

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Home and School.

The Baby's Picture.

"We must carry our beautiful baby to town  
Some day, when the weather is fair, we said,  
We must dress him up in his prettiest gown,  
And wave his hair on the top of his head;  
For all his cousins, and all his aunts,  
And both his grandmothers, proud and dear,  
Declare it is shameful and every way blameful,  
To have had no picture of him this year."  
He was three months old when we took him be-  
fore,  
And he lay like a lamb on his mother's lap,  
And the darling now has a twelvemonth more  
Of bewildering graces from sock to cap.  
Just look at his dear little laughing face,  
At the rosebud mouth, at the violet eyes—  
Why the photograph-taker, that vanity shaker,  
Will think this time, we have brought him a  
prize!

We carried our child to the town one day,  
The skies were soft, and the air was cool,  
We robbed him richly in fine array—  
Ribbons and laces, and Swiss, and tulle.  
He looked like a prince in the artist's chair,  
Sitting erect, and brave, and grand,  
With a big, red apple, he scarce could grapple,  
Held close in the palm of one dimpled hand.  
"He is taking it now!" We held our breath!  
We furtively peeped from beneath the screen!  
"What a pose!" we whispered; then, still as death,  
Waited—and baby was all serene  
Till the critical moment, when, behold,  
The sun was catching that lovely look.  
Such a terrible roar it shook the floor!  
And that was the picture the swift sun took:

A wrinkled face, and close-shut eyes,  
And a mouth that's opened so very wide,  
That our dear little sister, sibyl-wise,  
Declares she can see the cry inside.  
Aunts and cousins and grandmothers dear  
Haven't got over their anger yet;  
But we thought it was funny, and paid our money  
For that strange phase of our precious pet.  
Ah! children older than baby, think,  
Dear little children, blithe and sweet,  
With your curls of gold, and your cheeks of pink,  
And your naughty tempers sudden and fleet,  
What an awful thing it would be for you  
If an artist should happen along some day,  
And, observing the pouting, the frown, or the  
frowning,  
Should take a picture of you that way!  
MARGARET N. SANGSTER.

Through England and France.

Correspondence of the LIVING CHURCH.

Sunday, noon just after leaving New York, we caught sight of the high hills of Ireland, lying like black clouds on the foggy horizon. It was a joyful vision to many sea-sick, sea-disgusted tourists. All of the gentler sex, who generally stayed below, as they came on deck for a breath of fresh air, looked like delapidated wax figures, or white mummies. It is wonderful how easy it is for some persons to be sea-sick. Some of the lady passengers felt it to be their solemn duty to fall an easy prey to this fearful disease, before we were one knot from the dock, and we verily believe some, like Col. Sellers Raymond, were sea-sick when they saw a sailor on the streets of New York, or when they secured their ocean passage. When the ocean is almost as calm as the Mississippi river, and the vessel has scarcely more motion than a raft, we cannot understand how any one can be sea-sick. Perhaps we are uncharitable, but only a touch of the disease on the return voyage can change us.

But to return to Ireland. Nearer and nearer we came to the coast, until the dim, cloudlike masses, that skirted the horizon, had changed into high, brown, barren hills—bold barriers to the seething ocean. Soon we saw the emerald green; the fields of grain on the hillsides; beautiful bays and bold promontories. It was a strange and refreshing scene, after so many days on the wide waste of waters; and for the rest of the day, nothing was thought of or talked of, on ship board, but the beautiful hills of Ireland.

At seven o'clock we reached Queens-town, beautifully situated on Cork bay. We did not go into the city, but a tug came out to meet us, and, as it drew alongside of the vessel, a hundred voices shouted: "Who's nominated?" A tall fine looking Irishman in the bow of the boat gave the answer in a clear ringing voice. "Garfield and Arthur." The great excitement attending this convention had crossed the Atlantic like a billow, and died away in a ripple on the shores of Ireland. It was very exciting to see the meeting of friends; the rush for papers, letters and telegrams. For a week we had been shut off from the busy bustle of the world, and in mid-ocean had lived in a little world of our own. And now we had returned to life again—in a new country, amid new scenes, but still in the same old world.

Monday afternoon we landed at Liverpool, and that same evening took the train for London. We were greeted by the regulation weather of these parts, a cold and foggy atmosphere, but owing to the twilight, we enjoyed the wonderfully beautiful scenery by the wayside, until after nine o'clock.

At last we were in London, the metropolis of the world, yes of a thousand worlds it might be. How often, even in childhood's hours we have thought of London, and wondered what the great city was like. And with a faint hope that some day we might be there, how often we have pictured to ourself sights and scenes in the great capital. We knew something of London life from our intercourse with Dickens, and our first and almost constant thought during our brief stay in the metropolis was of Dickens. His characters surrounded us on all sides. We are sure

we met David Copperfield in the corridor of the Hotel. At the opera, Dick Swiveller (stood up in the gallery during all of the performance, with his hat cocked on one side), and in the streets we passed Little Nell and her Grandfather; Oliver Twist, Fagin, and hundreds of others. Owing to the fact that we wished to reach Rome before it became too warm, we could remain in London only two days, intending to do the great city upon our return. But the impression it made upon us, during this short time, is one that will never leave us. London has surpassed our highest anticipations by its size; its magnificence and its thousands of attractions. It truly is a worthy metropolis of this great world and stands without a rival among the cities of the earth. We took a hasty glance at St. Paul's Cathedral and Westminster Abbey. And what shall we say of them? Best nothing at present. Only we were overcome with astonishment; filled with the greatest awe and reverence. At the abbey, after visiting the Poets' corner, and paying due respect to the shrines of our favorites, we attended three o'clock Evening Prayer, and heard the most magnificent singing by the choir of men and boys. Amid such sacred surroundings it seemed to be the holiest, loveliest service of our life, and we did not wonder at seeing the tears flow from the eyes of many worshippers. Now with soft chanting, now in swelling chorus, the sweet anthems floated through the lofty aisles and died away in the dim corridors, and it seemed as if we could have stood there forever to hear such music. We are thankful that we shall visit the abbey again and linger long in spots hallowed by sacred associations, and kneel to pray near the graves of those whose names are enshrined forever amid the glories of the English nation. At St. Paul's we attended the service commemorating the 179th anniversary of the foundation of the Society for the propagation of the Gospel in foreign parts. The choir, which is about the finest in the city, rendered two anthems by Wesley and Handel exquisitely. The sermon, preached by the Lord Bishop of St. Albans, was an eloquent and masterly effort, and contained a strong appeal for aid in the establishment of the Church in foreign lands. About fifteen hundred persons were present at this service, and yet the Cathedral, owing to its vast proportions seemed almost empty.

Wednesday evening, two of our party started for Paris, via Dieppe, in order to stop off the train at Rouen, the others intending to go over the next morning by Calais. We had often been told of the terrible time we should have in crossing the channel, but again we were favorably disappointed. Leaving Newhaven at midnight, we reached Dieppe at six o'clock in the morning, during which time we slept as well as though we were in our own good beds at home, not being tossed or rolled about in the least. Dieppe is a quaint old town, and seemed to be noted particularly for the number of queerly dressed women in the streets selling fish. It is a Bonapartist town, so much so that no other kind of French papers can be obtained there. We understand that it acquired these strongly monarchical views, not from the purest political motives, but rather from a local, worldly way of looking at things, for, during the establishment of the monarchy, great numbers of troops were stationed at Dieppe, which, of course, contributed greatly to the wealth and prosperity of the city.

We reached Rouen at 11.30, and had ample time, before the next train for Paris, to visit the Cathedral; the Church of St. Owen; the old stone tower where Joan of Arc was for a time confined; to take a hasty glance at other objects of interest, and refresh ourselves with a splendid lunch at the station, Buffet. Our guide was so very enthusiastic, and so very determined to make us enthuse over every thing, that we could not refrain from playing Mark Twain on him to a frightful degree. We nearly drove him crazy by continually asking if every small church we saw was the Cathedral. He kept telling us the century in which every house on the street was built, and we thought he would go wild when stopping, to admire a large wooden arch covered with painted canvas, we asked very gravely "What century?" Regarding us with a look of mingled pity and disgust, he shouted with great gesticulation, "Imitation, Imitation!" A little later he heaped coals of fire on our head by telling us, we spoke French "tres bien," the only compliment of the kind, we fear, we shall ever have. It is a noteworthy fact that all guides invariably take pleasure in complimenting those whom they attend, upon the fluency with which they speak the foreign tongue, even if one can only say "Parley vous Anglais?"

The Cathedral at Rouen, which is one of the most noted in Europe, though old and worn, and in some parts badly marred by the rude hand of time, is truly grand. It has one striking peculiarity we could not fail to notice. Looking at the exterior it appeared to be a mighty mass of fine webs or fine tracery, that could be blown away by a passing breeze. Standing within, and looking at its massive pillars and great arches, it seemed to be built for eternity. The Cathedral contains many old and noted paintings, which, owing to the shortness of our stay, we regret, we could not study.

We arrived at Paris at five o'clock, and drove directly to the *Gave de Lyon*, where our party was to unite again and take the train for Geneva. We had but a passing glimpse of the great city, but as we drove through its magnificent streets, and saw its throngs of gaily dressed people, we felt that we were indeed in Paris where the Queen of fashion lives and reigns; the fastest, wildest, gayest, most magnificent city on the earth. D. C. G.

Rise and Development of the Gregorian Chant—A Sketch.

From an address delivered at the Commencement of St. Mary's School, Knoxville, by the Rev. W. B. Morrow, Mus. Bac.

PART TWO—CONCLUDED.

To return now to the path of our immediate thought—the development of the early church tones by the monks.

Ages passed on—centuries of experiment, doubt, meditation and wrapt assay, ere the laws of musical harmony were invented, and the early plain-song expanded into the glorious "concord of sweet sounds" which now delights the ear. Like every other invention of science, the finding out the subtle and evasive laws of harmony was not a treasure-trove of some happy chance, but the ultimate revelation and crowning to faithful study and persevering effort. Gradually, "line upon line, here a little and there a little," the knowledge of these laws expanded and grew, by dint of the assiduous genius and loving labor of these old world's grey fathers; whilst He who ordered the harmonies of the universe, rewarded with fuller and ever-growing light those faithful, restless workers in the first crude and coy material; until at length the uplifted mind of man was ready to receive the inspiration of those glorious measures which now seem faint echo to blessed ones who

"—With songs and choral symphonies,  
Day without night, circle His Throne rejoicing."

These devoted monks, musing and working in their solitary cells, with souls refined and ears attuned to catch the heavenly voice; sowed, in the worship at their altars, the seeds of many an art-form, of which we reap the clustering and delicious fruit today.

And so, the chants which Gregory chained fast to the altar of the Eternal City, as for a perpetual decree of holy song, creating their own peculiar tonalities—the ecclesiastical keys—and enriched by the inventions in harmony, which endowed them with a still more solemn, touching, and church-like coloring, were, day by day, uplifted to the highest form of musical art, and, as an ordinance of David, are wedded to the Catholic liturgy wherever its sublime language is heard in "the Holy Church throughout all the world."

We will pass on now to the Sixteenth Century, and briefly glance at the work of the two foremost musicians of that great period, who enshrined, in their richest productions, the old Gregorian tonalities. The first is he who is regarded as founder of the Roman school of music, Claude Goudmiel, and famed as preceptor of the other, the sublime Palestrina. The theories and works of Goudmiel stand foremost in that wonderful epoch as moulding the purest, grandest and most spiritual art-forms of Catholic Church music. His charming compositions exercised a directive force upon the musical genius of his day, hardly to be over-estimated. He fell under the suspicion of being a Huguenot, and the name of Goudmiel, of Avignon, may find place, as perhaps a willing martyr to spiritual truth, among those who fell victims to Papal hate on St. Bartholomew. He perished in that massacre, and his mortal body was tossed into the Rhone. But the spirit of his exquisite tenderness, clearness of form, and charming power in musical composition, rested in double portion upon his pupil Palestrina. We have one short but good example of Goudmiel's work in the second setting to the hymn "Bread of the World," in Tucker's Hymnal. From Palestrina we have that triumphant strain which you always sing here at Easter Feast, "The Strife is o'er." In the study of Palestrina's music one becomes filled with an understanding of the mystic religious life of the Church in his day, with which his every composition seems so richly steeped. He is revered by all students of contrapuntal craft in the sacred science. His genius, in the musical expression of a spiritual thought, so apposite, so rich and powerful, soared to its grandest achievements in voicing forth the sacred rites of the altar. We may, indeed, say, that more than any other church writer, he had the art of infusing into his music, by his sympathetic yet heavenly-pure touches, the most sublime conceptions which could move the heart and fill the soul of a sin-conscious worshipper, as he knelt before the Sacred Mysteries that manifested his redemption in love. To Palestrina was vouchsafed, in his work for the Church, a far grander, purer, and more adequate revelation in the science of music than had ever yet been attained; and we know that he founded his style in composition, which has been called after him "the Palestrina style," upon the study of the Gregorian Chant in its purest meaning: from the School of Gregory, he drew the breath of his genius. No other master ever studied and revered the old Greg-

orian tonalities more fully than Palestrina; none before or since his day was more absorbed in the motive of these tonalities, or better knew how to make use of and develop them with all artistic variety and popular success. Palestrina remained loyal, all his life's work through, to the traditions and system of the old ecclesiastical modes.

In 1662, occurred the event which brought Palestrina into ennobling prominence as the leader, if not, indeed, the originator, of a more exalted tone in sacred music, because more simply religious and truly devotional. In that year the famous Council of Trent expressed its condemnation of frivolities which had, for long time past, crept into compositions of the most solemn character—such as the wholesale introduction of secular airs associated in the popular mind with amorous or humorous words. Just as in our own day, before the late revival of the ancient tones, it was not uncommon to hear in some of our churches familiar selections out of the ballads and songs of concert hall or stage, "adapted" to hymns for Christian worship; anthems occasionally set even to pieces from the comic opera, which had torn your sides on some night in the week before, while the flippant work of paid choirs was supplemented, by an ungodly organist using for an offertory parts of the licentious opera of Don Giovanni, varied with the blasphemous opera of Faust, or playing the congregation out of church to strains from Robert the Devil. Not a few even of the old favorites, still retained, are open to all but equal objection. "Nearer my God to Thee," to Lowell Mason's plagiarism from the old English ballad, "Oft in the Stilly Night" or even the Te Deum itself sung to what is yet supposed by some congregations to be a very simple and churchly setting, called "The Rose of Sharon," but which is so unmistakably the "Old Irish Gentleman," in the sobered guise of a slower time. The Doctors, in the Council of Trent, demanded the exclusion, forever, of all such like scandalous and wicked frivolities, and a restoration, and a restriction to the old Gregorian plain chant, in all services of the church. Pope Pius IV., before taking sweeping measures by edict of a Council, appointed a Committee of Cardinals, and singers from his own chapel, to examine the whole subject, and recommend means for the needed reform, prevailing upon the Trentine fathers meanwhile to rest their decision upon a new work to be composed for that purpose, by Palestrina. Palestrina submitted three musical services for the office of the altar, which, instead of being founded upon profane or secular melodies, embraced, as their fundamental theme, the old Gregorian tones, enriched, through his superb genius, by figured or contrapointal harmony. These three great services were the admiration of every one; and, after that occasion, we are accustomed to find Palestrina called the *Saviour of Church Music*.

And now, before I proceed to a few words upon the regeneration of Church music, and specially the revival of the ancient tones, in our own Anglican Communion, and come to speak of Merbecke and Tallis, in the same illustrious period, I wish to make, in passing, one or two observations touching the character of the music adopted for divine worship in the Protestant Church, meaning strictly, of course, the church set up by Luther in Germany.

Well was it for Protestant Germany that her bold Monk had in his cultivated nature such high reverence for ecclesiastical art, and particularly for sacred music! Said Luther, "I wish to see all arts, and principally music, employed in the devout service of Him who created and gave them." Of the old ecclesiastical modes, as developed in rich yet simple chorales, written in the middle tones, so that both man and child could sing them with equal ease, he was passionately fond. His mighty spiritual heart extolled the true music of the altar; he called it one of the grandest gifts of the Creator, and placed it next in importance only to right doctrine; "for like this," said he, "it sets the soul at rest, and subdues it to a happy mood,"—"clear proof this," added Luther, "that the devil, who creates such sad sorrows and ceaseless torments, retires as fast before music and the sound of its worship as before Divinity." "There is no doubt that the seed of many virtues exists in the minds of those who love this music; but those who are not moved by it, in my estimation, resembles sticks and stones." After his establishment of the Protestant Church, Luther's anxious endeavor was to adorn its new liturgy with a fitting musical order. He and his chosen associates in the work, selected and re-arranged some of the finest Latin hymns and German sacred songs that his followers had been accustomed to before in the Catholic Church. Luther had a keen and well educated faculty for the discernment of what was right and true in music according to the ancient traditions, and a ready appreciation of the wants and genius of the German people to fit him for the task of adapting that music to their new forms of worship. He was himself also a composer of no inconsiderable power, as witness the celebrated, "Eine feste Burg ist unser Gott," which is, however, one of three sacred melodies only, out of the many once attributed to Luther's authorship, which can now be surely established as his own throughout.

Though not so rich, even in its earliest forms, as the Liturgy of the English, or Roman, Catholic Church, and hence not affording similar opportunities for elaboration in musical setting, yet the new service of the Protestant Church in Germany, by the simplicity and grandeur of its chorales, founded upon the old Gregorian tonalities, was a continuous daily power to influence the musical education of German Composers, and notably of those two peers, themselves unrivalled, Handel and Bach.

I come at last to speak of the preservation of the ancient tones and choral uses, to our own English service.

At the same period in which the Council of Trent was taking order for the re-founding of the ancient tones, and when Luther, with Walther and other associates, was studying how to preserve to the Protestants the old chorales and ecclesiastical modes, then, too, our Mother of England was not neglectful of the birth-rights of her own children in the heritage of ancient music.

\* No sooner was the first draft of the Prayer Book made than Cranmer employed the best Church musicians of his day, to take in hand the adaptation of the ancient music of the Church to the Re-formed English Liturgy. It was a task of no common difficulty; for, as the music before that time had been wedded to Latin words, great skill was required, in preserving the integrity of the tones, to adjust it, without awkwardness, to the very different accentuation and flow of the service in English. But our Reformers, evidently regarding their work upon the Prayer Book incomplete so long as only the naked words of the service were prepared, applied themselves with promptness and alacrity to the perfecting of their labors, by immediately clothing those words with a suitable adornment of music. It is a well established fact that the first published portion of the Book in the vulgar tongue was issued with the authoritative musical notes, and for musical celebration. This was the LITANY, which Archbishop Cranmer drew up in English, by authority of Henry VIII., and which make its appearance in the year 1544.

A letter of the Archbishop to his royal master, giving an account of his proceedings on that occasion, is well worthy of notice. "If your Grace," he writes, "command some decent and solemn note to be added thereto, I trust it will much excite and stir the minds of all men unto devotion and godliness. But in mine opinion, the song that shall be made thereto would not be full of notes, but, as near as may be, for every syllable a note; so that it may be sung distinctly and devoutly, as be in the Matins and Evensong, Venite, the hymns, Te Deum, Benedictus, Magnificat, Nunc Dimittis, and all the Psalms and Versicles, and in the Mass, the Gloria in Excelsis, Gloria Patri, the Creed, the Preface, the Paternoster, and some of the Sanctus and Agnus." And thus it was that the Litany was published, with the same "devout and solemn note" to which you, my young friends, have sung it through the past year in St. Mary's.

And, moreover, the ancient use thus sanctioned and adopted in one particular office of the reformed ritual, was soon extended to all the rest. In 1550, shortly after the issue of the first Service Book of Edward VI., a manual of plain-tune for the celebration of Matins, Evensong, the Office of Holy Communion, and the Burial of the Dead, was compiled and published by John Merbecke (himself an ardent reformer), for the use of the Chapel Royal, that is to say, in other words, as the *Choral Book of the English Church generally*,—the Chapel Royal being the model for the whole Church. † The use of the olden plain-song was thus recognized by the authorities of the Reformation. It was carefully and deliberately resolved that the ancient music used in the Catholic Church from time immemorial should be continued as the use of our own people, everywhere, in the celebration of the public offices.

And thus, it appears, that the rule of the Reformed Anglican Church both was, and is, that her services should be rendered musically, and to the old, time-honored plain-song. The modern notion of a distinction to be made, as to use, between what is termed, as by implied contrast, Choral Service and Parochial Service, as if they were two different kinds of celebration the one proper only to Cathedral, and the other to Parish churches, was clearly in the mind of no man in that day. But, during the early times of the Reformed Church, one only mode was recognised as the general use for all the churches, and that was the ancient choral mode, as you use it here. The versicles that you sing in St. Mary's, are the same as those set forth at that period, and were arranged upon the old tones by Thomas Tallis. The work of Tallis was a return to the simple grandeur of the old tonalities; and the choral service which we have inherited through the labors of Merbecke and Tallis, a re-founding of the ancient ecclesiastical mode of St. Gregory. Who that knows that choral worship from his earliest days, and has so often felt its power ringing through the soul, would willingly lose its grand and spiritual inspiration? Pardon me for saying, personally, that as a youth I often used to worship in the great Abbey

\* Vide Dr. Stanton's "COMMON PRAISE."  
† Sanctus, and "I heard a Voice," illustrated.]

of Westminster. What an awful solitude momentarily seemed to brood there over the vast multitude, and to hush the very pulses of an entering worshipper into that "grand old heart of the Church's past."

If I were asked, when do you feel the nearest heaven? I should answer, whenever, in the mystery of the Holy Communion we approach that song of the Cherubim, the Sanctus; then, if the tones used only be the ancient, solemn melody of the Catholic Church, my heart is indeed lifted up, and my soul seems trembling with the reverberations of angelic voices still singing, "Holy, Holy, Holy is the Lord of Hosts!"

"Such harmony is in immortal souls, But whilst this muddy vesture of decay Doth grossly close it in, we cannot hear it."

The Sunday School.

Teachers' Helps.

EIGHTH SUNDAY AFTER TRINITY. LESSON, JOSHUA XXVIII, 1-10.

V. 1. The meaning of Shiloh is, "to rest." We presume that this name was conferred upon the place, when the nation attained to a condition of permanent occupation, sufficient to allow of a settled location for the tabernacle, and for the celebration in due form of the worship of Jehovah.

A description of the locality is given in Judges xxi: 19.

It was the earliest of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the occupation of the land, was removed here, on the partial subjugation of the country; it was kept here from the last days of Joshua until the time of Samuel. Judges xviii: 31. 1 Sam. iv: 3.

In the distribution of territory, related in this chapter, Shiloh fell within the limits of the tribe of Ephraim, Josh. xvi: 5. In connection with this place there is recorded an event which preserved one of the tribes from extinction. Judges xxi: 19, 23.

It was in Shiloh that Eli judged Israel; it was also the place of his death. 1 Sam. iv: 12.

The story of Hannah, 1 Sam. i: 1, connects this place with the history of Samuel.

The history of Shiloh is an example of divine retribution. Jer. vii: 12.

V. 2. Up to this time in the history of the people only the tribes of Judah, Ephraim and Manasseh had been settled in their inheritance; there yet remained seven tribes among whom the remainder of the land might be divided.

A consideration of the nature of the country will supply a reason for this seemingly dilatory action: Reuben, Gad, and the half tribe of Manasseh, had occupied the sparsely settled grazing country east of the Jordan.

The passage of the Jordan brought the people into hostility with a people, having strong governments, thickly settled, in a country affording large natural defence; the earliest occupation had the effect of dividing the country into two nearly equal parts, and the perfecting of their settlement in the portions of Judah, Ephraim, and Manasseh gave a strong base and source of supply for the ultimate conquest of the whole country.

V. 3. We may suppose, that the encampment around the tabernacle in Shiloh, and the uninterrupted quiet of their worship may have rendered the people slow to prosecute the work of settlement and to have occasioned the reproof of Joshua in this verse. In addition we may suppose the original inhabitants, growing bolder and less in fear of the people, and a large portion of the land going to waste by being unoccupied.

The dissatisfaction expressed by the tribes of Joseph, recorded in the preceding chapter, seems to have moved Joshua to the immediate settlements of the tribes.

There seems to have been a regular survey of the land and a permanent record thereof made. The need of this survey is seen in the result; the inheritance of Judah was larger than necessary; a portion was therefore allotted to the tribe of Simeon from the portion of Judah, the remainder of the land being divided into six portions; see chapter xix.

The relation of the tribe of Levi is peculiar. It has no absolute inheritance; a

portion of cities in each tribe was reserved for the Priest's residence, but their inheritance was the Priesthood and its emoluments.

The practical teaching of the Lesson is from the text, v. 3. "How long are ye slack to go to possess the land."

The enjoyment of religious privileges is not the whole of the Christian life.

Shiloh is indeed rest from the toil of the wilderness, yet it is but camping in a tent; it is not building the House of the Lord.

Excuses are always at hand why men should not fulfil the whole counsel of God; it is possible to find plenty of persons in the church who excuse themselves from large effort for the cause of God, on the ground of care of and attention upon their own religious privileges. The parish that is too poor to give any offerings for missions, that "needs all it can raise for its own use," illustrates this slackness; it forgets that the extension of the Church is indeed the taking possession of its own inheritance.

It often happens that a selfish enjoyment of religious privileges is only another excuse for neglect of the call of God; labor and personal service, large gifts, even to sacrifice and self denial, are as much our duty as prayer and praise and attendance upon public worship.

NINTH SUNDAY AFTER TRINITY. LESSON, JOSH. XX: 1-6.

The lesson records the appointment of six cities in the land of Canaan as cities of refuge, in accordance with the promise made Ex. xxi: 13, and the law expressed in Num. xxxv: 6. They are properly called cities of reception, chosen from among the cities allotted to the Levites as places of residence, and endowed with the privileges of sanctuary to a certain class of offenders.

These were involuntary homicides, men who should by accident or without design cause the death of another.

The names of the cities are recorded in this chapter, v. 7-9, three on each side of the Jordan, nearly opposite to each other, and nearly equi-distant; to fulfil the direction of Deut. xix: 2, to divide the land into three parts.

The use of this special legislation was to limit and temper with mercy the law of retaliation. It was and still is a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The Mosaic law was precise in its directions on the subject of retaliation.

The wilful murderer was to be put to death without permission or compensation.

The nearest relative of the deceased became the authorized avenger of blood as "next of kin."

The law of retaliation was not to extend beyond the immediate offender. Deut. xxiv: 16.

A learned commentator says on this subject, "I must now speak of a person quite unknown in our law, but very conspicuous in the Hebrew; we call him 'the blood avenger,' and by this name we understand the nearest relation of a person murdered, whose right and duty it was to seek after and kill the murderer with his own hand; and this is a duty so much insisted upon, that the neglect of it subjected the man who avenged not the death of his kinsman, to unceasing reproaches of cowardice or avarice."

The name by which this office was known was, "Goel," it means "blood-stained," and the nearest kinsman of a murdered person was considered as stained with his blood, until he had, as it were, washed away the stain, and revenged the death of his relation; so that the name indicates a person who continued in a state of dishonor, until he had again rendered himself honorable by the exercise and accomplishment of revenge.

This law of revenge, Moses found existing, and incorporated it into his system. Much has been said and written against the morality of such a code, which would not have been uttered if a quiet consideration of reasons, had taken the place of unreasoning opposition.

The law of retaliation with the burden of duty laid upon the next of kin, is an imperative requirement in the interests of justice, in the infancy of nations.

At a time when no means are at hand for the maintenance of justice, when there is no police, no prisons, no judges, no person to execute justice, a necessity arises, to provide means for the punishment of wrong, in spite of timidity, fear, and self-interest; these would naturally allow a powerful oppressor to go free, a lack of personal interest in the murdered man would prevent enthusiasm to avenge his death, and wrong and cruelty would go unpunished, were it not for this social law, by which the next of kin is compelled willingly or unwillingly to suffer under a sense of pollution until he had revenged his kinsman.

Finding this institution a necessity in his time, the wise legislator allows it to continue in force, only, in the meantime making provisions which may mitigate its cruelty and restrain its license and also limit the duration of social feuds.

Such is the meaning of the institution of the cities of refuge.

The wilful murderer obtains no benefit from them, if he escapes thereto he is to be apprehended and brought back to the

scene of his crime and to suffer the penalty.

The involuntary shedder of blood, whether by accident or in casual unpremeditated strife, was permitted to take flight to one of the six cities; the elders of the city were to hear his case and protect him until he could be tried before the authorities of his own city. If the act were then decided to be involuntary, he was taken back to the city of refuge, and remaining within certain well defined limits, could live there in safety.

If he was found without the limits, defined as his asylum; then the Goel, the avenger of blood, might slay him.

The necessity of remaining within the city of refuge continued during the life of the high priest for the time being.

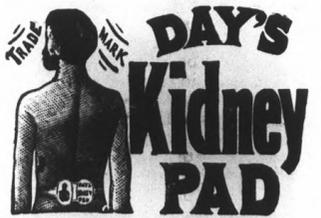
The death of the high priest was a bar to the law of retaliation, the involuntary manslayer might then return to his home with impunity.

ENGLAND'S PREMIER.—The following story, as the Italians say, "if not true is well proved" "A lady, whose husband takes a prominent part in politics on the Liberal side, happened one day to pick up a ring. She thought she had a real gem in it; so, taking it to a jeweller, whose political views were opposite to those of her own spouse, she inquired, "Can you tell me if this is a diamond in this ring?" "No, madam," was the reply, "it's paste." "Oh!" said the lady, "I am sure that is not paste; do you think I don't know what paste is? Now just look here, hold it this way, and that way, and turn it round another way; it's all different colors, you can't see it two ways alike. Whatever you say to the contrary, sir, I'm convinced it's a very valuable stone." "Ah!" said the jeweller, as he drew a long breath, "by your description of it, madam, I am inclined to think it must be a Gladstone." The lady looked at him, smiled a ghastly smile, and then folded her tents, and silently stole away.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—Goethe.

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HOP BITTERS

"Again the Cat!"

OTTAWA, CANADA, July 8, 1880.

To the Editor of the Living Church:

Having been made aware, through your courtesy, of the cause which prevented the publication of my first letter, in the LIVING CHURCH, I, in due course, hasten to discharge the promise therein made, and will now, with your permission, in this letter, conclude my scrutiny of those statements of Mr. Gallagher having reference to the R. E. C. in Canada, as they appear in one of his epistles, written, doubtless, for the special benefit of the readers of the Appeal, and not, as he pretends, for the special edification and enlightenment of the Bishop of Dover, "and other Christians in the mother country." I commence with the Church in Ottawa, and will notice his statements concerning it, untouched in my first letter. "Its first minister, after myself, was from the Protestant Episcopal communion. The second was the son of a London Rector. The present incumbent was ordained in our communion." Now, Sir, I propose to Mr. Gallagher, in presence of the readers of the Appeal, a simple method by which they can acquire more correct information regarding the circumstances and constituency of the R. E. Church at Ottawa, than he has given them in the above. It is simply this: Let him write to Mr. Johnstone McCormick, its first minister after himself, and ask him under what circumstances he left, and let Mr. Gallagher publish his reply in the Appeal, without alteration or amendment. It would be what he has told the writer of this letter, and dozens of others, over and over again, that his life was a scene of misery during almost the whole period of his pastorate, owing to his unpolished exterior. That he had friends in the congregation is a fact; that the larger number of them left it and went back, some to the Episcopal Church, and some to other denominations, is another well known fact in this city. The reply of the second, "the son of a London Rector," Mr. Collison, who has gone back to the Presbyterian Church, would differ from Mr. McCormick's in one particular only. He would prove by an Address presented to him by the congregation, that he was the most popular pastor they ever had, or ever will have. But, unfortunately for himself, he was disliked by the clique who ran the church during his pastorate. The result of his going was an accession from the congregation to the Episcopal Church, and other denominations in the city, of more than fifty members. "The present incumbent was ordained in our communion." In reply to this, I have only to tell Mr. Gallagher that when Mr. Huntington, the present incumbent, who is a connexion of the proprietor of the Appeal, came to Ottawa, as successor to Mr. Collison, he stated, at a social given by the congregation, in the church building, that he came direct from the American ship Ottawa, where he was employed in the capacity of Treasurer. I have further to tell him that the authority of the present incumbent to marry or baptize, was doubted to such an extent that even the officers of his congregation had to go to other clergymen to perform these ceremonies. Notably his Treasurer. I have already written to Mr. Gallagher, asking him on what authority he made this statement, but have not received a reply. The only ordination, as far as we could find out, which the present incumbent received, was the form he went through in Bishop Nicholson's church in Philadelphia, a few weeks before last Easter, when he knew that the question of his re-engagement for another year was soon to come up. But, notwithstanding the shrewd step he took to assure he was not re-engaged, owing to the great falling off in the congregation during his term of office, and consequent falling off in the revenue of the church. He leaves at the end of the present month, and is to be succeeded by Dr. Wilson, the aspirant for the Canadian Episcopate, who proved such a dead failure in Montreal, where he was sent by Messrs. Nicholson, Fallows, and company, to obstruct the English Reform Church in its work, as a punishment for the conduct of the congregation in refusing their admittance, when they found out the contemptible trick to which they resorted to obtain it. The particulars are these: At the last meeting of the Council of the American R. E., Dr. Ussher found out that these men were converting the organization into an Asylum

for Methodist ministers, and ministers of other denominations out of employment; so he severed his connection with them immediately after his return home, notifying them of his having done so with the full approval and sanction of his congregation. This honorable proceeding did not satisfy them, hence the conduct of (I can hardly call him Bishop, as a Bishop must be blameless) in writing to the rector, inviting him to be present while he, Nicholson, would be explaining matters in connection with the difficulty, closing his note by informing Dr. Ussher that the time and place would be published in the evening city papers. Of course when the Church Wardens found out that their church building was the place, they refused their admittance under any circumstances. But I must come back to Mr. Gallagher. "We have also a Mission in Ottawa, served by a clergyman formerly of the Established Church. Whether the gentleman here referred to ever was in the Established Church or not, I will not undertake to say. But this I do assert, that for more than ten years he has been, and is still, Deputy Commissioner of Customs, in the civil service of Canada, having his office in the Parliament buildings in this city." Then he goes on to say, "I have space but to simply enumerate the twelve parishes in Canada, Toronto, Hamilton, Barrie, St. Thomas, Montreal, St. John's, Sussex, Moncton, Chatham, and Digby, all supplied with ministers." When Mr. Gallagher again undertakes to champion the movement, with which he is so closely identified, he had better have a guard on his memory. Of the eleven parishes, as he falsely designates them, enumerated by him, there are at this moment not one that can with truth be said to be in a flourishing condition. In an issue of the Toronto Globe, a few days before the so-called convention, held in Montreal, for the purpose of forming an American Synod for the American branch of the R. E. C., Mr. Gallagher could have read as follows: "The Pastor of the R. E. C. has resigned; cause, want of funds." In the congregation referred to is Digby. In the Montreal Witness, published a few days after it broke up, he could have read that the dozen and a half who composed Dr. Wilson's congregation decided to shut it up for the present. What does Mr. Gallagher think of this conduct? Both of these, bear in mind, Mr. Editor, had delegates at the election of Dr. Wilson, and both voted. With reference to the Toronto congregation, I have only to remark, that so far from its being in a flourishing condition, it is, as Mr. G. must have known when he penned these statements, quite the reverse. The fact is notorious that a meeting was called, not many months ago, to take into consideration a proposition to sell the church, and if stronger proof than that is wanting, Mr. Gallagher and the readers of the Appeal will find it in the fact of their being so destitute that they could not defray the expenses of two delegates to the Convention that met in this city twelve months ago. If he or they doubt my assertion I can only refer them to the Secretary of the meeting, and also to the Free Press, published in this city. The Secretary on that occasion was the present incumbent.

Having now, Sir, discharged a duty which, in the interests of truth, I felt constrained to undertake, I will take my leave of Mr. Mason Gallagher, with a word of friendly caution: "Thou, therefore, which teachest another teachest thou not thyself?" ROBERT QUAIL.

"Seven cities claimed Homer dead, through which the living Homer begged his bread." A somewhat similar contest has been going on, in regard to the first Sunday School in the United States. It is said that "Bishop Asbury," the founder of the Methodist Church, as a "Church," opened a Sunday School in 1786, in Virginia. In 1793, our Bishop White organized a Sunday School in Philadelphia; and in 1793, a colored woman, Katy Ferguson, started a Sunday School in New York. The Sunday School at Pawtucket, R. I., was begun by Samuel Slater, in 1797, with two New Testaments and a Spelling Book for its instruction books and library. We do not presume to sit upon the merits and truth of the respective claims, but think that our readers might like to know something of the origin of an institution, which now gives religious instruction to five million children in our country.



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It is easy for any one to make assertions, but to prove them true is usually quite another thing. In this regard the Electro-Magnetic Company at 149 Clark street, form an honorable exception—for instead of puffing their own claims for the virtue of their Electro-Magnetic Pad, they publish week after week letters that come pouring in upon them from respectable people all over the country testifying in grateful terms to the wonderful power and efficiency of their Pad and thus proves by the most unimpeachable evidence that all that is claimed for this remedy must be true. We print the following letters, received by Mr. J. C. Cushman, General Manager of the Company this week.

COMMERCIAL HOUSE, NEW ALBANY, IND., June 19, 1880.

J. C. Cushman, Esq.:

I had been suffering with dropsy for several years, and had made up my mind to die, as the doctors had given me up. I am seventy years old. I heard of your ELECTRO MAGNETIC PAD. At first I could not believe in them as they seemed so simple, but was induced to try one and found relief in twenty-four hours. I have been wearing the PAD about a month, and am able to walk around and to ride. Yours in gratitude, MISS JANE HANCOCK.

NEW ALBANY, IND., COR. 2ND AND MAIN STRS., June 1st, 1880.

Mr. Cushman:

I had been suffering for four years with nervous prostration, had doctored with our best doctors and tried a number of remedies, but got no better but rather worse. When your agent, Mrs. Kelley called on me I was bed fast and perfectly helpless. I could not walk without assistance. She induced me to wear an ELECTRO MAGNETIC PAD. I am very thankful for the benefit it gave me. I have worn it scarcely two months, and for weeks have been able to walk about the house. Yours Respectfully, MRS. SAMUEL MARSH.

WORTH READING.

LOUISVILLE, KY., June 10, 1880.

Three months ago I had vertigo, coupled with nervous prostration, so badly as to despair of recovering. I convalesced and returned to this city, but returned to soon, and was about having a relapse, when you kindly suggested an Electro Magnetic Pad. I put one on, though I had no faith in its efficacy. I am now entirely well, and feel better than I have felt at this season of the year for years. I cheerfully recommend your Electro Magnetic Pad as a great remedial agent for the afflicted, and regard it worth its weight in gold to me. Respectfully, etc., C. B. BARFIELD, Local Editor and Business Manager Louisville Democrat.

Mr. J. C. Cushman, the General Manager of the Electro Magnetic Pad, which is performing such wonderful cures, is a Churchman, and is well known by all leading business men of Chicago. To engage in the manufacture and sale of this Pad, Mr. Cushman dissolved his partnership with the firm of Cameron, Amberg & Co., the largest Wholesale and Retail Stationers in Chicago, and his present success is that which follows only straight forward honorable business management. We heartily commend him and his remedies to all who wish to try this most excellent means of cure.

MABLEY, THE GIANT CLOTHIER.—When any of the readers of the LIVING CHURCH are in the city of Detroit, they should by all means visit the grandest establishment in the city—the very center of business—the mammoth establishment of C. B. Mabley, the one-price clothier. You will be shown every courtesy, and whether you wish to purchase or not, you will be treated well. The courteous clerks will show you throughout the establishment, and if you are not surprised and pleased you will be a grand exception. Be sure and visit Mabley!

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A fresh edition of that Standard Church Book, Chapin's Primitive Church, has just been published in one vol. 12 mo. 432 pages, and will be sent by mail on receipt of \$2.00. HENRY H. BABCOCK, Publisher, New Haven, Conn.

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