

The Living Church.

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

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WHOLE No. 88.

The New York Letter.

From our New York Correspondent.

NEW YORK, July 3, 1880.

There seems to be an epidemic of accidents upon the water. The collision of the two boats on the Sound, of which we wrote you, has been followed by a half dozen other accidents, and one of them quite as serious. Last Monday, about 4 P. M., a steamer, which plies between New York and some of the watering places on the North Side of Long Island, was discovered to be on fire. There were from 300 to 400 passengers on board, and of course there was a panic. So rapidly did the fire spread, that no effort was made to check it, and the Captain who stood faithfully at his post, saw there was nothing left but to try and run the boat ashore. This was done, but, in the meanwhile, many of the passengers had been obliged to trust themselves to the waters to escape the fire, and others were burned. Among the latter was the venerable Dr. Diller, of Brooklyn, the Rector Emeritus of St. Luke's Church, to which he had ministered nearly forty years. He had passed the allotted age of man, and, accompanied by a daughter, he had not remained unnoticed by the passengers. When the fire broke out, his daughter sought still to protect him, and with her arms around his neck, she was heard shrieking, "Oh, save my father, save my father." He seemed paralyzed, and unable to move. People called to the daughter to jump into the river, and they would both be saved. She sprang to her father, and kissed him, and then, with consciousness almost lost, she rather fell than threw herself into the water, supposing he would follow. She was rescued and taken to the hospital on Randall Island, and was mercifully spared the sight of the death of her venerable parent. Dr. Diller was much beloved in the church and in the city, where he had so long lived and labored, and his death has caused a feeling of general sorrow. The same day a sea-going steamer caught fire at her dock, but the flames were extinguished. On Tuesday there was another collision in the river, one of the colliding boats having on board seven hundred Sunday School children and their friends, who were going on an excursion. Happily the boat was able to reach the wharf, and there was no loss of life. It can be easily understood how great a calamity God saved us from. The number and severity of these accidents is arresting general attention. Our rivers are over-crowded with boats, and it is with extreme difficulty that collisions are avoided,—against fire there seems to be no protection. The boats are like tinder boxes, and a spark sets them instantly ablaze. Of course, when the loss of thirty or forty lives becomes a matter of daily experience, and thousands are put in peril, it is to be hoped that not only will attention be aroused, but that some remedy will be found for the evils under which we suffer. At present it seems to be a necessary preliminary to a short excursion trip, that one should make his will, and derive what consolation he can from the fact, that his family will probably be saved the expense of his burial. It is a misnomer to call many of these wholesale murders, accidents. The upper part of the boats, where the passengers are enclosed, is made of the very lightest possible material, and is almost as incapable of resisting fire or pressure, as a gauze veil would be. The hulls also are wood. We do not see why the boats might not be made of iron entirely, and so fire-proof in every part. Some day the loss of life will be reckoned by hundreds instead of fifties, and coroner's juries will cease to be able to save the reckless owners from the people's wrath, even if they cannot be made subject to laws. At this season of the year, the passengers on these boats are numbered by thousands and thousands every day, and they must begin their voyage with fear. It was only a kind Providence, not human skill or care, that saved, on Tuesday last, those hundreds of children from a dreadful death.

Regular services on Sundays have been begun at Long Island. They were inaugurated by Bishop Clark, who preached from the music stand of the Manhattan Hotel. The service was, of course, scant, and, on the whole, it might have been said to be preaching under difficulties. The congregation was very mixed; the trade in beer was all the while going on, and the other amusements of that famous resort. The preaching is to be decidedly non-sectarian, and possibly the pulpit will prove to be like Paul's Cross, London, where all the notabilities of the day will be heard. A Roman Catholic Bishop, has, we learn, accepted an invitation, and Talmage is set down for one of the Sundays. Bishop Littlejohn occupied the place last Sunday, and preached in the spacious parlors of the Manhattan Hotel, to a congregation of about one thousand, and with more decorous surroundings than the music-stand allows. The people at the Island, on Sunday, sometimes, we may say often, number one hundred thousand. They do not go there to hear preaching, but for a bit of fresh air and a dip in the sea, not to mention the clams; but a brief sermon can do many of them no harm, even if they come by it as does the dog who laps the brook, by the way. At the same time, we will add, that we heard a pessimist say the other day he had not been invited to preach at the Island—that the

sermons furnished a plausible, if not a good excuse for spending a Sunday there. It is almost impossible, it would seem, not to have one's good evil spoken of! If the subject of any of the sermons should be the Fourth Commandment, we shall telegraph you the fact.

Since the former part of this letter was written, we have ascertained additional facts in regard to the death of Rev. Dr. Diller, on Monday. He had been in delicate health, and for some time had been threatened with paralysis, which his physician said would be sure to occur, if he was subjected to any great excitement. The way in which he clung to the Seawanhaka, when his daughter besought him to leave it, would seem to indicate it. He stood and faced the flames, in sight of the captain in the pilot house, without motion or any attempt to escape them—the spirit must have been already freed. He was born in Pennsylvania, and was one of the first boys prepared for the Ministry, at Dr. Muhlenberg's Institute, in Flushing. He was ordained Deacon, in 1834, by Bishop Onderdonk. He held the rectorship of St. Luke's Church thirty-nine years. From it he was buried on Friday, the Rev. Mr. Vandewater officiating. In accordance with his request, prior to the funeral, the Holy Communion was administered. He believed that the Holy Sacrament was for the strengthening and refreshing both of body and soul, and, while it was in no sense for the benefit of the dead, the sorrowing might go in the strength of that food to Horeb, the mount of God. Dr. Diller was a genial, kindly man, very much beloved in the community. He was eminently the poor man's friend, and the helper of the fallen. As a clergyman said of him, "he had a heart as big as an ox," and many will rise up to call him blessed—to many a stricken soul he was the messenger of peace.

The Society of Business Men for the Encouragement of Moderation, has erected, near the post-office, a free fountain, where the thirsty can at any time procure a drink of ice water. What a luxury it is may be seen by the long row of men standing in a line before it, waiting for the refreshing beverage. This is one of those deeds of real kindness and philanthropy which are so rare, and it seems like a light in a dark place. As a rule, anything is thought to be good enough for the poor, and they are put off with the oldest clothes and the stalest victuals. New York leads the way in giving them a luxury.

Foreign Notes.

Bradlaugh has won. No modern government seems to have backbone enough to stand squarely up for the right and the true, as far as the Christian religion is concerned. The Convocations struggled hard, but their interest was doubtless far more a piece of State policy than their devotion to the Catholic faith. And so this man goes into the law-making power of England, and laws which affect the divinest interests of the Church come before this Parliament, and he has a vote, and the power of debate, and great influence with many people, and Churchmen have to submit to have him and such as he is, arbiters of the very doctrine which their Church shall teach. Oh for the dawn of disestablishment! It is hurrying on. Every such murmur helps it on. The news of Church and State appears, each day, even to the most Erastian, more valuable.

The Jesuits have had to close up. The good fathers made as theatrical an exit as they could. In some places, each one locked himself up in his cell, and gave the soldiers the trouble of breaking it down. In their great church in Paris, they left the Holy Sacrament in the tabernacle, and the government, amid immense excitement, had to have it removed. The government organs say that this decree against the Jesuits was enforced without any trouble, but all that is nonsense. Even in Paris immense crowds of religious people flocked to the convents. Numbers of the magistrates resigned rather than carry out the decrees, and the storm of murmurs in the provinces grows louder and louder. It is likely to cost the French government dear, and while much is to be said on their side, we say again, it appears to us Americans, as unwise, as oppressive, and to us Churchmen, as an unholy measure.

How strange it reads: A victory of the Chinese over the Russians. It is true, however. It was stated some months ago, that the Chinese army and navy had made vast strides within the past few years, and that when the warriors next came to the scratch they would be proved to have sharper claws than had been imagined. The Russians have found that out. Their whole force, on the march from Khokand, en route to Kashgar, was attacked by the Chinese army and completely routed, and the entire enemy captured. Of course this is only the beginning of a long war. It will be very hard to hurt the Chinese, for the reason that their almost endless population makes the number of recruits inexhaustible. The ranks can be filled up indefinitely. European nations, in a few years will reach the point of exhaustion, and no more troops can be put in the field.

Commencement at Racine College.

Correspondence of the Living Church.

What greater pleasure is there, to an "old boy," than to go back, after a long absence, to his Alma Mater? It requires no imagination to forget, at once, all the events of the intervening years, and to think of himself only as the student he was in the days ago. Of course, those of us who belonged to the earlier regime could not help noticing, at every point, the changes that have been wrought. Naturally, also, must come the sigh "for the touch of a vanished hand and the sound of a voice that is still." Racine, however, is doing well under Dr. Parker, and, on all hands, expressions of satisfaction and encouragement were heard. The heroism of the present Warden, in being willing to become a possible sacrifice to the memory of Dr. DeKoven, is meeting with the reward it deserves. The exercises of commencement week, this year, did their best to justify the Trustees in their choice, and again Racine College has exemplified its motto by the healthy growth manifested.

The exercises of the week began with the Baccalaureate sermon in St. Luke's, Racine. It is the custom for students and Faculty to march in procession from the college, wearing their academic gowns, caps and hoods; and it is always a pleasant sight to see this long procession and mark the smile of satisfaction on all faces, indicating the content that they have come to the end. The sermon, this year, was delivered by the Rt. Rev. George F. Seymour, Bishop of the Diocese of Springfield. All those who heard it pronounced it one of the most spirited and eloquent discourses in the long line of Baccalaureate sermons at St. Luke's. Monday was given up to visiting and some minor exercises. It was not until Tuesday that the greater body of the visitors began to arrive. Tuesday, to an old graduate, is the most interesting of the week. It is known as Reunion-day. On this day the cords are drawn more tightly that bind the old boys to the college. The day was begun with an early celebration at the chapel, a service which brought back forcibly many another early service, and him who was always instant in season, out of season, to dispense to his boys the Word of Life. What a comfort it is to those whom time has driven away from the attractive services, to know that in the prayer and praise, at least, he is not forgotten, and that the prayer for the absent rises up to God for him, however far off he may be or however strongly the world may have seized upon him. At 12:30 came the Reunion Service proper, when the old graduates who were present assembled and had a service exclusively their own. The service was a short one and then the Rev. Luther Pardee, A. M., Rector of Calvary, Chicago, an alumnus of 1870, delivered the annual alumni address. It was too bad that all the old boys could not have been there to hear it. To say that it was excellent is but just praise. It pointed out clearly some ways in which the graduates might be kept from forgetfulness and neglect of their college, and eloquently pictured what might be done by thoughtful and united action. "If we had said we knew a place where knowledge journeyed hand in hand with holiness, where the soul was fed with rich repast of the 'fat things on the lees;' where that which lives forever was fitted for the endless life;—who shall say how blessed we had been? But though we look upon the Past with sorrow, dwelling on a much-neglected work wherein we might have wrought much good for her that needeth much, we see before us lengthening years wherein we may repair by-gone neglects." Such words as these were stirring to each old boy—then came the resolve to do more in future in all possible ways for the dear old school. The allusion to the late Warden touched the chords of the heart with a tender and affectionate hand, reminding us again how much each alumnus has lost in his death.

"A solemn, careful joy it is to stand yonder, outside the chapel walls, by the side of our sainted de d, and to thank God, not only for the good example of all His saints but chiefly for the blessed privilege that was ours of learning much that we ought to know of the way that leads to life eternal from lips that now, cold and silent, seem to speak to us the loving words of counsel and encouragement that he knew so well how to speak. The memory of him, whose life and all he had were given to this place, calls loudly to us. Not even in death did he forget, nor cease to care for what is doing here. Living, he loved and freely gave; dying, he gave in love his all—no solitary part or broken fragment. If you would have a proof of what he was, his lasting memory, look round about and see a monument more glorious far than one carved out of stone or marble—a monument not found alone in stately buildings and chapel, hymning daily praise to God, but in the hearts and minds that here have dwelt."

Lunch was provided for the students and guests, in the dining-room, at 1:30 P. M., and afterward came the presentation of the prizes in the games. The presentation speeches were made by Revs. Lane and Pardee, and Mr. Edsall. Of the nine cups that were given to the rival factions of the college, evidences of victory in the base-ball and cricket games, five went to the "Badgers" and four to the "Clarksons."

At 4 o'clock P. M., a business meeting of the

Alumni was held and many of the graduates took occasion to say how glad they were to be once more at Racine. In the evening came the annual concert, and, though the college has no little reputation in this regard, it was pronounced, on all hands, as one of the best, if not the best of all. It was under the direction of G. R. McDowell, a graduate who now occupies the place of Head Master with the additional care of the direction of the music. The precision and care which was displayed showed how well the singers had been trained.

Commencement day opened with the grammar school exhibition at 9:30 A. M., the following being the programme of exercises: Declamatio, "Ex Oracionibus Ciceronis Excerpta," J. M. Francis. Oratio, "De Recepto Decem Milium Graecorum," R. N. Larrabee. Oratio, "Munera erum qui in Republica Dirigenda Versantur," Sanger Steel. Oratio, "Exoriare Aliquis Ulter," J. W. Jones. Oratio, "Et Tu Brute," J. B. Kemper. Declamatio, "Ex Oracionibus Danielis Webster excerpta," Andrew Pearson. Oratio, "Exegi Monumentum aere Perennius," H. D. Robinson. Tum praemia et honoris insignia, etc., conferenda sunt. The prize for the best oration was given to Sanger Steel. Among other prizes conferred were the following: Medal for proficiency in mathematics, J. L. Cruikshanks; Greek prose medal, Arthur Fulkes; medal for highest proficiency in classical department, H. D. Robinson; algebra medal, Master Boynton; medal for proficiency in Latin prose, R. N. Larrabee.

At 2:30 came the graduating exercises. The students, Faculty, Bishop, and visiting clergy assembled in the chapel and went from thence, in procession, to the gymnasium. Seven Bishops, and a large number of clergy with the faculty and trustees sat upon the stage. Our Illinois Bishops, those of Fond du Lac, Wisconsin, Missouri, Western Michigan, represented the Apostolate. Among the clergy were Dr. Locke, who has always been such a friend to the college, and so well liked by the boys, Rev's. Pardee and Canon Knowles, from Chicago, Dr. Ashley and Dr. Spalding, from Milwaukee, besides many others. The building, as is usual on commencement day, was crowded to its utmost capacity with visitors, all of whom seemed to have the prescribed bouquet for the budding graduates.

The following was the programme: Oratio Salutatoria, Theodore Clinton Foot; "The Teachings of History," Irwin Howell Hance; "Noblesse Oblige," Putnam Burton Peabody; "The French Revolution," Chas. G. von Suessmilch-Koernig; "The Political Sphinx," Joseph Cruikshank Talbot. Awarding of prizes, honors, etc. Conferring of degrees. Valectory—"The Empire of the Discontented," Alban Richy; Benediction. The college Greek prize of \$50 was awarded to Alban Richy, the valedictorian of the class, and the prize of \$25, for proficiency in Latin prose, was awarded to Hazel Lance, of the sophomore class. The Larrabee prize, for the junior standing highest in reading and oratory, was awarded to C. L. Cleveland, having been won by him in the junior prize exhibition Monday.

Dr. Parker was, unfortunately, suffering from an accident which affected his voice somewhat, but which did not prevent the graduates from getting their coveted parchments. Two degrees, only, beside those in course, were conferred, one on the Rev. Mr. Cowan, of Chicago, A. B., ad eundem, and the other on an English clergyman, whose name we did not learn, S. T. B. The speeches were all good, and had the additional merit of being short, without instituting comparisons, we were particularly struck with that of Mr. Peabody on *Noblesse Oblige*. Two hours and a quarter was all the time consumed, and the graduates wisely saw it was too short a period in which to settle the destinies of nations.

As we left the gymnasium we stopped beside the chapel to examine the new tomb which has lately been completed, marking the resting place of the Rev. Dr. DeKoven. Many of the new graduates were already there, laying the flowers, that had been just given them for their success, on the grave, as a sweet offering to his memory who had guided them through a large part of their course. The tomb is a coped one, granite throughout. The portion at the head forms a Greek cross, buttressed at the sides on the angle of the roof of the tomb. On the face of the cross, fronting the grave, is the early Christian symbol of Chi and Rho in a panel, and on the face at the head of the grave is a triangle and circle and the monogram I. H. S., and at the foot of the tomb is the Alpha and Omega. Imposed upon the tomb is the trefoil cross and crown of glory, with a Calvary base, and around the die of the tomb is the inscription, "In memory of James De Koven, D.D. He, being dead, yet speaketh." The whole tomb is of the finest light gray granite, with portions polished in high relief. It is massive and churchly in style, and is well suited to symbolize the strength and character of a true soldier and servant of Christ. It was designed and executed by J. & R. Lamb, of New York, and is a characteristically good design.

We were unable to remain for the usual Warden's reception and class party, and so, after thanking God again for the good examples of all his saints, we hurried away, in company with a number of other visitors to the work of the outer world, thankful for this breath in the atmosphere of our old Alma Mater.

Over the Ocean.

Correspondence of the Living Church.

S. S. BRITANNIC, JUNE 12, 1880.

It is undoubtedly the strangest if not the happiest experience of one's life to cross the ocean for the first time. Instead of a week, it seems more like a long happy day, since we alighted from a cab at the dock in New York City and proceeded on board the grand vessel "Britannic," a steamer as strong and as staunch as the nation whence it derives its name, its captain, its crew, and everything save the majority of its passengers, and all of its provisions. There was an unusually large crowd down to see us off, because an unusually distinguished company was going over. We have on board the eminent tragedian, John McCullough, the rival of Booth; the wonderful comedian, that genial, large-hearted Col. Sellers Raymond; the noted Lord Dunderreay Sothorn; and the charming young actress, Miss Rose Coghlan. We also carry the wealthy Mrs. Astor, Cornelius Vanderbilt, and a real live Marquis. The floral gifts sent to the steamer by the friends of the outgoing passengers were beautiful in the extreme. We never saw anything so perfect in design and elegant in structure as a large ship over five feet long, with masts, sails and yards composed entirely of rare and beautiful flowers. Long before this these flowers have withered and died, and gone to their grave in the sea; a sad reminder of how often in this voyage of life the flowers and fruits of youth too quickly pass away.

It is wonderfully exciting on board this steamer, as the time of departure draws near. Shortly before three o'clock, the rapid clanging of the bells drove all ashore who were not going with us, and soon the great ship swung slowly from its moorings and moved out into the river. Goodbyes were shouted and handkerchiefs waved, until we were away down the river, and the people on the dock had merged into an indistinct mass, and at last the dock itself became a dim speck. Down we go, past the Trinity Steeple, and the Battery, out into the harbor, onward to the ocean. Before the stars came out, for the first time in our life, we were out of sight of land! It was a peculiar sensation, but decidedly pleasant. And not once have we cared to look upon *terra firma*. We love the ocean, and it seems grander than we ever dreamed of; yet not once has it been in a rage. Day after day the little waves have played over the surface and chased each other in roguish glee. Those who have crossed many times say it is a wonderful voyage and that they have never seen the ocean so calm. At any rate, it is a wonderful voyage to the uninitiated from the western prairies. If we had time and money we could find no pleasanter way of spending both than crossing and re-crossing the Atlantic. What can equal the wild free life on ship-board; the pure bracing air; the splendid meals, with good appetite accompaniment; the walks and talks on deck; the reclining in the comfortable sea-chair, watching the wide, wide expanse of blue, which for some reason is never monotonous, but always changing? Nothing in the world can compare with it, and anxious as we are to see England and the continent, we wish the voyage were twice as long. Sunday morning services were held in the saloon, and, as the water was calm and few were seasick, the attendance was large. The Bishop of Iowa read service and preached, assisted by Rev. Mr. Wright of the Church of Ireland. It was a very lively day for Sunday, as we passed many vessels, saw several whales, and met with a large school of porpoises (a Sunday school we suppose). As far as the eye could reach on the starboard side of the vessel, these frisky fish were cutting the water and flopping about promiscuously. Monday and Tuesday were cold and foggy, and as we were in the close proximity of icebergs, many were nervous and sad. We passed several bergs, but they were hardly large enough to make lemonade for the crowd. Thursday evening an entertainment was given in the saloon for the benefit of the Seamen's Orphanage at Liverpool. All of the professionals took part, assisted by a few amateurs. It was a decided success. Raymond, in his stammering speech from "Col. Sellers" raised such applause that there was danger of capsizing the vessel. Fifty pounds were realized by the collection for the worthy object. Bishop Perry presided during the entertainment, and at the close requested all present to unite in singing one verse of "My country 'tis of thee," and "God save the Queen." And both verses were given in hearty good earnest.

To-morrow noon we expect to be in sight of the Emerald Isle and to-morrow night to reach Queenstown. Soon will our pleasant voyage be over; soon shall we say good-bye to the "Britannic;" its splendid officers and well tried crew; soon shall we be on land again in good old England that we love so well. D. C. G.

ILLINOIS.—The Rev. George W. West, of Monticello, N. Y., has accepted the position of Chaplain of St. Mary's School, and will enter upon his duties in September. Mr. West has been highly successful at the East, both in parish work and in teaching. It is believed that St. Mary's will find in him a decided acquisition, and the rector, an efficient helper.

Commencement Week at Shattuck.

Correspondence of the LIVING CHURCH.

The usual exercises preceding the closing of the Schattuck School, began on Sunday morning, June 13th, with the Baccalaureate Sermon, in the Cathedral, by Rev. Frederick Courtney, of St. James' Church, Chicago. His sermon was extempore, from the text, "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them: And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." To say that it was listened to throughout with the most profound attention, would convey but a feeble idea of its power and force. In the afternoon, Rev. Dr. Gallaudet, of New York, held, in the same place, a service for the deaf mutes of the State Institute, located here; and it was certainly touching and inspiring to see how reverently and correctly the entire service was rendered in the sign language. The Rev. Dr. was accompanied by Rev. Mr. Mann, a deaf mute deacon, who delivered an address to the mutes, in the sign language, whilst the Dr. told us all about his unique and glorious work. In the evening, the Memorial Chapel at Shattuck was crowded, and Dr. Courtney again held the boys, and the large audience of adults with rapt attention, whilst he talked to the former from the words, "I write unto you, young men, because you are strong, and the Word of God abideth in you." The address made a firm, and, we trust, a lasting impression on all who heard it. Monday was given up to written examinations in the various departments, being continued from the previous Saturday. On Monday evening the Opera House was crowded, to hear the annual declamation for the two prizes, by the cadets selected for that purpose. Nine competitors appeared, and we were very glad that we were not on the committee to make the choice of the lucky ones. All acquitted themselves admirably; and the many displays of fine declamatory power, told of excellent drill under the instructor in elocution. Miss Holbrook, of Boston, Prof. Wilson, of Seabury Divinity Hall, Rev. Mr. Courtney, of Chicago, and Ex-Gov. Pennington, of Dakota, were the Committee. The competitors were Cadets Dawson, Merrill, Pye, Winsor, Goodman, Flint, Betcher, Hayes, Gilman. In addition to these, Cadets Easton and Sheffield, who had taken the Declamation Medals on previous years, and who were not, therefore, competitors, delivered two admirable pieces; the first, "How Tom whitewashed the fence;" the other, "The dream of Eugene Aram." The Shattuck Orchestra rendered two very charming pieces, with fine effect; whilst Messrs. Betcher and Winsor sang for us the "Wanderer's Song," with marked appreciation. The awards of the Committee will be found below.

Tuesday and a portion of Wednesday were devoted to oral examinations, by which visitors could see the methods and thoroughness of instruction. Wednesday afternoon was the time set for laying the Corner Stone of the Gymnasium, by the Bishop of the Diocese. At the time appointed, 2 o'clock, the battalion of Cadets marched to Whipple Hall, and escorted the Bishop, orator, visitors, and faculty to the place appointed, where a service, arranged by the Bishop, was rendered—a very appropriate and beautiful service—at the close of which, the workmen arranged the stone in its place, and the Bishop, in the name of the Trinity, with the three blows of the hammer, declared the corner stone laid. President Folwell, of the State University, then delivered an address, which stirred mightily the hearts of all present. At 7 P.M., of the same day, occurred the competitive drill, by the three companies of the cadets, for a very beautiful silk banner, presented by Lieut. Danes, of the 3d U. S. Artillery, the military instructor of the School, and to be held by that company which should exhibit the most proficiency in the drill. Gen. Tompkins and Major Morton, of the U. S. Army, and Mr. Smith, one of the old graduates and best drilled officer Shattuck ever had, were the committee of awards. The contest was witnessed by hundreds of the towns people and by many strangers from abroad. The three companies showed a high degree of skill in marching, in execution of orders, and in the manual of arms. They seemed like veterans in all but age. After long consultation by the committee, for the odds were but few in favor of either company, the prize was awarded to Company C, and the best drilled cadet in the Company was appointed to be the new color bearer. Right proud was he of his position, and right proud was the company of its success. It must certainly be conceded that the military drill of Shattuck has been brought to a high state of perfection, and it is fortunate for the school and all interested in it that the military drill is in the hands of an instructor, Lieut. Danes, who combines such admirable qualities as a drill master with the other and higher qualities of a high-toned Christian gentleman. To the boys, he is a model military officer, whose example can be safely followed, not only on the parade ground but in social life. After the drill the annual reception by the Faculty and cadets followed and was highly enjoyed. Thursday morning was set as

Commencement Day. The sky was cloudless, the heat not too intense and the platform for the speaking, being built in the grove adjoining the chapel, made the occasion very pleasing and delightful. Morning prayer was offered in the Chapel at 10 o'clock, after which all proceeded to the grove where the exercises began immediately with an oration by Mr. B. B. Sheffield, of Faribault, on the subject of Ambition. He was followed by Mr. Luin K. Graves, of Dubuque, Iowa, on Gibraltar. Mr. Chas. A. Betcher, of Red Wing was Valedictorian. Subject, "National Institutions." The Rev. R. W. Mackay, of Pittsburg, formerly one of the professors at Shattuck, delivered the address to the class, in language thrilling, earnest and eloquent. After the diplomas had been presented by the Bishop, the Rector, Rev. James Dobbin, awarded the medals and prizes to those who had fought and won the victories for the year. The Shumway Memorial Medal for meritorious conduct was awarded to Mr. John W. Black, of Springfield, Ill. A mournful interest was attached to this presentation from the fact that but two weeks previously Mr. Black's younger brother, George, a cadet in the School, was drowned while bathing in the river near Shattuck.

The Graduates' Medal, for superior excellence in Mathematics, was awarded to Wm. Dawson, Jr., of St. Paul.

The C. S. C. medal, given to the best drilled cadet in the battalion, was awarded A. P. Goss, of Hudson, Wis. Mr. Goss is the Cadet of Company C, who will carry the prize banner during dress parades. The medal—1st prize—for declamation, competed for on Monday evening, was awarded to G. A. Betcher, of Red Wing, Minn; the silver cup—2nd prize—to G. H. Winsor, Mauston, Wis.

The Rector's Medal, for the highest standing in scholarship and deportment during the year, was awarded to Joseph S. Ames, of Faribault; the prize in the Latin Preparatory Class was awarded to Frank W. Vail, of Port Washington, Wis.

In the Geography Class, for best drawn map of U. S. to Melville Cushing, of Chicago.

In penmanship, for the most improvement during the year, to F. W. Arnold, Portage, Wis.

After the benediction, the battalion was reviewed by Gen. Thompkins, and Major Morton, both of U. S. Army, when all repaired to the dining room to partake of the refreshments provided for the occasion. This ended the exercises, and Shattuck "broke ranks" at the close of another year: the boys, with joyful faces, to hie homeward to welcoming friends; the Rector, to draw a long sigh of relief; and the teachers, to lay aside their text-books, and sit down.

FHRI BAULT, MINN.

Diocese of Springfield.

Correspondence of the LIVING CHURCH.

A meeting of the Bloomington Deanery was held June 22, at Emmanuel Chapel, Champaign, and was attended by the Rt. Rev. the Bishop of the Diocese; the Dean, the Rev. J. D. Easter, D. D.; the Secretary, the Rev. H. C. Whitley; and the Revs. W. C. Hopkins, Taylor, Moore, Larrabee, Champlin, Peck, and Wright, with Rev. W. M. Seel, of Australia, etc. The services of the Church were held daily at the above chapel, and at Christ Chapel, Urbana and the Holy Communion celebrated. These Missions adjoin each other, and are both in a hopeful and flourishing condition.

In addition to the regular business of the Chapter, was a sermon preached by the Rev. F. W. Taylor, on Sacredotalism; which elicited, as it justly deserved, the appreciation of the hearers. Addresses were made on the subject, "How can we best meet the tendency of the modern Sunday School to supplant parental and pastoral instruction of the children," by the Dean, followed by the Rev. F. W. Taylor, and closed by the Rt. Rev. the Bishop, in a clear, masterly, and affectionate appeal, that was perceptibly felt by the large congregation present.

Another subject, that of the Offertory, "How far does the weekly Offertory, for the support of the Parish, meet the true conditions of an oblation, as an act of worship?" was taken up and discussed by the Dean; in which discussion Rev. Mr. Peck joined, as also Prof. Shattuck, M. A., C. E., of the Illinois Industrial University, at Urbana, and to whom, and his amiable wife, the clergy and members of the Chapter are much indebted; as also to other members and friends of the Church, for their kind and esteemed attentions during our stay in Champaign.

The reports of the clergy were, in the main, cheering, showing the Deanery to be in a progressive condition, for which we are indebted to a wise and learned Bishop, an able and efficient Dean, and a *live* body of Clergy. LAUS DEO!

"Set about doing good to somebody. Put on your hat, and go visit the sick and the poor; inquire into their wants and administer to them. Seek out the desolate and the oppressed; tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

Oregon and Washington.

To the Editor of the Living Church.

Please note the double title, as above. Some of us are sensitive regarding your persistent ignoring of the latter half, and publishing all news, from this jurisdiction, under the head of Oregon, alone.

More than this, as we are to ask for such a partition of one great State and four Territories, as will give relief to Bishop Morris and Bishop Tuttle, by the formation of a new Missionary Jurisdiction, we desire that all who read news of the Church in the extreme West should know us as something more than merely Utah and Oregon. Washington, alone, wants a Bishop, needs and deserves one, and has uttered her desires, in our late Annual Convocation, in a very emphatic manner. Seven parishes, five of them self-supporting, and four having parsonages, fringe the western edge, which is only about one-tenth the width of the whole.

The rest of this great Territory of Washington is almost untouched missionary ground. On the far eastern side there is one strong parish, at Walla Walla, with its noble school for girls, St. Paul's, and one organized Mission, as large as the State of Pennsylvania. In this eastern edge of the Territory, four settled clergymen and two missionaries would scarcely meet the present needs and desires of the people; and there remains still a great central part which has neither mission nor organized parish. Surely, Washington Territory, alone, needs a Bishop, and deserves better at the hands of our newspapers than that it should be omitted in the title of this Missionary Jurisdiction.

I would like to give you a sketch of two weeks' work in the Church of this district; and would be glad if my letters could impress your readers with the increasing tide of life in this part of the Mystical Body of Christ. Of this increase, which is daily becoming an observed fact by us all, the story of two week's work will assure you.

On the 3d of June, Bishop Morris was at Lewiston, Idaho Territory, four days' ride by steamer from Portland. Meantime he has been to Portland for the examinations and closing exercises in the Bishop Scott Grammar School for Boys, and St. Helen's Hall for girls, and has met the clergy and laity in Annual Convocation. These days were full of labor, and were without a moment of leisure. On the day after Convocation Bishop Morris and several of his clergy, with a party of friends, returned up the river, two days' ride to Walla Walla, for the closing exercises of St. Paul's School, and the marriage of Rev. L. H. Wells, rector of the parish, to Miss Henrietta B. Garretson, the head of the School. There are three schools, aggregating 300 boys and girls, receiving and training children who, in our mission stations and small parishes, have been lifted up by Church culture to a higher plane of aspiration, and are returned to their homes more efficient helpers in Mission work. And many of them will form, in new homes, nuclei for new missions and parishes.

These schools are all doing good work and doing it well, are out of debt, self-supporting; and are well housed and furnished for present needs of occupancy, though as yet without much apparatus necessary to the successful study of natural history, chemistry, and philosophy.

At the Annual Convocation in Portland, the enlarged life and increasing activities of the Church were marked by a fuller attendance of Clergy, by the presence of more lay delegates from parishes outside of Portland, by a warm debate upon a resolution asking for the formation of a new Missionary District, and by the Report of the Bishop that the Church in the Jurisdiction is, with only an unimportant exception, wholly free from debt; and by the first permanent organization for Diocesan Missionary work.

The New Organ at Whitewater, Wis.

Correspondence of the LIVING CHURCH.

Mr. G. House, the organ builder of Buffalo, has been here for the past ten days, putting one of his superb organs into St. Luke's Church. It occupies the Epistle side of the Chancel, filling an organ chamber designed for such a purpose when the church was built. It faces both the Chancel and auditorium, and adds, materially, to the interior beauty of this substantial stone church, one of the handsomest in the diocese. It is an instrument of very fine quality and capacity, and best of all, is a present to the church from Mrs. Flavia White, as a memorial of her son, Hon. S. A. White. The organ has two Manuals and a Pedal, and was built under the immediate supervision of the well known Buffalo organist, Prof. Baker, who came in, at Mrs. White's request, to test it. Accordingly it was determined to have a Public Presentation and organ recital, which took place Thursday evening, June 24th. The vestry issued cards of invitation to the citizens of Whitewater and friends of the Parish, and, notwithstanding the fact that the evening was a stormy one, the church was packed by those who came to listen to Prof. Baker, and to extend their congratulation to St. Luke's people. After Prof. Baker had tested the force qualities of the instrument, the Rev. R. D. Stearnes, rector of the Parish, on behalf of the don-

or, in a few well-chosen words, presented it to the vestry, who were seated in a body, outside the chancel rail. The speaker, alluding to the fact that St. Luke's parish was already indebted to Mrs. White for the gift of a fine toned bell, to call them to God's House, said, "Not content with one generous act, not content alone to provide the means of summoning them to worship, she has now provided the means for that worship in the gift of the fine toned organ, to whose melody they had just listened." The Hon. N. M. Littlejohn responded on behalf of the vestry, accepting the gift, and pledging himself and his associates for its proper care and use. He spoke feelingly of memorial nature of the gift, and of the high qualities of the lamented brother, who, though being dead, would ever speak to them in its silvery tones, and remind them, in the highest act of worship of the great doctrine confessed in the Creed—the "Communion of Saints." The Rector then called upon the Rev. H. L. Royce, of Janesville, who made a few fitting remarks, congratulating the parish, and Mrs. White, in her wise wisdom in making this donation during her life-time. After a further exhibition of the instrument, by Prof. Baker, concluding by the singing of the doxology, by the entire congregation, the audience was dismissed with the benediction, pronounced by the Rector. Thus ended one of the happiest gatherings we have attended in a long time—a red-letter day, long to be remembered in St. Luke's, Whitewater. I am sure the LIVING CHURCH will gladly add its congratulations to the parish, and the faithful Rector, the Rev. R. D. Stearnes. In addition to the above, the parish has also received the gift of a new Prayer-desk, re-table, and Altar-vases. VISITOR.

Diocese of Illinois.

To the Editor of the Living Church.

Having been asked to forward you items of Church work coming under my observation, which I might think to be of general interest, I have determined at this time to comply with your request.

It was my good fortune to spend Saturday evening and Sunday last at the town of Sycamore, distant from Chicago sixty miles. While here I came across a recent copy of the N. Y. *Guardian*, in which I read an article, written partly, perhaps, in ignorance, partly to serve a wicked purpose, the most unfair and misleading it has ever been my lot to read in a Christian newspaper, not to say despicable and false. It was evidently written to serve a vile purpose. It was bitter in the extreme. It not only maligns, but speaks evil and lying words about those whose chief efforts are being exercised to overthrow the kingdom of the evil one, and establish that of the Son of God on its ruins. The author, in the article referred to above, speaks sneeringly from his sanctum of the "little Dioceses" and Cathedrals of the west; as though the successors of St. Paul and Barnabas were playing Apostle out here, rather than proving themselves workmen that need not to be ashamed. As a sample of what is going on in Northern Illinois I send you the enclosed; and I can safely say that what is being done here is but a specimen of what the Clergy are doing all over this State—they are "in labors more abundant." Learning that Bishop McLaren was to visit the parish at Sycamore on this (Saturday) evening, I, of course, was glad to go into the House of the Lord. Service was at eight o'clock. Ere the bell had ceased tolling the church was completely filled with a devout, and evidently, from the responses and singing, an earnest congregation. After Evening Prayer, the Rector presented a class of nine for the blessing and benefits of Confirmation. These the Bishop addressed in a truly fatherly way, with thoughts and living principles which will not be soon forgotten by any of those who had ears to hear. At nine o'clock, Sunday, Morning Prayer was said and an infant daughter of the Rector baptized by the Bishop. I enquired why this unusual hour for Morning Prayer, when I learned that the Bishop and Priest were going six miles across the country, where a small Gothic Church was completed and awaiting consecration. So on we went, to follow in the track of a western Bishop. Just five minutes before eleven A. M., we arrived in front of a very neat and churchly edifice with, a seating capacity of about one hundred and thirty. In quick time the clergy appeared at the Church doors robed, met by the officers of the Mission. Decently and in order, as the Church requires, the building was consecrated to its purpose, the worship and service of Almighty God, a sermon preached, and the Holy Eucharist celebrated, amid hearts aglow with love and gratitude to Him who had done so great things for them already. In the afternoon, at three o'clock, Evening Prayer was said, a child baptized, a class of six confirmed and an address delivered by the Bishop. Thus closed a day of worship and glad rejoicing to the faithful in Christ Jesus at De Kalb. We should have thought this labor enough for one day. But no. After a few encouraging words to the people, after service here, the Bishop and his missionary in charge returned to Sycamore, where, at eight o'clock, Evening Prayer was said, and a powerful sermon was preached

by the Bishop on "The Churchman at Work: His Motives and Methods," and all who listened to that sermon, and knew the facts of the Bishop's labors, felt that here indeed was one, who, before he preached in words from his lips, illustrated what he had to say from the actions of his every day life. Yours truly, A TRAVELER.

All Around the World.

Dispatches from the far East state that the Russians have been twice defeated by the Takle Turcomans, and once by a party of Chinese.—Gross carelessness and a culpable lack of seamanship seem to characterize the management of excursion and other steamboats, which ply between New York and ports on the Sound. The steamer Long Branch, with a Church party on board, ran into a scow, on the 29th ult., and soon commenced to sink. There were about one thousand on the vessel, but the boat was immediately run in shore, and all were saved.—The American team of riflemen beat the Irish team, on the 29th, by 12 points.—There were received at the Union Stockyards, Chicago, on the 28th ult., 9,416 cattle; the largest number ever received in one day.—The famine in Eastern countries still continues. Ten thousand people, principally Kurds have perished from hunger in the districts of Bayazid Alashgerd and Van, Asia Minor.—The Belgian Government has ceased diplomatic relations with the Vatican. The rupture between the Vatican and Belgium is attributed to the action of the Bishop of Tournay, who communicated to the Government dispatches establishing the duplicity of the holy see.—The law against the Jesuits was enforced on the 30th. Thirty or more magistrates have resigned rather than execute the decrees.—Ex-Empress Eugenie has embarked for Europe.—The Mexican authorities refuse to allow Victoria's band to be pursued within the lines of that country. Meanwhile the people along the border are petitioning the Government of the United States for more effective officers and more troops.—The Queen has announced her intention of spending a part of the summer in Ireland. It is thirty years since she was there before.—The St. Gothard tunnel is giving constant trouble. Every day a new piece of the roof falls in, and the prospects are that a large section will have to be abandoned and a new course taken.—Cholera has made its appearance at several southern ports of Japan. In this country, a prominent physician, who has made this disease and its causes and course a study, says that the dreadful pest will soon be raging in New Orleans, and that it will make its way gradually further north this season, as far as Washington, and possibly farther.—The army worm has made its appearance near Waverly, Illinois.—Immigrants to the number of 1,379 were registered in Milwaukee during the week ending June 19; of the number 483 settled in Wisconsin.—Davenport, Iowa, was badly damaged by the recent flood, \$5,000 to the streets alone.—A man, recently returned from the north-eastern part of Colorado, says that the drouth has been so severe that the young lambs and calves are killed to save the mothers.—Germantown, Philadelphia, has a public library of ten thousand volumes, from which fiction of all kinds is rigidly excluded. The works of Shakespeare, Byron, Pope, Dryden, Thackeray, and Kingsley are among those that are kept out.—Paris has a new dog club, to which the ticket of admittance is a bulldog, King Charles spaniel, terrier, or setter.—Miss Syney Paul Gill, who wrote the, at one time very popular, Sunday School hymn, "I want to be an angel," has just died in Newark, New Jersey, aged 60.—The whole population of Scotland is said to be less than that of the London postal district.—A large number of exhibitors have forwarded 2,780 cases of art objects for the Exposition at Melbourne, Australia.—Dr. Schlieman is building the finest private residence in Athens, and intends to have it finished in the fall. The floors throughout are of stone mosaic, and the walls are elaborately decorated in Pompeian style. In one room are wall-paintings of the excavations at Troy, and in another of those at Mycenæ. In the mosaic floor, painted on the wall, and in the cast iron fences and grates, is the curious symbol which the doctor found so abundant both at Troy and Mycenæ, and which he seems to have adopted himself as a sort of coat-of-arms. It occurs very often on ancient vases, disks, and the like, and is, he thinks, the symbol of the holy fire.—New York's Egyptian obelisk has reached Gibraltar in safety.—The crops in France do not promise well this year. A two-third yield is all that is hoped for.—The Czar has issued an ukase fixing the number of men to be enrolled for the completion of the Russian army, at 235,000; this addition is nearly twelve times our whole standing army.—The Bureau of Engraving, at Washington, has moved into its new building.—A very strange story, well vouched for, comes from Terre Haute, Ind. A young lady was taken sick, and after nearly recovering, was attacked by the most torturing pains in her legs, which were not subdued till after six weeks suffering. At the end

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"Forbearing One Another."

"The Golden Rule," as a precept, is very popular in the world. We remember it as one of the first copies that we wrote, after making the customary straight marks and pot-hooks. No sermon or editorial that we have read since, has made such an impression on our mind, "Do unto others as you would that they should do to you." Perhaps we have forgotten the exact phraseology, but that was the idea. We have heard it many times since, phrased in a variety of ways, and it has lost none of its charm.

The world admires the precept, but its practice generally reads, "Do unto others as they do to you." In their scramble for lucre, place and power, men forget the Golden Rule, and the Sermon on the Mount. They push on with ambitious energy, for the prize, regardless of the wretchedness that is wrought by their self-assertion, as they ride on to victory over the ruined reputations and fortunes of other men. There are extreme cases, it is true. The number of hard-hearted, pitiless and utterly unprincipled men, is comparatively small.

But, like all other human infirmities, this spirit of intolerance, this disregard of the feelings and interests of others, is widespread and very prevalent. While it does not often manifest itself in heartless and cruel injuries and flagrant wrongs, it is evident on every side in petty tyrannies and impatient resentments, which embitter the lives of thousands that deserve more considerate treatment. It magnifies faults, withholds sympathy, discourages well-meant efforts; it is arbitrary, exacting, censorious, selfish.

"Forbearing" is distinctively a Christian virtue. Even natural affection does not attain unto it. St. Paul was constrained to exhort fathers not to provoke their children to wrath; and how often does he dwell upon the need of gentleness, long-suffering, and patience! It is in all the Gospels, in all the life and teachings of our Lord. To be tender-hearted, considerate, magnanimous, is to be very near to the spirit of Christ. To be censorious, exacting, harsh and intolerant, is inconsistent with the name of Christian.

We need more of the spirit of forbearance, all of us. We are too apt to think our own way the only right way, our own views the only correct views, our own conclusions the only reasonable conclusions. We are disposed to repudiate and disparage everything and everybody that is not in harmony with us and our plans.

We need not go to the "world" to see this most unlovely element of human nature illustrated. We may see it in many Christian families, where the daily life of its members is made wretched by arbitrary exactions, rude rebukes, and petty fault-finding. Children are provoked to anger and discouraged by the unreasonable requirements, harsh punishments, and arbitrary rule of parents. Wives are wounded by the rough impatience of husbands, and husbands are irritated by the petulance of wives.

It appears in the parish, often, in one form and another. It is the ugly fiend of intolerance that drives many a worthy rector from his charge, or makes it impossible for him to win success. His least faults (and who has not some) are magnified into gigantic evils, his little mistakes into mountains of error, and it seems as though he could not do anything against which some criticism would not be hurled.

The Rector is not always free from this failing, and even Bishops may take heed lest they fall into it. If it is a most dangerous and damaging fault in the people, how much greater in the priest! They that bear rule for the Lord should take heed that they do it in the spirit of the Lord. They should not "strive." They should rebuke with all loving patience. They should bear with all gentleness the faults of their people, and suf-

fer wrong, if need be, as they have Christ for example. It is a sad spectacle, the Bishop or Priest angrily opposing himself to the obstinate ignorance of his people. It is possible to be angry and sin not. It is sometimes needful to rise up in wrathful rebuke of sin; but it is never needful or right to treat the sinner with impatient scorn, and to manifest a petulant and irritable temper. "Forbearing one another in love," is the rule for priest as well as people.

Surely, we should hope, we might expect, that the spirit of intolerance would be absent from the general administration and affairs of the Church. Yet, even now, this weakness of human nature exists to mar the perfect work of the Spirit of God. It is not to be wondered at, perhaps it is not to be deprecated, that we have parties or schools of thought in the Church. It is only a sect, and a very new sect, that has them not. But it is to be deprecated that they do not practice mutual forbearance. It is one of the greatest hindrances to our work, that we spend so much of our strength in differing. It is all a matter of "conscience," of course; so is all intolerance everywhere, and so it has always been. Intolerance is born of a tender conscience and a narrow mind. Forbearance is born of a tender conscience and a mind enlarged to comprehensive views. The one is the companion of conceit; the other, of humility.

The LIVING CHURCH would avoid the appearance of sermonizing, but it cannot refrain from commending this text to Churchmen of all schools. Let it not be forgotten, in our zeal for our side of the Lord's house, that the other side may be equally near to the Divine Presence. Let all bitterness and wrath and clamor and evil speaking be put away from us, remembering that we are brethren, and are all working for the same Holy, Catholic, and Apostolic Church. If there are excesses or defects, on one side and another, let them be corrected by kindly counsel, rather than be assailed with iconoclastic fury. It becomes us all to deal cautiously and forbearingly with the supposed faults of our neighbors, not only because we would have the same measure meted out to us, but also because sometimes those faults are proved to be, in the end, virtues that we were too ignorant or obstinate to recognize.

LAST summer, a good deal of interest was taken by the people, in the refusal of the Roman Catholic authorities to allow of the burial of a man on his own lot in a cemetery, because he was a Free Mason. The subject was freely discussed in the papers, and the case was taken into the Courts. The Court below decided in favor of the right of burial. A decision has just been announced in the Supreme Court, reversing that of the Court below. The man, it is decided, had no title in fee simple to the lot, but only to the use of it, under the laws of the Church; just as he might own a pew. These rules which excluded from burial a Free Mason, were a part of the contract, and burials in violation of them, could not properly be claimed.

THE *Episcopal Register*, in a recent editorial, says: The Provincial system is likely to be adopted before a great while, and that Provincial Conventions or Convocations will, to some extent, take the place of the General Convention. If this should be the case, we trust that some of the powers which have been absorbed by the General Convention will be remitted to the several Dioceses. There was no sufficient reason why so large a part of the Discipline of the Church should be the subject of general legislation. It is admitted by all, that, in the earlier history of the Church, the Dioceses exercised within themselves much of that power which is largely controlled by our general laws.

Another impostor, Rev. W. or Thos. Hughes, M. A., of Trinity College, has been fleeing the clergy. He was last heard of at Suspension Bridge, N. Y. He is about thirty-five years of age, five feet eight or nine inches in height, of dark complexion, and wears clerical clothes. *Cave canem.*

What have we done now? A correspondent from the West writes that he hopes to meet us at the General Convention.

Shall it be Wet or Dry?

There are several denominations which used to hold to infant baptism. As a matter of fact, however, it is fast dying out among them. For the vast majority among them it has been given up already. Some time ago the LIVING CHURCH called attention to the fact (a very significant fact), that among the Congregationalists of Michigan, there did not average one infant baptism to a congregation, and that in the State of Illinois, the average was but little greater. Practically infant baptism has with them, in these states at least, become obsolete. We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that, among the denominations generally, infant baptism is the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not these denominations give up the practice altogether, logically it has no place in their teaching. At the best they regard infant baptism as a mere consecration. The Scripture doctrine of the Sacraments they have lost sight of altogether, both as regards baptism and the Holy Communion. In the one case it is only a consecration, and in the other only obedience to a command. The Baptists are, according to their system, logical and consistent, and they are the only Protestant denomination that is. If baptism is merely a consecration of the child, then it is of little or no significance. If it does not make children members of the Church, then it had better be deferred until they can be made such. Practically, for the various bodies of Christians around us, it is so deferred. And better that it should be so; that the baptism of infants should be given up by them altogether, than that they should have a mere parody of that Holy Sacrament. This we find seriously proposed by the Rev. Edward P. Baker, in the *Independent*. Instead of the Holy Sacrament, solemnly instituted of our Lord, and held in and from the beginning by His Church, Mr. Baker proposes to adopt what he calls a "compromise," by means of which he thinks "an exceedingly unhappy schism in the body of Christ would be healed. It reminds us of the man, who knew an infallible cure for head-ache. It was *decapitation*. But let Mr. Baker speak for himself. He says:

Suppose, now, that infants were brought to the house of God the same as at present, and that, parents having made the usual promise, the hand of the clergyman, without any water upon it, was laid on their heads, while his lips uttered words somewhat like these: "In the name of the Father, Son, and Holy Ghost, I now consecrate this child to God, Heaven, and everlasting life," or some other and more felicitous formula. In this case the propriety and necessity of adult baptism immediately upon believing, would be completely allowed, while there would be secured at the same time each and all those moral and spiritual advantages which are commonly supposed to accrue from infant baptism and the recognition of the Abrahamic covenant.

The methods of practice, touching infant baptism, here suggested, differs from the one now in vogue merely in this, that the hand of the clerical administrator, is required to be, at the time of administration, dry, instead of wet. The consecrating formula is likewise required to put some other word in place of "baptize." The above change of method generally and cordially adopted, and then Pædo-Baptists would, as they always ought to, receive water baptism upon believing; Baptist parents, as they, too, always ought to, would formally consecrate their children to God; while, lastly, what is more than all, an exceedingly unhappy schism in the body of Christ would be healed.

If it were possible to be astonished at anything, we would be astonished to find such a proposal seriously made. We know of sects that have used raisin-water, and even butter-milk, as a substitute for wine in the Lord's Supper and now as regards the baptism of children, the question proposed is, shall it be wet or dry?

It is plain that under the name of Christianity it is possible to have a multitude of sects which preach "Another Gospel," and, instead of the Holy Sacraments ordained by Christ, have sentimental ceremonies of human invention. Whether there be any Scripture authority for these ceremonies is of course of no importance to such as Mr. Baker. To him it matters little whether his consecrating service be a wet or dry one. Rather he prefers the dry. In his estimation, by means of it "an exceedingly unhappy schism in the body

of Christ would be healed." We have heard of many proposals for the reunion of Christendom. Of them all, this is the last, and the most astonishing. It is a question of wet or dry. Mr. Baker advocates dry. We have heard of wounds being cured by pouring in oil and wine. Mr. Baker seems to think the wet treatment a failure. He would have men try his dry cure. Let us see whether, by means of it, he can heal the wounds of Christendom.

The Real Root of the Evil.

The Presbytery of Iowa City memorializes their General Assembly, on the "Peril of a Degraded Ministry." In burning—but not bitter—words; it tells of the present condition of the Presbyterian ministers. The words are spoken in sadness, and with manifest reluctance. It requires little imagination to think of the wrongs long borne in silence, by men who would far sooner suffer silently, while there remained any hope of improvement, than publish to the world such things of their Zion. Not only may silence cease to be a virtue, but continued silence may be a sin. So, evidently, the members of the Presbytery think. They tell of a worse state of things among the Presbyterians than exists with us. Let all who remember the plain speaking of the wise and temperate Bishop of C. N. Y., on Secularized Religion, know well enough, that the evils complained of by our Presbyterian brethren, exist to a large extent with us as well. The Bishops do what they can, and sometimes that is a good deal, but they are often unable to prevent injustice.

Still we cannot think that our clergy are in as evil case as are our Presbyterian brethren. Speaking of their ministers being driven about from one place to another, this Iowa Presbytery says: "We affirm that this cruel and abominable wrong is being practiced in almost all our Churches. The minister bears it amid heart-aches and sorrow, till it can be endured no longer; and then, almost in despair, his resignation is offered, and he looks for another church—no better than the one he leaves, but which affords a temporary relief to the torturing anxiety." In its editorial comments, the *Interior* says:—"If the overture of the Presbytery is taken in hand by an able and thorough-going committee, it will be found that the bitter fruit put to the lips of so many pastors, and of so many congregations as well, grows on a tree that has sprung up unseen, and is ramifying every where, with roots and branches. * * * It is time to get at the real situation and the real difficulty." We think so too.

Now *Schism* is the tree that bears this evil fruit, which our Presbyterian brethren find so bitter to their taste. Churchmen have known it all along; and through the years, have been praying "from heresy and schism, good Lord, deliver us." The fact is, a state of affairs exists among Christians to-day, which is wrong in itself, is unscriptural, is wasteful, is the one great hindrance to the world's conversion, is a fruitful source of unbelief and misbelief, and is productive of injustice and open wrong within the denominations; and that chiefly toward those to whom they owe most. If a comparatively few "ministers" were the only sufferers, it would not be a matter of so much moment. But this is not the only evil. It is manifold. Discipline generally is neglected, and "many sleep" the sleep of spiritual death, because of it. There is no practical difficulty with which Christianity has now to contend, that cannot be traced to this great evil of our day. Heresy has ceased to have any meaning to the popular mind. "Liberality" is the finest feather in the cap of those who would have the praise of men. And Church making is the shortest road to fame. Who thinks of the man who plods on faithfully, in trying to do God's work? Let him prophesy smooth things; let him be tried for preaching heresy; above all, let him found a Church, and he springs to fame and prominence at a bound. Mr. Greeley used to say, "Young man, go West." If you want praise and prominence, we say, "Young man start a Church; start a Church, sir!" It is of course a delightful thing for everyone to have a "Church of his choice," or a "Church of his preference;" but after all, it involves consequences inevitable, one of which is the "Peril of a Degraded Ministry."

Cottage Seminary, Pottstown, Pa.

Some 40 miles from Philadelphia, is a place of 5,000 inhabitants. It is in a region remarkable for healthiness and the beauty of its scenery, in a State well known as affording many a startling view of Nature's handiwork. The place is Pottstown, and we speak of it particularly, at present, because we wish to call attention to one of its chief attractions, the Cottage Seminary for young ladies. George G. Butler, the Principal, is a man well known as an educator, and one who has proved, by his success, that he has a right to continue the work he has already done in the cause of Christian Education. An admirably arranged building, well lighted, an abundance of good water, and plenty of bath rooms, make the hygienic arrangements of the Seminary all that can be desired. The building stands in the midst of five and one-half acres, handsomely kept; furnishing a charming "play-ground," as well as place for healthy exercise. The beautiful Schuylkill river flows through the town; in fact, most of the place is built, almost literally, on its banks. Mr. Butler limits the number of pupils to thirty; having found, after a long experience of thirty years, that, for such a school, no larger number is desirable. It is a *Home School*, and this is one of its chief claims to excellence, for it fulfills its claims. Some of the prominent men of the country have had daughters or wards there, and Mr. Butler confidently refers to them as references. The new school year begins about the middle of September. Anyone desiring fuller particulars, can get them, readily, by writing to the Principal, at Pottstown, Montgomery Co., Pa.

In the following mixed figure, an exchange announces the closing of one of the numerous colleges of Illinois: "Forsaken by most of her friends, and pursued with relentless hate by her enemies, this once fine institution of learning has 'thrown up the sponge,' and on Saturday next is to be sold at auction, to the highest bidder." Why an institution personified in the feminine gender should "throw up a sponge," or why, having thus forcibly elevated that most aberrant species of the animal kingdom, an auction should result, passes the wit of man to determine. In the small town where this fine institution of learning was located, there is but one college surviving; and, we understand, there are but six left in the county thus bereaved. Is it not time to learn that the world's work does not require the multiplication of public institutions, liable to become the objects not only of the "relentless hate of enemies," but far worse—of the unheroic obituaries of its friends. It needs rather the building up of a few grand universities that shall command the respect of the world. As for the rest, it is better that an institution should be a first-class grammar school, than a second-rate college.

We clip the following from the *Pacific Churchman*, with many thanks for the neighborly kindness:

THE LIVING CHURCH is as bright and full of life as its name suggests. It is the best of all our Church papers as a record of news and progress, while the editorial gift is exercised in its columns with great tact and sprightliness. We would again heartily commend the LIVING CHURCH to all our own subscribers who wish also to take an Eastern Church weekly—as all who are interested in the Church should do. Send \$2. to No. 162 Washington Street, Chicago, with your address. One commendable feature of the LIVING CHURCH is that it does not ignore its contemporaries, and also has a word now and then for, or from such far away lands as the Pacific Coast.

Anent the degree recently conferred at St. Mary's School, Knoxville, the *Churchman* says: "There are many things that seem to show that human nature is not all wrapped up in selfishness. A girls' school out West has just made a bachelor out of a rector of a rural parish. We can imagine the self-denial required, and therefore impute to them the more virtue. Had they turned him into a Benedict it would have been less merit. Of course there are bachelors and bachelors, and this time it is a bachelor of music."

A man who is always confessing his sins and never correcting them, is the most unreliable of all sinners.

The Centennial of the establishment of the Sunday School by Robert Raikes, is to be observed in England and in this country during the present summer. The first Sunday School in the United States was organized in Pawtucket, R. I., in 1799, by Samuel Slater, who also introduced the manufacture of cotton into the country. The object of it was to give, for the most part, secular instruction, and its first library was made of two New Testaments and a Websters' Spelling-book. Mr. Slater, on a Sunday morning, overheard some boys proposing to go and rob an apple orchard. One of the boys objected, and thought there might be some better way to spend Sunday. Mr. Slater joined them, and told them to go to his house, and they should have all the apples they wanted, and he would open a school for them. After awhile the secular instruction was eliminated, and from this beginning the Sunday School in the United States took its rise. Mr. Slater lived and died a member of the congregation of St. Paul's Church, and was still living in our boyhood. The Sunday School was established in Pawtucket before the Church, but Mr. Slater was, like Raikes, an Englishman and a Churchman. These facts are not generally known, and it may not be amiss in this centennial year of the Sunday School to give them the benefit of the circulation of the LIVING CHURCH, that the Church may have the honor due unto her.

THE Trustees of Nashotah House met on the first of July. There were present, the Bishops of Missouri, Western Michigan, Wisconsin, Illinois, Fond du Lac, Quincy, and Springfield; Rev. Dr. Cole, Rev. Dr. Adams, and Mr. Doe, of Wisconsin. There has been a slight reduction of the debt during the year, and a considerable increase of the receipts by daily mails. There ought to be no difficulty in cancelling the whole indebtedness in a year or two. It is reported to us that the project of removing Nashotah does not have the countenance of the Trustees in the slightest degree. This is well.

Almost every exchange we take up contains some article with the words attached, "From the LIVING CHURCH." We are gratified to know that we are considered worth taking from. How is it about those other articles, from the same source, to which these words are not appended?

An Insider's View.

OTTAWA, CANADA, July 1, 1880.

To the Editor of the Living Church: In three letters recently written for the Appeal and addressed to the Bishop of Dover, Mr. Mason Gallagher undertakes to correct what he designates, the mis-statements contained in the published reply of the Rev. Charles L. Hutchins, of Medford Rectory, Mass., Secretary of the house of Deputies, to inquiries concerning the Reformed Episcopal Church by that prelate. Before I proceed further, I may say that for five years I have taken as deep an interest in the progress of this movement as Mr. Gallagher could possibly take. I have written to the press in its behalf,—have spoken and worked in its behalf; but I regret to say that it has broken faith with me. The object of Bishop Cummins, its founder, was simply to revise the Prayer Book without disturbing the Church. The object of Messrs. Fallows, Nicholson, and company, seems to be, to convert it into an Asylum for ministers and people of other denominations, under the pretence of reforming them. No wonder, then, that it has proved a failure, in every sense in which the word can be used.

I now come to scrutinize Mr. Gallagher's statements. Here it will be necessary for me to remind your readers, that shortly after the date appended to Mr. Hutchins' reply to the Bishop of Dover, the congregation at Montreal withdrew from American jurisdiction, and was followed by three others. The unworthy attempt to obtain an entrance to the Church, by Messrs. Nicholson and Fallows, assisted by Mr. Huntingdon, a relative of the latter, and how it was frustrated by Dr. Usher and his congregation, has been published by the Press of Montreal, and, doubtless, you are in possession of the particulars. I only mention it to show the means to which these "Reformers" resort when they have a purpose to serve. Of the congregation in this city, Mr. Gallagher writes: "Having planted this church, I know its circum-

stances." To this I reply: If you did, you would not dare to make the statements about it that you have made in this letter. "Its constituency is as good as any in the town." I reply: Its constituency, when first organized, and for about two years after, was as good as any in the town, but it is not so now, for the very good reason that, with one or two exceptions, all the members that can, with truth, be called active or influential have left it and joined other Churches. Unlike Mr. Gallagher, I shall prove all my statements of facts by indisputable testimony. Its first Senior Warden has severed his connection with it and identified himself with another denomination; its Junior Warden, as Mr. Gallagher well knows, ceased more than two years ago to take any interest in it; both are bondsmen, which makes their action more remarkable. The most prominent member of the same vestry has left it and gone back to one of the ritualist Churches. Another member, more prominent still, (from the fact of his exposing, at the so called convention held in Ottawa twelve months ago, the exorbitant charge by Mr. Fallows of ten thousand dollars for his expenses for one year as presiding Bishop, as also his opposition to the nomination of Dr. Wilson as Bishop of Canada, on the double ground that he was unfit, and there was no money to pay him), has left it, and is now a member of the Church of England in a distant part of the province. "It possesses a fine church, a large Sunday School, and is in a prosperous condition." Of the three statements contained in this sentence, two are false, the other is greatly exaggerated. There is not an intelligent citizen of Ottawa, but knows that as regards accommodation and comfort in the winter season, this building is useless—colder than any other in the city and without a basement; and worse than all, sunk in debt beyond the power of salvation. Again, there is not a respectable citizen of Ottawa, but knows, that at the last Easter meeting, they notified the present incumbent (Mr. Huntingdon), who is a relative of Mr. Fallows, that owing to the great falling off in the congregation and consequent decrease in the revenue of the Church, he must consent to a decrease of three hundred dollars in his year's salary, or leave. With your kind permission, Mr. Editor, I will finish in another letter.

ROBERT QUAIL, Editor.

Abuse of the Pulpit.

From our New York Correspondent.

It has been judicially decided, that a man may rise up in a congregation, and indignantly call a minister a liar, and yet be acquitted upon a charge of disturbing a religious meeting. To call a minister a liar, says the Judge, is a sign of disapproval, just as to say amen or so be it, is a sign of approval; and, in the eye of the law, if the one is allowable, there is no reason why the other should not be. The decision was made in a New Jersey court. The case was this: A Methodist minister, in common with a good many others, made the recent accident upon the Sound the subject of one of his sermons, last Sunday. He took occasion to speak in terms of great severity of the officers and crew of the sunken steamer, and denounced the Captain, by name, as a coward, and as derelict in all the duties that belong to his station. Thereupon, the Captain, who was in the congregation, got up from his seat, and in a towering passion, said to the minister, "You are a liar!" It led to a good deal of disturbance among the people, and some of them were disposed to handle the Captain roughly, but it ended in his being taken to the station, and a complaint was entered against him. The next day the Judge refused to entertain it, and gave his decision as above. Now we are inclined, at least in part, to go with the Judge. We think the Minister was quite as much to be censured as the Captain, and that he might have properly been proceeded against, as uttering words tending to excite a riot. He had no right, under pretense of preaching a sermon, or in the sacred name of religion, to commit a verbal assault upon the Captain and his crew, and, if he did, he should not hold his pulpit before him, as a shield. If he assails us or ours in any such way, a right of defence should be given us. That right is given in the law of libel, and to it the Captain should have resorted, and not have taken the law and the punishment of the guilty into his own hands. No provocation is a

sufficient justification for the remedy he chose to take; his mode of repelling it was as wrong as the assault itself. When a woman scolds, or attempts to fight, she can only be met by silence or by retreat; when a minister becomes a scolding Therapist, or a belligerent, he should be treated with silent contempt, or if the assault requires, should be made to answer in the courts. No laurels are gained in a personal contest with such an adversary. On the other hand, the preachers should know, that the liberty of the pulpit is not to run into license. The Minister, in this case, would never have said the same words to the Captain, face to face, but perched up in his pulpit, like the goat upon the housetop, he felt safe in speaking words of contumely and reproach. It is quite time that ministers understood that there is a limit to the law of liberty in the pulpit, as there is to the liberty of the press, a limit which they have no right to pass. The pulpit, prostituted to uses for which it was never designed, cannot be pleaded as a protection, and, if it makes cruel assault upon a man's honor and character, it is not to be wondered at, if men reply. It requires a great deal of grace and self-discipline, to keep a still tongue under such circumstances. It was a severe lesson to the minister in this case, but it was necessary that it should be learned; and many ministers will also learn by it, not to make their pulpits the vehicles of personal abuse. Inveective is a cheap kind of eloquence, easy to acquire, but sometimes, as in this case, it turns out to be like an Australian boomerang, and comes back to plague the inventor. The Captain of the sunken steamer was wrong, but our sympathy is rather with him than with the Minister, who was also wrong, for he was the aggressor. Public opinion was bearing hardly upon the Captain, and we doubt if it tends to elevate the pulpit in the eyes of the public, to see the Ministers assaulting a man who is already down, and without meaning to give him any chance for defence. The New Jersey sermon was not the only sermon preached upon the same subject and in the same spirit. There has been too much of it in the past, and it is time to recall the fact, that Ministers of the Gospel are heralds of peace.

A Vassar college girl read a paper to prove that Phthologyrrh spelled Turner. Her argument was that phth, as in phthisis, is T; olo, as in colonel, is ur; gn, as in gnat, is n; yrrh, as in myrrh, is er.

Personal.

The Rev. Chas. L. Hutchins, Rector of Grace Church, Medford, Mass., and Secretary of the General Convention, has declined an invitation to St. Paul's Church, Buffalo, N. Y., with which parish he was formerly connected.—The Rev. J. D. Cowan, of St. Stephen's, received the degree of A. B. ad eundem, at Racine College, on the 30th ult. He leaves, shortly, for the old country.—The Rev. Luther Pardee, of Calvary, Chicago, delivered the address before the Alumni, at Racine, on the 29th. It was an excellent thing; a selection from it will be found in the Report of Commencement, elsewhere.—The Rev. F. W. Raikes has accepted a call to St. John's Church, Dunkirk, W. N. Y., and his mail is requested to be sent there after the 25th inst.

Marriages.

EWING—CHANDLER.—At Knoxville, Illinois, June 30, by the Rector of St. Mary's School, William B. Ewing, of Burlington, Iowa, and Alice Chandler, of Knoxville, Ill.

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.

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

Society for the Increase of the Ministry. Formed 1857; Incorporated 1859. Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its appropriations may also be general. Rev. ELISHA WHITTELEY, Cor. Sec., Hartford, Conn.

Brownell Hall—Omaha—A New Building Required.

It is absolutely imperative for the Christian education of the daughters of the Church in the growing state of Nebraska, that there be an additional building erected for Brownell Hall, our excellent and flourishing Diocesan School for Girls. The new building will contain primary school room, recitation rooms, dormitory, laundry drying rooms and chapel. It will cost about \$4,000, in addition to what we can obtain in Omaha.

We appeal to generous church people throughout the East for help to enable us to erect this building during the present season. The population of the state is increasing with amazing rapidity. We must have more room at once. The School is entirely self-supporting. There is no agency for the work of the Church in the West that has been more efficient or more successful than Brownell Hall. Either of the undersigned may be addressed by any who are willing to aid this worthy institution.

ROBERT H. CLARKSON, Bishop of Nebraska.
ROBERT DOHERTY, Rector of Brownell Hall.

JUNE 25, 1880.

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6 West Fourth St., Cincinnati, O. Fits thoroughly for the best American Colleges. Practical and scientific English Course. Native French and German teachers. Pupils from a distance can board with one of the teachers in the city or with another in the suburbs. WM. S. RIX, A. M., Principal.

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, Va. The next session opens Sept. 9th, 1880. References: Rt. Rev. T. U. DUDLEY, Louisville, Ky.; Rt. Rev. W. E. McCLAREN, Chicago, Ill.

Cottage Seminary
For Young Ladies; Pottstown, Mont. Co., Pa.
The thirty-first annual session will open on Thursday, the 10th of Sept., 1880. First-class buildings, with gas and water, and electric 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.

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Rt. Rev. H. B. WHIPPLE, D. D., Rector.
Miss S. 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 10th, 1880. For registers, with full details, address the RECTOR. Prices reduced.

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BOARDING SCHOOL FOR GIRLS.
Under the supervision of the Rt. Rev. E. D. HUNTINGTON, S. T. D., Bishop of Central New York, President of the Board of Trustees.
Terms for board and tuition in English, Latin and French, \$350 per annum.
The 15th school year will commence on Wednesday, September 15th, 1880. For circulars apply to MARY J. JACKSON, Syracuse, N. Y.

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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,
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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.

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FOR GIRLS EXCLUSIVELY.
Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$300 per school year, according to grade. For Day Pupils, from \$5 to \$50 per session, according to grade. Send for Catalogue.

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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. 9. New Catalogue ready.
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A Family School for Children Summer School, enabling parents to travel. Secular and classical. Circulars on application to Mrs. E. J. Ives, Principal.

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Eighteen Professors and Teachers, besides Lecturers. In Instruction, Location, Buildings, Libraries, and General Equipment, unsurpassed by any private Institution. Family Pupils enjoy all the comforts and advantages of a pleasant and cultivated home. The twenty-seventh year will begin Wednesday, Sept. 29, 1880. For catalogue and circular, apply to Rev. George Gannett, A. M., Principal, 69 Chester Square, Boston, Mass.

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 15th, 1880. Terms \$300 a year. Entrance fees for circulars containing full information, apply to Rt. Rev. W. C. DOANE, SISTER HELEN, or MISS E. W. BOYD, St. Agnes' School.

Kenyon College,
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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. B. BODINE, D. D., President, Gambier, Ohio.

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Racine College,
Will reopen January 15th, 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.

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FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. Nostrives. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filled ten days previously.
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Edgeworth School,
No. 59 Franklin St., Baltimore, Md.
MRS. H. P. LEFEBVRE, Principal.
Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages. Thorough training in the English departments, which meet all the demands for the higher education of women. References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

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.

ST. LOUIS LAW SCHOOL.
Term opens October 14, 1880. Tuition, \$200 per year. No extra fees. For circular address HENRY MITCHELL, Dean.

Home and School.

Thee and Thine.

Written for the LIVING CHURCH.

For thee, the way so long, so steep,
For thee, the heavy pain,
For thee, the bitter cup to drain,
For thine, the long sweet sleep.

For thee, the tears of those who weep
Their watch the live-long night,
Nor see the morning light;
For thine, the long sweet sleep.

For thee, in solitude to reap
For one who goes alone;
Rejoice, grief cannot reach thine own!
For thine, the long sweet sleep.

In patience wait; thou too shalt creep
To Mother Nature's breast;
Thou, too, may'st claim this rest,
And share this long sweet sleep.

Then, sore-tried Faith, this promise keep,
Some day God's morn shall break,
And in that light we shall awake,
Glad for the long sweet sleep.

—MRS. LAURA W. FEULING.

The Top of the Ladder, and How to Get There.

Nine o'clock! The school bell rang, but Arthur, deep in the Life of Wellington, and with his fingers in both ears, did not hear it. Wellington was his hero, and he read and re-read every detail of his brilliant life. It was a life worth living, Arthur thought, all excitement and glory. He meant to be a Wellington himself some day. He finished the book in about half an hour, and then hurried to school, thinking contemptuously of its routine and of the boys who seemed so contented with their simple lives. How he should surprise them all some day, he thought, later—these boys who laughed when the master called him to account for his tardiness, and wouldn't take his excuse of not hearing the bell. He had to comfort himself some way, for he was forced to pay for his half hour's reading by two hours' study, after school under the master's eye.

He met Robert Blackburn on his way home. He had been studying in the summer house ever since school was out, and was as glad as Arthur to stretch himself.

"What makes you study when you don't have to?" Arthur asked impatiently.

"I do have to," was the quiet reply. "I want to be somebody some day."

"A teacher, I suppose," Arthur said, with a something in his tone, if not his words, that made Robert color.

But he only said in his simple, decided way, "Yes, a teacher, but not perhaps of books—I am studying for a soldier's life."

"You!?" Arthur's surprise was so genuine that Robert had to laugh.

"But you are so quiet, and care so much for books and all that," Arthur said, after a moment's pause to collect himself. "Now with me it is so different. I must have life and excitement. I seem more fitted for that. This school business is too irksome."

Robert smiled. "We cannot rule till we learn to obey, you know; and how can we learn better than by submitting without question to school rules and discipline? I really enjoy doing this now that I intend to be a soldier. Every day is clear gain. I know I am fitting myself for it."

A strange and decidedly new feeling of respect for this quiet boy, with his firm resolution and self-control, came over Arthur.

"But the books," he said, "what use can all those stupid Latin rules and geography and history be to a general?"

"Why, a general will want all kinds of knowledge if he is to be good for anything. The more knowledge the more power he will have. What would he do in a new country if he had no knowledge of geography or engineering?"

Arthur felt ashamed and discouraged by this time, and was humbled sufficiently to admit a little of it to Robert, and confess that his ambition too was to be a soldier, and a soldier like Wellington.

"First rate!" said Robert heartily.

"Then we will work together, and see who gets to the top of the ladder first." Quite inspired by Robert's determination to prepare himself for the future he wanted, Arthur started in the same sensible way. He was soon surprised at the actual pleasure he took in school. Those irksome rules seemed quite different things, now that he looked at himself as a soldier under orders, learning to obey. Sometimes he would feel like giving up some vexing problem, but a hint from Robert one day that "Wellington never called difficulties impossibilities," proved the best spur he could have. If he wanted to be a great man he must make himself one. That was clear to him now. He knew, too, that no man ever rose to eminence without long, patient effort and self-denial. Step by step he would mount the ladder as Robert was already doing. God helping him, he too would be firm and resolute and keep the mastery over himself. He was determined to change for the better, so he did.

One day in reading he came across an incident that did more than anything else to impress Robert's words and example, and to keep him hopeful and in earnest from that time on. It was this: "When the Duke of Wellington revisited the

school where he prepared for college, he was cheered loudly by the boys for his great military successes.

"His reply was, 'Boys, Waterloo was won at Eton.'" —Parish Visitor.

Latest from Pompeii.

We have often heard the slowness with which the excavation of Pompeii proceeds attributed to the apathy of the Italian government. The real reason is because as soon as the houses are exposed to the air, the colors of the frescoes begin to fade, and the masonry to crumble. For that reason, the digging out hastens slowly. A very beautiful house has lately been disinterred. We subjoin a description:

It occupies the entire space between three streets, and most likely a fourth, which has yet to be excavated. The vestibule is elegantly decorated, and its mosaic pavement ornamented with the figure of a dolphin pursued by a sea-horse. In the first atrium, the walls of which are adorned with small theatrical scenes, the pavement is sunk and broken, as if by an earthquake, and there is a large hole, through which one sees the cellar. The second atrium is very spacious, with a handsome peristyle, the columns—white and red stucco—being 26 in number. In the centre is a large marble basin, within the edge of which runs a narrow step. On the pedestal at one side was found the statuette of the Faun which I lately described. The most interesting place in the house is an inner court or room, on one side of which is the niche, with tiny marble steps, often to be seen in Pompeian houses. The frescoes on the walls are very beautiful. Close to the floor runs a wreath of leaves about a quarter of a yard wide, with alternately a lizard and a stork. Above it, about a yard distant, droop, as if from over a wall, large branches of vine or ivy and broad leaves like those of the tiger lily; all very freely, naturally, and gracefully drawn. At each corner of the room a bird clings to one of these branches. Then comes a space—bordered at the top by another row of leaves—in which is represented a whole aquarium, as if the room were lined with tanks. There are different sorts of shells and aquatic plants lying at the bottom of the water, and swimming in or on it all kinds of fish, jelly fish, sepias, ducks, and swans, admirably sketched with a light yet firm touch. The ripples made by the swimming ducks are indicated, and one duck is just flying in the water with a splash. On each side of the niche this amusing aquarium is enlivened by special incident. To the left a large octopus has caught a monstrous murena (lamprey)—which turns round to bite—in its tentacles; to the right a fine lobster has pierced another murena through and through with its long hard feelers, or horns. These creatures are painted in the natural colors very truthfully. As some of the rooms are only excavated to within two or three feet from the floor, it is possible that many valuable ornaments or statuettes may yet be found, as everything indicates that this splendid house belonged to some rich citizen.

King George of Greece.

The King of Greece has been taking a little mention in Paris and London. He is a fine young fellow, everybody says, and talks very frankly and intelligently. They "interviewed" him, quite in the American style. The *News* interviewer says of him:

"Though the King is imbued with Nationalist feelings, his bent, I could observe, is to be moderate, just and persevering. He harbors no ambition to absorb any territory, the majority of whose inhabitants are not Greek. Janina, which is surrounded by Greek villages, he makes a *sine qua non*. Greece for the Greeks appears to be King George's motto, and he would not like a single acre won by conquest, and held by military force. All he wants is what elects itself to be a part of Greece. The King expressed himself very kindly towards the Turkish population of Greek territory, and dwelt upon the entire absence, wherever they were no longer masters, of bad blood between them and the Greeks. The Greeks are very kind-hearted people, and not rancorous. When during the war distressed Turks came among them they spontaneously and with much generosity relieved them. When the Turks from Epirus came to Athens, scared at the news of approaching annexation to Greece, to ask whether they ought to sell their properties and clear out, the answer was, 'Do nothing of the kind. You will not be molested, and the law will be the same for you as for the Greeks.' When staying for a fortnight at Colchis, King George was glad to observe the amity in which Turks and Greeks dwelt together. A Turk named Apete was so popular as to be nearly elected mayor, and the Mollah when he went into public places was treated with deference by the Christian population. Europe did not understand to what extent the growing strength of the Greeks had killed the old feeling of hatred."

No change of condition will cure a disposition to murmur and fret.

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.

Music was cradled at the altar of the Christian Church, and, while the "heavenly maid was young," was formed and nurtured by the early ecclesiastics, who were almost exclusively the theorists and historians of the art. Hence, we have but little record, for a thousand years after Christ, of any other music but that which was used to adorn the worship of the altar. Various traces there are of itinerant minstrelsy; we learn incidentally of wandering singers, who were much in requisition by the knights and nobility of old, to sing before them at revelry and feast, in camp and field, the measures of gallantry and love, the exploits of arms and the men who won renown. The story of King Alfred, the Great, penetrating the Danish camp with safety, in the guise of one of these minstrels, is familiar to all young readers of English History; and we have much to lead us to think that Alfred was as accomplished a musician for his day, as he was also a poet. We are told, indeed, though I think this is hardly susceptible of clear proof, that this same great King was the founder of the Choir of Music in Oxford University. But for upwards of a thousand years, I say, we are left much in the dark as to the progress of any but ecclesiastical music, and even of this we possess but little sure knowledge, except as regards the subject of our theme—the ancient Plain-Song and Gregorian chant.

As the Christian Church was but the continuation and enlargement of the Hebrew, so its service of sacred song was but the carrying forward and enrichment, through the later discoveries and developments in musical art, of the melodies of the ancient Temple. The answering versification of the Hebrew Psalter was the origin of the antiphonal chanting of the same Psalms by Priest and people in Christian worship. When the people of the Jews "returned and came to Zion with songs," Nehemiah was careful to restore the old use of the choral service, and the Levites sang antiphonally in two companies over against each other: and when the foundation of the Temple was laid, they set the Priests and the Levites, and the Sons of Asaph "to praise the Lord after the ordinance of King David, and they sang together by course, in praising and giving thanks unto the Lord."

See, now, how perfectly the ancient use of the people of God was followed out in the Christian Church; how "the ordinance of David" was for ever and ever. In the beginning of the second century, Pliny, in accusing the Christian superstition before the Emperor Trojan, says, that "the Christians will, on certain days gather together before sunrise and sing responsively to Christ as God." Another writer says, "they chanted hymns in honor of God, now singing together and answering each other by turns." St. Chrysostom tells us that the Priests began the Psalm and the people followed after responsively." Again, in the fourth century, Eusebius, speaking of the consecration of the new churches, says, "there was one common consent in chanting forth the praises of God; the performance of the service was exact; the rites of the Church were decent and majestic and there was a place appointed for those who sang Psalms—youths and virgins, old men and young." St. Ambrose of Milan, whose election to that Bishopric, you may know, was caused by a little child calling out amid the tumult of an electoral gathering in the Cathedral, which he came with his soldiers to quell, "Ambrose, Bishop!" which the people received as a token of heaven's selection.—This same Ambrose, the one time military governor, was a warm admirer of music; and it is related of him that on one occasion, when he held his church in a state of siege against "the forces of an heretical court, for a whole week, he employed the time in teaching his people to chant antiphonally." He is also said to have composed, in conjunction with his friend, St. Augustine, immediately after his baptism, that greatest hymn of the Church, "Te Deum Laudamus." And St. Augustine thus spoke of the great delight he received on hearing that music in the Church of Milan: "How did I weep at thy hymns and canticles, touched to the quick by the voices of thy sweet attuned Church! The voices flowed into my ears, and the truth distilled into my heart, whence the devotion of my affections overflowed in tears, and happy was I therein."

St. Ambrose was the great doctor of music in the Church at that period; but in course of time the Ambrose melodies and chants lost much of their early purity, and the reform and regeneration of the musical service of the Christian Church became the grateful task of Gregory the Great, who was Bishop of Rome from 591 to 604. Gregory was a religious enthusiast in music. He collected, improved and orderly arranged the best extant hymns and chants, besides composing many original ones for the service of the Christian year, and had the whole noted in a book, called the *Antiphonar*, which he fastened by a chain to the altar of St. Peter's. These melodies in hymn and chant, distinguished ever since in the Universal Church as the Gregorian Tones, he in-

tended to serve as a rule of choral service and unchangeable use for all time to come. Many of the "Gregorian" hymn tunes are in use at the present day. Some are to be found in that most sterling of all musical collections, *Hymns, Ancient and Modern*, a work that has been of incalculable value in reforming the church music of our own generation. But their presence in the hymnals that we now enjoy, is due not to their having been treasured up by the masses, but to the zeal of a few musical antiquarians. Of these, about the best are *Urbs' Beata Jesu, dulcis Memoriam*, and *Corde Natus*, named respectively after the first words of the Latin hymns to which they were composed. St. Gregory's other melodies, the Gregorian Chants, I have taught you in some part here, in a form enriched by the later invention of the modern school of harmonists. *Laetatus Sum* is to St. Saviour's Tone. Your *Venite* to the 8th Gregorian 1st ending; *Benedictus* is to the "Tonus Regius;" *Benedicite Omnia Opera* to the 6th Tone, 1st ending; *Gloria*, to Tone VII-1. *Cantate Domino*, to the Parisian Tone; and *Benedic Anima Mea* to the 7th Tone with 7th ending.

Think of this, you who love the melodies of the Church's great fathers, and it will strengthen your affections for the ancient uses, to bear in mind that if the blessed dead of St. Gregory's day were to return from Paradise, they could join you even now in the hallowed tones of the universal church of their own time. How grand the thought, and how inspiring! What a comfortable testimony your services in St. Mary's affords to the Catholic rule of St. Vincent!

The next great name that in the course of ages we alight upon, as a strong supporter of the ancient melodies, is that of Charlemagne. To preserve the Gregorian liturgical method in its purity, and in order to realize unity in the service of song throughout the churches of his vast empire, he had teachers of the ancient rule sent to him from Rome. The musicians of the Frankish King thought themselves superior to the Italians, and masters of a better style; while, on the contrary, the Roman emissaries prided themselves upon supreme attainments in the sacred arts, as they had been taught by St. Gregory (I suppose they meant by this that their schooling had been according to the strict traditions of Gregory the Great), and they confronted the French singers with charges of "corrupting, disfiguring, and spoiling the true Catholic chant." Charlemagne was of course made the arbiter of the dispute. His own musicians felt sure of their Emperor's protection and favor. The Italian singers relied with confidence upon their greater proficiency in the authorized use, and scornfully contrasted the unmatched fame of their great master, St. Gregory, with the ignorance and rusticity of their assailers, whom they termed "fools and barbarians." The mutual accusations and pleadings had proceeded to some length, at the trial of the Emperor's patience, when Charlemagne interrupted his own chatters in their plea, to ask them, which they thought to be the purest and best water; that which was drawn from the source at the fountain-head, or that, which, after being mixed with turbid and muddy rivulets, was found at a great distance from the original spring. At once they all cried out that water must be purest at the source. "Mount ye, then," replied the wise Monarch, "to the pure fountain of St. Gregory, whose chant ye have manifestly corrupted."

The wonderful influence of the Gregorian Tonality, in the gradual formative character of the music of Christian worship, is evident only to him who makes a faithful study of the art from its cradled form at the early Christian altar. A freer tone-life revealed itself in the art of ritual-song under the great Roman master. A tone-speech, indeed, in which objective faith and subjective emotion combined themselves in such perfect, severe, and answerable expression, that the people of his time even thought that the holy man had received his gifts for the embodiment of such songs from the harmonies of the celestial choirs. The Gregorian chant is the central point from which all the older compositions proceeded and upon which they rested, for the altar's holy service. The classic forms of the old church writers, including the works of Palestrina and his school, sprang from the Gregorian chant. In fact, it will remain the foundation of all true Catholic music; and wherever its use in the services of the Church, governs and educates the worshipful instincts of our congregations, there, and, perhaps, there only, will be found a happy and perfect deliverance from the light and frivolous jingles of song which, in the hitherto imperfect education of its people, have marred the solemn services of our Catholic Church.

In the so-called dark days of the middle ages, the monks, in whose hands the meagre cultivation of literature and science then almost exclusively rested, thought that none could be a well-furnished teacher of philosophy, or theology, unless he were also versed in the science of music. May we not gather from this early opinion, a hint, at least, as to the practical value of our clergy receiving a sound musical education along with their theological and other scientific training. To the priest of the parish is committed by the Church the

sole power and right to guide, direct and sanction the music of the sanctuary, yet, well may it be asked, whoever before heard of one being placed in a position of such authority concerning the exercise of any science, who was not required himself to be a master or teacher of that very science? Might it not be well to devote some small measure of the time now given to occult studies in theology, say to flinch away a little of the research devoted to *supralapsarianism*, or to the *indefectibility of the saints*, and assign it to a practical course in sacred music, that shall fit the future priests to be at least respected rulers of their choirs? Every school of training in pastoral theology and parochial government might with advantage have a professorship of sacred music. For surely when we glance at the occasional troubles that arise in our Churches from authorized, if undue interference with the organist and singers, we may well conclude that a better understanding and skill in music would never be injurious to either the successful work or the essential qualities of a priest, not to speak of a harmonious following in the congregation.

[TO BE CONCLUDED.]

Charities.

In England, Charity Funds are not left to Boards of Trustees. There is a Governmental Board of Charity Commissioners; and they look sharp after the funds. They have the oversight of more than \$40,000,000 of charitable funds; and, in their register, 8,705 district charities are included. In their last Report, they give some very sensible advice, about the investing of Charity funds, which we commend to the officials in this city, who are charged with such matters. They say: The experience of the Commissioners has led them to consider, that—whatever may be the case with private trusts, which are temporary in their duration, and are watched by those who have the stimulus of private interest, investments on mortgages are not generally fitted for perpetual trusts; least of all for charities, for which security and regularity of income are essential. In these circumstances, it has always been our practice to discourage the investment on mortgage, of funds effected by a charitable trust; especially where these funds are already placed in Government securities, which we consider, in accordance with the practice of courts of equity, to be their normal mode of investment. We have lately, however, had reason to believe that a recourse to investments on mortgage, by Charity Trustees, is not unfrequent in its most objectionable form of a minute subdivision of funds upon mortgages, for insignificant sums; with the infallible result of the multiplication of the risks and inconvenience, shown to be incident to these investments.

COLORED JUSTICE.—Several days ago a white man was arraigned before a colored justice, down the country, and on charges of killing a man and stealing a mule: "Wall," said the justice, "de facts in dis case shell be weighed wid carefulness, an' if I hangs yer, taint no fault uv mine." "Judge, you have no jurisdiction, only to examine me." "Dat sorter work 'longs ter de regular justice, but yer see I've been put on as a special. A special has a right to make a mouf at supreme court ef he chuses ter." "Do the best for me you can, Judge." "Dat's what I've gwine ter do. I've got two kinds ob law in dis court, de Arkansas an' de Texas law. I generally gins a man de right to choose for hisse'f. Now what law does yer want, de Texas or de Arkansas?" "I believe I'll take the Arkansas." "Wall, den, I'll dismiss yer fur stealin' de mule—." "Thank you, Judge." "And hang yer fur killin' de man—." "I believe, judge, I'll take the Texas." "Wall, den, I'll dismiss yer fur killin' de man—." "You have a good heart judge." "An' hang yer fur stealing de mule. I'll jis take de 'casion hean ter remark dat de only difference 'tween de two laws iz de way yer state de case." —*Little Rock Gazette*.

ONLY WENT DOWN TO GET A GOOD VIEW.

Violet le Duc, the great architect and writer on art, who lately died at Paris, was also a good landscape painter. While climbing Mont Blanc, on a sketching tour, he slipped and fell, remaining suspended over the brink of a precipice by a rope that attached him to the waist of his guide. The latter's efforts to draw him up were fruitless. Violet le Duc, perceiving that instead of being rescued by the guide, he would only cause the destruction of both, drew a knife from his pocket and cut the rope, preferring to meet a certain death rather than involve his companion in his fall. The guide hastened to the nearest station for assistance. Returning shortly afterwards with the expectation of finding a mangled corpse, he discovered the painter seated on a snowy peak, about 60 feet below the precipice, sketching the abyss in which he had been dangling three hours previously. Violet le Duc had fallen on a bed of fresh snow, and was unhurt.

Do you get real pleasure from your prayers, reading, and meditation on holy things? or do you get through them to satisfy the demand of your conscience, and are secretly glad when they are over?

Church Calendar.

1880.	
July 2.	Friday. Fast.
" 4.	6th Sunday after Trinity.
" 9.	Friday. Fast.
" 11.	7th Sunday after Trinity.
" 16.	Friday. Fast.
" 18.	8th Sunday after Trinity.
" 23.	Friday. Fast.
" 25.	St. James.
" 25.	9th Sunday after Trinity.
" 30.	Friday. Fast.

In whom we trust that he will yet deliver us; ye also helping together by prayer for us. 2 CORINTHIANS i:10,11.

In praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than the empire of the world, more than all possible inanimate creations. For we pray for one on whom the good pleasure of the Holy Trinity rests; for one whom the Father wills to be saved, for whom the Son was Incarnate, with who the Holy Ghost has pleaded, and will plead. O for hearts of fire, for fiery zeal for souls; that if we can do no more, we may yet plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls! DR. PUSEY.

Recollect, O Love Divine,
'Twas for this lost sheep of Thine,
Thou Thy glory didst resign.
Judge of Justice, hear my prayer!
Spare, O Lord, in mercy spare!
Ere the Reckoning Day appear.
THOMAS DE CELANO.

Marriage and Divorce.

From our New York Correspondent.
The North American Review has an article upon the subject of divorces, especially in New England, which is attracting a large degree of attention. The increase in the last two decades, in the ratio of divorces to marriages, is remarkable. In 1860, in three of these States, it was about one to thirty. In 1878, it was one to sixteen, and in this present year of grace, it is one to ten. The calculation is of course confined to the Protestant population, for among the Roman Catholics, divorces are not allowed. In the Middle, and, especially in the Western States, the ratio cannot be less. It is a mark of the growing corruption of society. The community is cutting loose from the sanctions of religion, and with religion other ordinances of God die out no less, such as marriage and the family. Marriage, in the eye of the law, is a civil contract only, made at will, by men, and why should it not, like any other contract, be done away by mutual agreement and consent? It needs not to go far to find a reason. There is desertion and neglect, cruel treatment, want of support, and that most comprehensive reason, incompatibility. The parties have changed their minds, they see opportunity to do better, they have found an affinity, and so the State, which got a fee for the license to marry, gets another one for the license to separate. The Church makes a canon on the subject of divorce and re-marriage, but who preaches a sermon upon the sinfulness of it? Do not the clergy, when people come to be married, take it for granted it is all right, just as in case of burial, they take it for granted that everybody is baptized, and ask no questions for peace sake. If they preached about it, it might be thought personal, there would be so many divorced parties in their own congregations. They have no misgivings on the subject; no one ever spoke to them. Even the press is for the most part silent; they might lose a subscriber. And so the land, not to say the Church, is becoming demoralized, and that institution, which has come down to us as a relic of Eden, to remind us of the joys of that Paradise, is brought into contempt, and degraded into a mere civil contract or bargain, and is ruthlessly broken. The Church and the world needs, upon this subject, line upon line; the clergy should cry aloud and spare not, that they may stay the tide of corruption and sin, which bids fair to overwhelm the world.

Saint Discolius.

From our New York Correspondent
Our Custom House Officials are having some perplexities in the matter of theological values. Some one has sent from Rome, where it was found in the catacombs, what remains of a martyr, to be known henceforth as Saint Discolius. If it gets through the customs, it will become the possession of a Convent, somewhere in St. Louis, and will no doubt receive due veneration. The bones are enclosed in a handsome sarcophagus, with glass panels. The figure is partly of wax, but so transparent that the bones may be easily seen through it. It is clad in garments of fine silk, of a purple color, and altogether is as nice a piece of bric-a-brac, as any convent could wish. The trouble at the Custom House is to find the amount of duties that must be imposed. On the one hand, the consignee emphatically declares, that the relics have no commercial value, which is doubtless very near the truth. Not very long since, several mummies from the Pyramids were sold from a private collection at auction, and brought almost nothing, though they might have been one of

the Pharaohs, or the wife of Potiphar, and so Scripture characters, which St. Discolius is not. Dead Saints rule very low in this market; living ones would command a much better price on account of their rarity. But though the saint in this case is said to be without value, the sarcophagus and the silk and velvet might be considered dutiable. But it would be thought sacrilege, for any one less than a Bishop to unlock the case, and so it is detained in the Custom House, until Secretary Sherman can decide the matter. The probability is that the Saint will come in free and without paying hard-money, as the emigrants do. The law exempts a skeleton, but the rich adornments and skilled labor expended upon St. Discolius would seem to take it out of the free class. But even, if it should be confiscated, it can be easily replaced. Duplicate relics are not rare, and the catacombs furnish any quantity of saints and martyrs to order, and even if that quarry should fail, a "lead" might be struck among the eleven thousand virgins of Cologne, though there is, we believe, some doubt as to the precise number, or whether the whole legend is not based upon the wrong reading of an inscription. The rendering of inscriptions is a difficult branch of antiquarian study, and a recent illustration, which is going the rounds of the press, proves it. In the vicinity of Boston, what appeared to be a grave stone was found, and on it was the inscription I. M. from B. Of course was an epitaph—perhaps the grave of some young girl. How characteristic, "I'm from Boston"—what more was needed? A man standing by, uncultured and with no poetry in his soul, suggested that possibly it was a mile stone, and meant, a mile from Boston. In the same way doubt has been thrown upon the story of the eleven thousand virgins; and now it is beginning to be thought that St. Discolius, who is actually in our Custom House, detained for mere payment of duties, is a myth.

St. Anna's School.

To the Editor of the Living Church:
Your special correspondent, from the Convention of "Indiana," passes over "St. Anna's School" with a three lines' reference—no notice taken of an important report made by the Rev. Mr. Bradley of Indianapolis, in regard to the school and its future, the necessity of better accommodations for the increasing demand of our "Diocesan School." "Graduates Day" of St. Anna has just passed, and the Bishop has sent forth two excellent young girls from the school, who will echo the teachings received, and do great credit to the lessons of wisdom therein taught. The essays of the graduates, were admirably conceived and forcibly given. "The pupils are evidently taught to think for themselves," was a remark made by an intelligent patron. The entire exercises were admirably rendered. The Chapel of the School was literally packed with 500 or more eager listeners. At the close of the exercises, the Rector gave an informal reception in the "House" and the scholars with their young friends had a good social in the school room. At 11 P. M. every thing was quiet, and another leaf was turned in our history.

The Sandwich Islanders have published a National Almanac for 1880. It is a curious document when you think what they were, a century ago, tattooed savages who were said to fancy a tender baby, well roasted. They seem to have all the modern improvements there now. The "Palace ice-cream parlours" at No. 60, Hotel-street, Honolulu, seem to be rather an inviting resort in a place where the weather is always hot; watches and clocks have already become a necessity, and the latest things in upholstery and household furniture have found their way to Honolulu, which also boasts of at least one wagon and carriage builder. One confectioner and pastry-cook vaunts the richness and flavor of his wedding cakes, while appropriately in the next page we are told where a plentiful supply of drugs, medicines, and Havana cigars may be obtained. The cards of attorneys-at-law and stockbrokers give evidence of the complexity of Hawaiian civilization, and the tourist need be at no loss for hotels and "pleasant furnished rooms." A reading-room gives access to the principal periodicals of the world, upwards of 100 of which are set down in a news agents' book as being regularly supplied to his customers. There is a complete Court Calendar as minute as any of the Court lists in the "Gotha Almanac," with the king, queen, the princes and princesses, ministers, law dignitaries, governors, etc. The worst of it is, that with other appliances of civilization, come also civilized diseases, and they are rapidly improving the Hawaiians off the face of the earth. In a century, at the present rate, there will be none of them left.

During the session of the convention, the Western Union Telegraph Company sent from Chicago 424,705 words above the usual average of business. This is equal to five issues of The Free Press, fifty-six solid columns of matter in each issue. If printed in book form it would fill five ordinary volumes of over 300 pages each.

A SUDDEN CONVERSION.—A religious newspaper, published at Toulouse, France, relates the following incident: A priest at the railway station lately asked a man to hold a flask for him. During the absence of the clergyman, the man took a sip out of the flask, thinking that it might be brandy. It was, however, water from Lourdes. The effect of the draught was that the man renounced the Protestant religion, became a Catholic, and begged to be allowed to make a confession, on the return of the priest.

This world of ours is full of trouble. Its fair face is scarred all over with graves. But the more he studies it, the more one marvels to find how full the Bible is of consolation. That is good evidence of its authenticity.

New Publications

are furnished by the World's Dispensary Medical Association, Buffalo, N. Y., and Great Russell Street Buildings, London, England, on terms to suit the times. A new edition of the People's Common Sense Medical Adviser, about 1,000 pages, nearly 300 illustrations, by R. V. Pierce, M.D., post-paid, \$4.50. Invalids' Guide-Book post-paid, 10 cents; Motion as a remedial agent, illustrating movement cure for paralysis, diseases of females, stiffened joints, club feet, spinal curvature, and kindred affections, 10 cents; Diseases of Generative Organs, 10 cents; Catarrh, its rational treatment and positive cure, sent on receipt of one postage stamp. Address as above.

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Rev. F. Mansfield's New Music, Adapted to selections from the Hymnal, published by J. E. Lippincott & Co. It is for sale at all the Book Stores

Baltimore.

From our Correspondent.

BALTIMORE, June 28, 1880.

The Rev. H. B. Smythe, late Assistant Minister at Mt. Calvary Church, who was refused a recommendation for Priest's Orders, by the Standing Committee, has been ordained to the Priesthood, with the unanimous consent of the Standing Committee, by Bishop Potter, of the Diocese of New York. To this Diocese he was transferred by Bishop Pinkney, with clean papers, on the fifth Sunday after Trinity. The Ordination services were held in the Church of the Transfiguration, New York city. The Rev. Mr. Smythe's friends here all send him heartfelt congratulations.

Rev. Julius E. Grammar, of St. Peter's Church, was present, and took part in the closing exercises of the Virginia Theological Seminary, at Alexandria, Va., last week.

The services at the Church of the Messiah, last Sunday morning, were of a specially interesting nature. There were present and officiating, besides the Rector, Rev. Peregrine Wroth, the Rt. Rev. Thomas N. Dudley, Bishop of Kentucky; and Bishop Pennick, of South Africa. Bishop Dudley was at one time, indeed it was from this rectorship that he was called to the Bishop's chair, Rector of Christ Church, the daughter Church, the Church of the Messiah being the mother Church, before the erection of the present Christ Church. The Church of the Messiah bore that name, and is still often called "Old Christ Church," and Bishop Pennick was the former Rector of the mother Church. The two old Rectors, each now a Bishop, thus meeting, and uniting in the service of the dear old church, was an affecting sight. The fact was feelingly alluded to by Rev. Mr. Wroth.

Rev. Dr. A. M. Randolph, of Emmanuel Church, has nearly completed his course of Sunday night Lectures, on the Prayer Book, its true interpretation, etc. These Lectures have been well attended. It is a fact well known, that Dr. Randolph is a leader, of no mean ability or influence, in the Evangelical party. His great object in these lectures has been to show the true Protestantism of our Prayer Book.

The clergy are beginning to agitate for a summer's rest; and it is needed, for it is very warm, the air is depressing.

Religion or Superstition.

On Friday of last week, Thomas F. Kelly, an Irish Catholic, started in his bare feet to walk from Philadelphia to the monastery at Loretto, Cambria Co., Pa. His sins had been many, he said, on account of which he was "doing penance!" in his walk. He was not begging his way, either, but claimed to have given to the poor \$700 and all this world's goods he owned, even to the shoes he wore, prior to beginning the painful journey. He carried a letter signed by David A. Brennan, Secretary and Chancellor of the Arch-diocese of Philadelphia, witnessing the character of his bearer. He reached that place Wednesday evening, footsore, but satisfied that he was in the right, and uncomplainingly. He was provided with lodgings at the Gantt House, where he refused breakfast the next morning, and afterward started on his journey westward. To use his own language, if he perseveres, he will spend the remainder of his days in the abbey for which he is bound, if he doesn't sacrifice himself before arriving there.—*Newport (Pa.) Ledger.*

How perfectly the above justifies Dr. Littledale's powerful words, that Romanism is just ceasing to be a Faith, and is degenerating into a mere Superstition; that is, into a form of religion in which fear is stronger than love and trust. Its leading characteristic is the belief that the Powers above man are unfriendly, jealous, and vindictive; or, at best, stern and relentless, and that they must be baffled by magical charms, or be bought off by being gratified with the sight of those sufferings which they delight to inflict. That is the sentiment which is the root alike of African Fetichism, and of Hindoo Fakirism; it is the popular Roman Creed, although there is scarce a hint of it in either Missal or Breviary.

Phillip Henry said, "there are two things we should beware of: that we never be ashamed of the gospel, and that we never be a shame to it."

Heaven is your home, therefore think about it; tribulation is your lot, therefore expect it.

Current Literature.

A Boon to the Clergy.

To the Editor of the Living Church.

For fifteen years, I have thought of inventing an Index Rerum, in which I could find an entry after I had made it. Procrastination is the thief of time. J. B. Burr, Publishing Company, Hartford, Conn., has stolen my thunder; by indexing subjects by their first three letters, and by a neat system of subheadings, and thumb-holes easily used, this form has at last given us perfection itself. Their Library Index is 280 pages, 8x11, 40 lines to the page. For clergy, for lawyers, and for all professional men, behold a boon. Every ordinary word in the English tongue may be recorded, or notes, references, extracts, clippings, etc., etc., about it, and turned to with two motions of the wrist; beat that who can. Had Lord Campbell lived till now, he might have been happy—it was he who said he had a mind to require authors by law to index their works. Here, one has the means for easily indexing his whole library. R. W.

The Evangelical Hymnal, with Tunes: Compiled by the Rev. Charles Cuthbert Hall and Sijismund Lasar. A. S. Barnes & Co., New York and Chicago.

This attractive book is now in press and will be published during the present month. It is the intention of the publishers to furnish a volume of hymns and tunes more appropriate to the sacred offices of religion than many now in use. A firm stand is taken against the trifling music and hymns that have been popular in many places, to the injury of true devotion and the lowering of the dignity of Christian worship. The book will not be encumbered by hymns that are seldom or never used, but will comprise about six hundred of the choicest in the language. There will be a biographical index, which will be of great value for reference. The specimen pages sent us are handsomely printed. They contain some of the best old hymns and old music; Keble and Heber, Watts and Wesley, Luther and Milton are represented, and there is music from Dykes, Handel, Sarum Hymnal, Goss, etc. We shall welcome the forthcoming volume as a praiseworthy effort to elevate the standard of sacred music among all the denominations, as it is to be adapted to the use of all.

The contents of Appleton's Journal for July are as follows: "Herr Drommel's Inconsistencies," by Victor Cherbuliez (in Two Parts—Part Second); "The Shakespearean Myth," concluding paper—Extra Shakespearean Theories. 11. By Appleton Morgan; "Modern Italian Picturesque Sculpture," by James Jackson Jarves; "The Variations of the Roman Church," by A. P. Stanley, Dean of Westminster; "Plea for Musicians;" "An Adventure of the Eighteenth Century;" "The Dramatis Personae of Spanish Comedy;" "The Grievances of Women," by Mrs. Oliphant; "Kossuth and Louis Napoleon;" "The Suez Canal and Egyptian Finances," by Charles H. Rockwell; Professor Winchell's "Preadmites;" "The Channing Centennial Literature." Editor's Table.

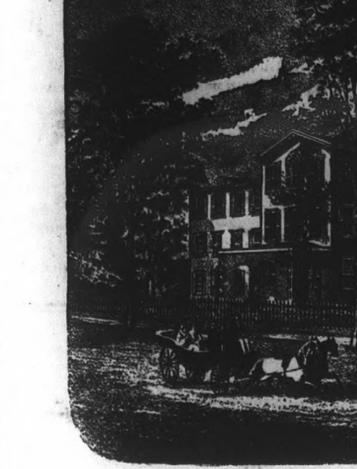
The July *Atlantic* brings the last chapters of Mr. Howell's "Undiscovered Country," which is generally conceded to be to greatest novel he has yet written, with its exquisite descriptions of Shaker life, and its wise and thoughtful treatment of Spiritualism. In "The Stillwater Tragedy," Mr. Aldrich describes a "strike" very forcibly, and brings his hero and heroine into closer relations. Richard Grant White's second article on the plot and personages of "King Lear" will charm all lovers of Shakespeare. Artists and admirers of original and noble character will enjoy Dr. Angell's fourth chapter of "Reminiscences of W. M. Hunt." Lovers of the theatre will find no little interest in J. Brander Mathew's article on "A French Comic Dramatist." Anna Eichberg writes a capital short story, "Brown's Retreat." From the posthumous papers of Gen. G. F. Shepley is given a chapter of "Incidents of the Capture of Richmond." The Reminiscences of the Van Buren Administration will interest old readers, and both interest and instruct younger ones. Several good poems, reviews of many recent books, and a variety of charming little essays in the Contributors' Club, complete an excellent number of the *Atlantic*.

Scribner's Monthly for July opens with an entertaining article on "The Younger Painters of America," by William C. Brownell. This is followed by "In the Heart of the California Alps" by John Muir. "To Coney Island," by W. H. Bishop; continuations of "Peter the Great." The "Grandissimes" and "The Dominion of Canada;" "Does Vivisection Pay?" by Dr. A. J. Leffingwell; "The Lover and the Rose," by E. Allen Lome; "From Paleamo to Syracuse," George B. McLellan; "The Scarcery of Madjoon," G. P. Lathrop; "In the M. E. African," Isabella T. Hopkins; "La Sounambula," Laura W. Johnson; "De Rosis Hibernis," Edmund W. Goss; "To Edmund C. Stedman," C. A. Mason; "Japanese and Chinese Students in America;" "The Metropolis of the Rocky Mountains," Ernest Ingersoll; concluding, as usual, with well filled "Departments" of general interest.

Catalogue of the Chicago Musical College, Dr. F. Ziegfeld, President. Central Music Hall, and 44 Loomis street, West Division, Chicago, 1880.

The Chicago Musical College has earned such a high reputation, that we are able to give it our most unqualified endorsement.

ART AND CARPETS.—A lady in New York called at an artist's studio, and ordered a picture painted for her drawing-room. She had brought him a sample of her carpet so that the artist might make the painting of colors to match!



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News from the Churches.

WISCONSIN.—In the Church of St. John Chrysostom, Delafield, on the 5th Sunday after Trinity, Mr. John A. Bevington was ordained Deacon, by the Bishop of Indiana. Mr. Bevington is a member of the Senior Class of Nashotah House. The Bishop of Indiana ordained him by request of the Bishop of Massachusetts, whose candidate Mr. Bevington was. The Rev. Dr. Wm. Adams preached the sermon and presented the candidate. The Diaconate was represented in the chancel by the Rev. Messrs. W. H. Milnes, H. Thompson, and C. T. Lusan, classmates of Mr. Bevington, each taking part of Morning Prayer before the Ordination. The service was hearty and the singing good, the large congregation joining earnestly. There has been no Ordination in St. John's since 1856, when the late Dr. DeKoven was ordained to the Priesthood by Bishop Kemper. Mr. Bevington expects to pass his Diaconate in Minneapolis, as Assistant to Dr. Knickerbacker.

OHIO.—"Old Kenyon" held its anniversary lately, and the occasion was of more than usual interest, from the presence of many of her distinguished alumni, Bishop Bedell, Hon. Stanley Mathews, Chief Justice Waite, President Hayes, and other able men, made speeches, and honored the occasion by their attendance. It is cheering to see one of our old institutions gather around her such a company, and call out from them such expressions of confidence and regard.

CENTRAL NEW YORK.—Keble School, under the direction of Bishop Huntington, held its Ninth Commencement on June 17th, attended by a large gathering of patrons and friends. This excellent school for young ladies is located at Syracuse, in a quiet and attractive part of the city, and has accommodations for twenty boarding pupils. Miss Mary Jackson is Principal, assisted by an able corps of teachers. The charges are \$350 a year, including English, French, Latin, and Drawing. The morning hours of Graduates' Day were occupied by essays of the class, well written and well rendered. In the evening, Rev. Mr. Shrimpton, Trinity Church, Fayetteville, made an address, and the Bishop gave the Diplomas, speaking to the graduates in a fatherly and earnest way. The day closed with a reception by the Principal, who was heartily congratulated upon the success of her administration. Keble School is an ornament and honor to the Diocese.

VIRGINIA.—Under the Rev. Dr. Wheat, one of our oldest and ablest Educators, the Episcopal Female Institute, at Winchester, has long held a high place among our Church Schools. The recent Commencement exercises were held in the Court House Hall, which was tastefully decorated under the direction of Mrs. Wheat. The literary exercises were varied by vocal and instrumental music by the young ladies of the school, which, with the essays, elicited hearty applause and many exquisite floral tributes. Diplomas and medals gladdened the hearts of the deserving. The salubrity of the climate, and the high reputation of the school, commend the Institute to the attention of our Church people and others who have daughters to educate.

NEW JERSEY.—The Baquet Institute, Mt. Holly, has closed a prosperous year, with examinations of unusual merit, and graduating exercises. The Rev. C. M. Perkins, Rector of the Parish, made an address to the young ladies of the class, abounding in good sense and sound advice. It is a good sign to see our clergy giving their best thought and energy to the helping forward of educational work. In this way their influence may be largely felt in many a school that is not strictly diocesan, and in which, perhaps, there is all the more need of such influence.

Charles Lamb says a speaker should not attempt to express too much, but should leave something to the imagination of his audience, and he tells how, being called on to return thanks for a toast to his health, he rose, bowed to his audience, said, "gentlemen," and then sat down, leaving it to their imagination to supply the rest.

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My Little Treasure, song and cho., Fr. Demont, 35.
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How Much Does the Baby Weigh, Will S. Hays, 35.
Little Old Log Cabin by de Stream, Radcliffe, 35.
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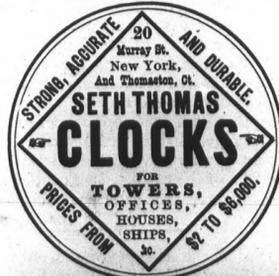
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A fresh edition of that Standard Church Book, *Chapin's
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