

The Living Church.

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

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WHOLE No. 95.

The Eternal Sky.

Written for the Living Church.

Leaning from my window in the night,
Gazing on the myriad worlds of light,
How my heart enlarged!
Thought succeeding unto earnest thought,
With sublime and pure emotions fraught,
And with love surcharged.

Far beyond the glory that we see,
Stretches up the vast infinity,
Deep and yet more deep.
What must be riches of the sky,
When we gather in so wondrously
At one surface sweep?

God, I thank Thee, for the beauty spread,
In the time of darkness, o'er my head!
Who could miss the sun,
Or, amid the shining stars, repent,
That the garish, toilsome hours are spent,
And his day is done?

When mine eyes behold the shadows grow
Long, and longer, and my heart shall know
That death's night is nigh,
Lord, permit me to look up to Thee,
And to revel in the brilliancy
Of the Eternal Sky!

MRS. F. BURGE SMITH.

Current Events.

The cloud of war between Russia and China is likely to blow over without a blow.

Gen. Albert J. Meyer, chief of the Signal Service, died at Buffalo, N. Y., August 24th, at the age of 46.

There were six cases of sun-stroke in New York, on Tuesday. The weather in Chicago continues extremely warm.

Victoria and his Apache savages seem to be doing some lively dodging on the Rio Grande. He is always on the wrong side when he is wanted.

In Bolton, England, 1,450 weavers have struck on account of a reduction of five per cent. in their wages. Lancashire manufacturers refuse a demand for an advance of ten per cent.

Mr. Gladstone's illness will, it is thought, make it necessary for him to take a less active part in public affairs, and Lord Hartington will be the real power behind the throne.

The storm is gathering in Afghanistan, and any hour may bring account of fearful ravages. Gen. Roberts is pushing forward to relieve the forces shut up in Candahar, and Ayoub Khan is preparing to assault the city before relief can arrive. Troops are leaving England amid much enthusiasm.

A congress of Socialists has been sitting at Paris, which has afforded that laughter-loving city much amusement. The speeches seemed like huge jokes, and the great majority of the workers of Paris hooted at the whole thing. One of the speakers stated that, as French capital yielded a revenue of "several milliards," it would give each person, if equally divided, from 1,200f to 1,500f. He proposed that those who liked to earn something besides should do so, while those preferring a contemplative life would do nothing. He did not, of course, explain how the "several milliards" would still be enjoyed if all or a large majority preferred contemplation to work. A second speaker suggested that property should not be allowed to pass at all except from parent to child, and in that case should be taxed 25 per cent., which in a quarter of a century would effect community of property. A third was indignant at the idea of waiting a quarter of a century, especially as the propertied class would never submit to such a succession, and demanded an immediate revolution. A fourth, apprehending a hitch on the introduction of the new system, advocated the formation of societies to investigate the best means of making land and tools productive on the morrow of the revolution. These 70 revolutionists, moreover, are divided into three sections. One wishes to have the State supreme—that is, for the nation as a unit; a second desires to abolish the State and have no authority above the commune or parish; and a third proposes that the confiscated lands and factories should be let to the highest bidder, which, of course, might result in the revival of capitalists under another form.

A very intelligent and observing correspondent from Berlin, gives the following "resumé" of the Church Bill, which lately passed the German Parliament. It will be seen that it gives nothing like as much as Bismarck asked for. It relieves the spiritual wants of Catholic believers, but does not enable the Government to reward services rendered in Parliament by a more or less lenient application of the law. It does not permit the Executive to exempt candidates for livings from the secular examination prescribed, or the reinstatement of Bishops deposed by the Ecclesiastical Court. It simply allows officiating clergymen to extend their clerical functions to parishes deprived of priests in consequence of the Falk Laws. It authorizes the Government to confirm deputy Bishops, elected by orphaned chapters, without exacting the oath

enjoined by the same rigorous statutes. It enacts the important principle that recalcitrant Bishops shall not henceforth be deposed by the Ecclesiastical Court, but only declared incapable of exercising the functions of their holy office while refusing to obey the law of the land. Finally, it empowers the Government to resume daying their former contributions to the maintenance of the Roman Church, and to license the re-employment in hospitals, of persons of either sex under holy vows. Though this still leaves the Government more powerful than public opinion, in the interest of Parliamentary independence it is generally approved of, and as nothing better was to be obtained from the present House, the law is welcomed by Liberals as an equitable concession to Romanist feeling, while it is prized by the Ultramontanes as an instalment of their far more comprehensive demands.

The following short but pointed correspondence between an English clergyman of high degree, and the Lord Chancellor of England, will settle a point about the new Burials Bill, which has agitated many a clerical breast:

MY LORD—A question of some interest to the Clergy arises on the Burials Bill, as passed in the Lords, to which I should be glad to know, and to communicate, your Lordship's reply. In the event of a parishioner being buried with the Office of the Church of England, read by a person not in Holy Orders, can the incumbent prohibit the taking of the corpse into the church as directed in the rubric? If not, does the Bill allow a Psalm or Lesson to be read in the church by a person not in Holy Orders, as is now done by the clergyman: having regard to the fact that Psalms are chanted and Lessons read by laymen in many churches, during the ordinary service on Sundays? I have the honor, &c.,
GEORGE TREVOR, D. D.
The Right Hon. the Lord High Chancellor.

(ANSWER.)

DEAR SIR—The Burials Bill does not authorize anything to be done by a layman in the church, but only in the churchyard, and at the grave. If he reads the words of the Church of England's service, he is not, on that account, performing the service according to the rites of the Church of England; and he would have no more right of access to the church, for the purpose of reading any part of that service, than he has under the present state of the law. Of course, therefore, he might be excluded from it, by the same authority and by the same means as now. The law will undergo no alteration in that respect. It appears to me, with all due respect, that those who raise such questions without intending to *invite* demands for more than the Burials Bill concedes, take a course of questionable wisdom.

I am, dear Sir, your obedient servant,
SELBORNE.
Rev. Canon Trevor.

From New Mexico.

LAS VEGAS, Aug. 17th, 1880.

To the Editor of the Living Church:

On Friday, the 6th inst., I packed my valise and started to meet Bishop Spalding at Colorado Springs. The floods seemed to be over, but the country and the railroad bore strong testimony to what had been—the country by its beautiful new coat of verdure, and the railroad by signs of "washouts," by temporary bridges, and by the exceeding carefulness of the engineer. In the Mora canon, through which the river Mora runs out to the plains, and which is eight miles in length, at least a mile of track, ties and rails fastened together, as on the road-bed, was scattered in broken pieces over the bottom. One piece was stretched directly across the canon, two or three others were parallel with the road, but from fifty to a hundred yards distant, and one piece I saw was bent round into a semi-circle. The water just lifted the track out of its bed and carried it on to where it met with some obstruction that stopped it. The force of the stream must have been terrific.

From Las Vegas to the Raton Pass the railroad runs along the edge of the plains, taking the valley of some little stream for some distance occasionally, and affording fine views of the mountains to the west. The country is very beautiful now, and contrasts strongly with what it was a few weeks ago. Then, the earth was dry and bare, the grass looking as though it were beyond revival; now, one would not suppose from the appearance of things, that there had ever been a drought here. This is the time for tourists and visitors to come to New Mexico. They will see it at its best, and, very soon, will be able to enjoy the luscious grapes of the Rio Grande valley.

Reaching the Raton Pass, the road climbs up the mountain to the tunnel at the summit, and passing through it about one-third of a mile, descends the other side into Colorado. It was night as we crossed the range, so its beauties were hidden from our eyes. The town of Trinidad lies at the foot of the mountain, on the river Purgatoire (pronounced "Picket-wire" by the people generally), or Las Animas. From here the road runs across the plains some 80 miles to La Junta, where the Pueblo branch connects with it. The views of the mountains are very fine at the summit of the Raton Pass, and between Trinidad and La Junta. The Spanish Peaks, the Greenhorn, Pike's Peak, and the backbone of the main range are all visible from one point or another, lifting one's mind and heart far above the ordinary commonplaces of

life into deeper adoration and more loving communion with the Great Creator and Preserver, and Heavenly Father.

El Moro is the name of a village built up at the terminus of the eastern branch of the Denver and Rio Grande R. R., about five miles from Trinidad. After spending the night at the U. S. hotel, in the latter place, we had a carriage ride, immediately after breakfast, to the station. This road is narrow gauge, and its engines and cars seem very small in comparison with those of the other road. The cars are comfortable, however, and the trains make good time. At Cuchara the El Moro branch connects with the main line, the present terminus of which is west of the eastern chain of the Rocky Mountains, in the Rio Grande valley. Cuchara is only 36 miles from El Moro, and here we have to change cars as the train comes in from the Veta Pass. About 50 miles more brings us to Pueblo, the great railroad centre of Southern Colorado. Here we get dinner and change cars again, taking seats in the train just in from Leadville, the new El Dorado.

As we approached Pueblo we saw a storm before us, and when we reached there, the rain was falling heavily. Thoughts of "washouts" and detention crowded unpleasantly upon us, and we were not surprised when, after running two or three miles from Pueblo, the train was stopped and ordered back to the station. Fortunately, however, the damage to the road was not great, and we escaped with the loss of three hours. Colorado Springs is but 45 miles from Pueblo, and we were there by 7 o'clock.

The country between Trinidad and the Springs had not been blessed with rain like the region farther south, and the contrast was painful. Approaching the latter there was great improvement, and the town and its vicinity, lying right under the mountains, was the more beautiful from the dryness we had just passed over.

The church at Colorado Springs is a small stone building, erected some years since. It had the usual ornament—a debt—until very lately; hence the delay in its consecration. Under the administration of the present Rector, the Rev. G. T. Le Boutillier, the debt has been paid, and on Sunday, August 8th, the church was consecrated. Besides the Bishop and the Rector, five clergymen took part in the services. A procession was formed at the door of the Robing-room, consisting of the Clergy and the Vestry. Passing round to the front door of the church, the order was reversed, and the procession entering, passed up the middle aisle, reading the appointed psalm. The instrument of donation and request for consecration was read by Dr. Solly, one of the Wardens, and the Rev. H. H. Haynes, Principal of Jarvis Hall, Denver, read the sentence of consecration. The sermon was by the Rev. H. Martyn Hart, Dean of Denver, and was a most appropriate and excellent discourse. The Holy Communion was administered by the Bishop, the Rector assisting, and quite a large number of persons received. The church was most beautifully decorated with flowers, and everything seemed to indicate the joy and thankfulness of the people. The clergy taking part in the services were, besides those already mentioned, Messrs. F. B. Cossitt, of Central New York, Arthur Piper, of Racine, D. C. Pattee, of Manitou, and your correspondent. At the evening service addresses were made by two of the visitors, and a few appropriate words were added by the Bishop and the Rector. The Offerings of the day are to be appropriated to the building of a Rectory, and it is hoped that there will be little delay in the completion of that good work.

At Manitou, the Rev. D. C. Pattee holds regular service in a "Gospel tent." It is proposed to erect a chapel there as soon as possible.

On Monday, we went to Denver, where, as the Bishop's family was absent in the East, I was hospitably welcomed to Wolfe Hall. This has been greatly improved since my previous visit. A new wing has been added, nearly doubling the accommodations. The school is fortunate in being under the immediate direction of a most accomplished and able Principal, the widow of a clergyman.

I spent two days with the Bishop, and was impressed with the greatness of the good work he has done and is doing for Christ and His Church, and for the good of men: Of his schools, Wolfe Hall has become already an institution of which both the Church and the State may well be proud. Jarvis Hall, but lately re-established in Denver, bids fair to equal its sister. The site for the Cathedral buildings is beyond question the best in the city, being a piece of high ground, visible from all quarters. The foundations of the Cathedral are being prepared, and the Bishop hopes to lay the corner stone before going to the General Convention. The Deanery is nearly finished, and will soon be occupied by Dean Hart and his family. Altogether, the prospects for the Church in Denver are most encouraging.

The Bishop is full of good works. He had just returned from the San Juan country, where he traveled on mule-back, and slept in cabins that were not by any means waterproof. The evening before I started home, he left for the Gunnison country, where he probably will meet

with similar experiences. Truly, the life of a Missionary Bishop is a trying one, physically, mentally, and morally. The physical hardships, the mental anxieties, and the circumstances of the every day life, so little conducive, if not antagonistic, to spiritual culture, are things under which many men would succumb, and which even the strongest and the bravest may well shrink from. All honor to the men who endure these things with honor, and thereby glorify their divine Master. May He soon and largely increase their number.
N. M.

From the "Old Dominion."

Correspondence of the LIVING CHURCH.

Your correspondent "Talbot," in your issue of Aug. 5th, quite truthfully gives the condition of Church matters hereabout. Possibly in no part of the Union are Church interests so stagnant and lifeless. To one who has been where life, growth and zeal are the rule, it is painful to return and find only listlessness, apathy and indifference. This diocese, has always been run on the compromise principle, and, being a strictly protestant affair, has no connection past, present, or future, with any Catholic concern. This must be distinctly understood. Church tradition may be accepted, provided it does not run further back than two hundred years. This will include the Georgian Era, and the fox-hunting and duelling fathers, who are supposed to have created the autonomous Virginia Church, and generated its traditions.

The Rector of a city church must be an eminently respectable man, and, like his services, must be somewhat subdued. Some floridity may appear in his sermons, but not in his church decorations, and while a flowery sermon may be applauded, his floricultural and horticultural tastes must end there and not be apparent (materially) on the altar or hypothetical reorders. His church music is rendered professionally and artistically, with selections from Pinafore and Martha, while the organist aloft marches out the congregation with an aria from the "Pirates." Then the doors are locked till the following "Sabbath." If he have any different notions, he must either whittle them down or "cut stick." Now the country parson is somewhat different. When not engaged in talking politics, his time is consumed in solving the problem how to maintain a wife and eight children on \$350 per year, and keep his buggy in repair, to preach alternate Sundays in two parishes twelve miles apart.

Around us are thousands of negroes, with practically no religion whatever. Their "churches" abound, and with them the negro is drifting into a condition as bad as "Voudouism" without even morality as a basis, and no heathen could more need proper teaching.

The church in Virginia is asleep and almost dead; clergy and laity alike are slothful and indifferent, and the failure to run the church here and elsewhere, on the protestant principle, must be apparent to all. In the meantime the Roman Catholics are getting ready to occupy the field. On the boat between Richmond and Norfolk, were a priest and several of a sisterhood, and their dignified and quiet demeanor was quite a contrast to that of three Baptist preachers, who were involved in a noisy political discussion, and kept their surroundings offensive from the disgusting way in which they ejected their tobacco juice. However, that is quite common amongst all classes here, and our clergy are not exempt from the charge.

To all this there are exceptions and noble ones. A mistaken "conservatism," and consequent narrowness, pervades the majority, and any idea that the Church has a heritage or a connection with Catholicity, has either been forgotten or never entertained. The next General Convention ought to make Virginia a missionary field and Diocese.
HENRICO.

Michigan—Marquette.

You have already published a resumé of the history of this parish, in connection with the notice of the twenty-fifth anniversary of its birth. Its first quarter century is now completed. The day which, twenty-five years ago, saw a few of the faithful gathered together, in the cabin of a little schooner, for the first ministrations, on the shores of Lake Superior, of our Holy Mother Church, witnessed, to-day, hundreds assembled within walls of cut stone, pierced with storied windows, to give their work to God. If the next quarter-century marks a proportionate increase of her influence, the Church will be, indeed, a power in the land. The new St. Paul's is one of Lloyd's designs. To those who are familiar with his style, nothing need be said. There is no other building, for religious purposes, on the "upper peninsula" which can, in any way, compare with it. There are very few churches in the West which are so beautiful.

The services of the silver anniversary centred about the consecration of the new church, which, although it has been occupied some three years, is but just now free from incumbence. The opening service of the day was, fitly, the Celebration of the Blessed Sacrament, at an early hour, when nearly one-half the communi-

cants of the parish received. The present rector was the celebrant, assisted by a former rector, the Rev. J. Phelps. The mid-day service was the Consecration. The church was most tastefully and appropriately decorated with plants and flowers, all decorations being confined to the chancel. Upon the re-table was a bank of geraniums and immortelles, from the center of which arose a cross four feet high, composed entirely of water-lilies. Potted plants formed a low barrier in front of the choir, and the font was surmounted with a pyramidal cover of flowers. The Consecration service was conducted as usual, the Vestry taking their proper places in the procession. The present Rector, supported by the Wardens, read the instrument of Donation and request for Consecration; the sentence of Consecration was read by a former Rector.

Morning Prayer was, as usual upon such occasions, conducted by as many as possible, it being "divided" among the following named priests: Revs. Wyllis Hall, D. D., Frederick Courtney, Edward Seymour, and Josiah Phelps. The Bishop of Michigan was Celebrant in the Holy Eucharist, assisted by the Bishop of Springfield and the Rector of the parish. The Bishop of Springfield was preacher of the Consecration Sermon. No resumé would or could do justice to the Rt. Rev. preacher, and I shall not attempt any, further than to say that the text was, "The Lord is in His holy temple;" the key-note of the comment, "The glory of this latter house shall be greater than of the former;" and the exordium a devout and practical exposition of the Lord's Prayer. Perhaps the thoughtful, who know something of the style of the Bishop of Springfield, can, from these suggestions, "construct" the sermon in its general plan. It is a great thing, and a thing for which to be thankful, that the sermon paved the way, by God's good providence, for the announcement which was made, indirectly, by the Bishop of the Diocese, at the closing service of the day, in his confirmation address, that the church being now no longer man's, but God's, our Lord's own Service would henceforth be the service on His day; and the newly confirmed were urged to "avail themselves, week by week," of this privilege. Thus we are enabled to add one more to the increasing number of parishes, in which the disciples gather together on the first day of the week to break bread. *Laus Deo!* There was a children's Litany service in the afternoon, and Even-song at 7:30, when an eloquent and impressive sermon was delivered by the Rev. Rector of St. James, Chicago. At this service eleven persons were Confirmed.

I can only add, that it is not to be supposed that the parish of Marquette considers itself entitled to a rest, after its arduous labors in discharging its debts. A stone chapel and rectory are among the possibilities—rather among what to an outsider, who knows something of the zeal and earnestness and generosity of this people, seem to be the probabilities of the near future. And surely, with the obedience to Christ's command in the establishment of the weekly Eucharist, there is reason to believe that God, who has blessed them much in times past, "standing without," will now, that they have "called Him in," show that "He giveth more." And so we wish them "good luck, in the name of the Lord."
SPECTATOR.

Brief Notes from Virginia.

From our Virginia Correspondent.

NORFOLK, VA., Aug. 20, 1880.

Rev. Lewis Parks, of the Diocese of California, is on a short visit to friends in Virginia.

Rev. Chas. Minnegerode, D. D., will soon publish a volume of sermons. He is also preparing a biography of Bishop Johns.

Some of the clergy have exchanged parishes for part of the summer. This is a help to both ministers and congregations, while it provides a vacation at small cost.

Christ Church will be closed for several weeks on account of extensive repairs and improvements, services being held meanwhile in the chapel, and St. Luke's will have 200 additional sittings, by the 15th of October.

Rev. Dr. Norton, of Alexandria, is spending the month of August in the mountains.

The Theological Seminary will probably open, with a goodly number of students, on the 22d of September.

A lot has been secured at the Greenbrier White Sulphur Springs, and a Church will be erected before another season, at this popular watering place.

There are eighty parishes in this Diocese, paying salaries which average less than \$400 per annum. Aside from the impoverishment laid to the account of the war, the heavy State debt, and consequent high rate of taxation, together with the difficulty on the part of the farmers in borrowing money, except at high interest, account largely for the want of wealth among those who make a living out of the ground.

TALBOT.

The address of the Rt. Rev. Dr. Seymour, Bishop of Springfield, will be, until November 6th, ensuing, 424 West 23d st., New York, care of Charles H. Mount, Esq.

Around the Lakes.

Correspondence of the Living Church.

WATERTOWN, N. Y., Aug. 17, 1880.

We have just passed over three of our great lakes, and through a part of Upper Canada. If any of you think of going East by way of the lakes, you may find it for your comfort, and the preservation of various virtues, to go by an American line. Our Canadian friends have no due appreciation of the importance of making close connections. As they seem to think, what better can befall a man than to tarry half a day here and a day there, and see something of the Dominion, and of Canadian life? We wonder that more do not seek health and recreation by a lake trip. At this time of the year, it is a most delightful change. The water is likely to be very calm, and yet there is always a health-giving breeze. A child, of our party, left home quite ill, but once well out on the water, he began to improve, and was soon well again. No doubt the life of many a child might have been saved by a timely lake voyage in the summer time. We made a brief stay at Mackinac. It is a quaint little old place, one of the oldest in the North-west, having had a settled white population since 1780. It did not pass out of the possession of Great Britain till 1795. It has been a military post under France, England, and the United States. The stars and stripes float bravely to the breeze, over the fort that crowns the hill overlooking the village. During the summer months, Mackinac is quite a place of resort. Its four hotels are generally full, and many of the villagers take boarders for the season. In time past, Church services have been regularly maintained, but for some time now Mackinac has not had a resident clergyman of our Church. Through the summer, however, they have a Church service nearly every Sunday, conducted by some visiting clergymen. Bishop Bedell, of Ohio, who has been spending some time at Mackinac this summer, was to have preached there on the 8th.

In an early day, the Rev. Dr. Morse, father of the celebrated inventor of the magnetic telegraph, was a missionary at Mackinac. One of his successors was the Rev. Mr. Ferry, father of Senator Ferry, of Michigan. The headquarters of the old American Fur Co. are now used as a hotel, the John Jacob Astor House. This building was erected seventy-one years ago, but, judging from present appearances, it might last for centuries. Its timbers are massive, and seemingly as strong as ever. Among the curiosities of the John Jacob Astor House are the entire set of books of the old American Fur Company. These books contain a full account of the transactions of the company from its formation to its close. And not accounts merely, but a great mass of letters, of no small historic value, in that they not only tell of the business affairs of the company, but incidentally of everything pertaining to the North-west of the early day, such as the location and character of settlements, routes, outfits, habits, and operations of the voyageurs. These books, in fact, form a complete history of the entire North-west, the most reliable one ever written or ever likely to be written. Such a man as Parkman would find them a rich store-house of information, of all sorts, relative to the North-west, of nearly a century ago. From Mackinac we went on to Collingwood. Georgian Bay is an immense body of water, filled with innumerable islands. Bayfield, in the official report of his survey, says, that of these islands he landed on 27,000. Collingwood is pleasantly situated on the bay. It is a town of about four thousand. It has a pretty stone church and rectory. At an early Sunday evening service, we found the church full of devout worshippers. Far more than Americans, the Canadians are a church-going people. Their Sunday evening services are quite as well attended as the morning services. Seeing a full church at an ordinary Sunday evening service, is a refreshing sight. We can hardly wonder that Dr. Sullivan should have given, as a chief reason for resigning Trinity Church, Chicago, and returning to Montreal, the fact that so few of his people could be induced to attend the Sunday evening service. In Canada, the Church is strong, and it has largely moulded the thoughts and habits of the people. And so the people go to church to worship God, not to be entertained by either preacher or choir. Quartette choirs are unknown in Canada. Their Church music is simple, hearty, congregational. A sensational secularized sort of preaching is equally unknown among them. Long may it be so. Our Church is numerically strong, and of all, the most influential body in Canada. Every town and village seems to have its church and rectory. Toronto is a handsome city, of about seventy thousand. It has twenty-three of our churches. As should be the case, the most prominent and handsome edifice in the city is St. James Cathedral. This fine structure stands upon the corner of Church and King streets, and is the principal church in Toronto; it is the fourth parish church which has occupied the same site. The corner-stone of the present building was laid on the 20th of November, 1850. The extreme length is 200 feet, and 105 feet wide. During the year 1873, the massive tower was completed, making it 150 feet 3 inches in height. Two handsome side porches and the pinnacles on the west were almost completed during the same year. The spire is 139 feet 9 inches high, and the wrought iron vane 16 feet, making the total height from the ground, 306 feet, being several feet higher than Trinity Church, New York, and the highest in America. The total cost has amounted to about \$166,000, including the peal of bells. In 1875, the celebrated Chiming and Illuminated Clock, which took first prize at the International Exhibition at Vienna, was purchased from J. W. Benson, of London, England, by the citizens of Toronto, and presented to the Dean and Church-wardens of St.

James, on Christmas Eve, 1876. The movement of the clock, next to that of Westminster, is the largest in the world; and in point of quality of workmanship, is unequalled by any. The clock plays a chimé on the smaller bells every quarter of an hour, and strikes to the hour of the day on the largest bell.

We were astonished to find how many Canadians openly advocated annexation to the United States. The *Evening Telegram*, a Toronto daily, says, in a recent editorial, "The question is, whether Canada is to assume the position and undertake the responsibilities of an independent nation or be absorbed in the United States."

Perhaps the *Telegram* represented Mr. Goldwin Smith, rather than the average Canadian. Still there can be no doubt that a considerable number favor annexation. A very intelligent gentleman of Toronto, of English birth, but of long residence in Canada, said to us: "The States are of far more importance to us than England is. The tie that binds us to England is one of sentiment merely. It is every way for our interests to belong to the States, and Canada can never amount to much until she does." This was, of course, the opinion of an individual, but it was the opinion of a man, for twenty-three years in active business in Canada, and, withal, a man of unusual intelligence and culture.

A Letter from Brazil.

Correspondence of the Living Church.

The Philadelphia Exhibition opened the eyes of Americans to the fact, that Brazil is not only a rich country, but one, which, by all geographical considerations, should be a market for American goods. This sudden discovery was no sooner made than acted upon, and down went a shoal of agents, armed with innumerable samples, and full of confidence in what could be effected by push and energy. Now, if there is one thing which a Brazilian detests more than another it is push and energy, and accordingly, the shoal which expected a vast success, experienced an equal disappointment. The agents did all that mortal agents could do, but were finally compelled to return to the States, in company with their samples, presumably in that state of mind which is supposed to partake of equal portions of sadness and wisdom. If the agents had understood the character of the people, they would, in all probability, have succeeded in, at least, establishing a foothold. Their failure is due, in large measure, to an impression that Brazilians consider success in business, and commercial pursuits generally, matters of more importance than a passive existence of ease. The tear and bustle, which form the exhilarating atmosphere of the genuine American's life, are looked upon as incompatible with human enjoyment, and the view may be accepted as exemplifying the true character of the nation, whose people are for ever making use of the word "patience." The Brazilians have set up as their model the French. In dress, manners, philosophy, etc., they ape the French, but pay less attention to the more solid qualities of that distinguished nation. To climatic influence must be attributed the indolence of mind and body, which are essential qualities of the Brazilian, for even Americans or Europeans rapidly deteriorate when compelled to reside for a number of years in the principal towns. Life in the interior, in many respects, very different, but I am now speaking of that which is observable in Rio de Janeiro, the capital, and therefore the spot where the best and worst sides are most readily distinguished. To avoid exertion is the aim of every one, and the most careful regard to personal comfort is the wise rule adopted by all who are sufficiently blessed with the means to indulge themselves. The men saunter along the streets, smoking gently, under an umbrella, with grave looks, and sallow complexions; while the women pass the time, to a great extent, in doors, which may be the cause of their becoming often, in middle age, extremely stout. In youth many of the women are handsome and elegant in figure, but with increasing years their good looks disappear rapidly, as is the case with most Latin races. Taking the French as its model, Brazilian etiquette is extremely strict with regard to the intercourse of the two sexes before marriage. The young Brazilian lady is fastened to the maternal tether in such a manner that an exertion of her own choice in matrimony is almost impossible. It is arranged for her by her parents, who, being of an age to weigh solid considerations of a pecuniary nature, instead of such secondary considerations as the character of the husband to be, or the feelings of the daughter under barter; the result is not always happy. It may be an injustice occasioned by bias of country, but the opinion of most foreigners, especially of American and English, is that a Brazilian wife is absolutely useless, from a domestic point of view, and an expensive toy, that, unfortunately, is a fixture which can be utilized in no rational way. Inter-marriage between aliens and the inhabitants, is therefore rare. The few cases which do occur, point a moral that should be well digested by those who meditate such an alliance, and, if for no other reason, the difference which there is in nationality, ought to prove an obstacle, as the Latin and Saxon modes of thought are somewhat like oil and water, when brought in contact. Another strong reason is in the peculiar notions of duty which a Brazilian woman has of the obedience she owes to her family and husband respectively. The husband becomes a member of her family, and has either the honor of living with it, and not unfrequently providing also for its wants, or himself becomes an inmate of the family house, whether he wishes or no. This, though by mutual desire a very excellent arrangement, may, when the husband loves his wife better than he does his wife's family, prove a source of domestic broil, in the event of which the husband

gravitates to his true level, and discovers his moral weight to be a light and airy commodity, when balanced against his wife and her family. The realization of this truth is aggravating to the descendant of Saxon fore-fathers, and he repents, without even the soothing consolation that repentance is better late than never. Rio de Janeiro enjoys the questionable honor of being the most immoral town in South America, and, without paying it a greater compliment than it deserves, it may fairly extend the reputation to the entire continent. The depravity among all classes is too well known to require mention; it is difficult to conceive a greater amount of vice, and impossible to exaggerate it. In March is held the carnival, when the whole city is licensed to indulge in every extravagance. Maskers, mummers, and shows keep up an uproar for three days, while an incessant discharge of water-balls keeps the air cool and the garments damp. The carnival, however, is losing, year by year, in popular support, though, to a stranger, it is still a sight well worth seeing. Politics are made the subject of much buffoonery on these occasions, and a minister who has not acted in accordance with the wisdom of public opinion is satirized unmercifully. In this way, and in the freedom of the press, the utmost license is permitted; liberty would be scarcely a fitting expression, as it really amounts to more than the term conveys. In my next letter I hope to give some account of the yellow fever, and condition of the slaves.

A Humble Memorial to the Coming Convention.

1. That, as the service is too long to attract outsiders, as every Southern and Western Missionary knows, a medium of relief may be granted by dividing the Psalter into 31 days. This would remove that "last" psalm, that always seems to make that beautiful exercise prolix instead of wholly enjoyable. Leave off the last Psalm of A. M. and P. M. Day I for example, and see how much more enlivening and edifying this change would make that portion of our devotions.
2. Add vs. 18-19 to Psalm 51, in selection 3. This is decidedly more scriptural, and therefore more churchly. Up to vs. 18-19 the Psalm is purely "spiritual;" then in these verses the Holy Spirit teaches that those who are truly converted will delight in the prayer and sacrament of the Temple of God.
3. Shorten the exhortation, at least by omitting words of similar import. The reason for Latin and Saxon terms being employed no longer prevails. Excise either "acknowledge" or "confess," etc.
4. Leave the use of the longer exhortation in the Holy Communion optional, as occasions and spiritual conditions might require. This would make both more effective.
5. Omit confession and absolution, if clergymen will mingle two separate offices, when Morning Prayer is joined to the Holy Communion. Any stranger must see the bare incongruity of confessing that we have been doing nothing but commit sin, from the time of the first absolution until that of the second. To use Morning Prayer, in this busy nation of ours, when the Holy Communion follows, belittles both Prayer and Communion, and crowds the saving "preaching of the gospel," into either unseemly hash, or scattering tediousness. Still, it would hardly seem so great a mistake, as to require another, and special absolution within three quarters of an hour.
6. As the successful and laborious Bishop of Missions says: In days past our fathers never hesitated to appoint a commission to revise the Prayer Book. Why should we? It is a mission to conquer the world, not a "fetich." Let us have a new Commission to make our services shorter, more lively, more American. The people are slipping away, while we persistently disregard their just wishes.

THORPE.

Church Work in Dakota.

To the Editor of the Living Church:

I am glad to see from an editorial in your last paper, that you appreciate the situation in the great Northwest. How to meet the growing wants of the Church in that region, will be the great problem for the next General Convention to solve. Dakota has now a population of 175,000, and the increase will be very rapid in the future. The want of a missionary on the line of the Northern Pacific, between Fargo and Bismarck, alluded to in your last paper, will now be supplied by Rev. J. G. Miller, my predecessor at Bismarck. He resides at this place, and has not been in active work for some months past. He has now, with the approval of Bishop Clarkson, resumed work, and has taken charge of the work at Jamestown, and points between that place and Bismarck. I trust good results will follow. We shall also start services, at once, at Mandan, a rising town five miles west of Bismarck. Openings for missions are developing on every hand in Northern Dakota, and I find the people very liberal in furthering any efforts we may make in that direction.

Bismarck, D. T. A. J. YEATER.

"Persons are sometimes troubled to know just what to do if they have friends staying with them who are not Church-goers, or not of their own particular household of Faith. Their duty, however, is plain and simple. Invite them to accompany you; if they do not go to Church at all, or if they elect to go their own way, well and good, then do you go yours. No rule of politeness is violated by your attending to your Lord's Day duties just as if you had not visitors. Every canon of politeness is broken by them, if they allow your usual mode of spending Sunday to be interfered with."

What proofs the "ties" of earth are of the certainty of heaven and of the soul's immortality. How, thus, earth proves heaven; and man's mortal existence demonstrates his immortal.

The Great Emergency.

Correspondence of the Living Church.

FARGO, D. T., July, 1880.

In the contemplation of the vast possibilities which this highly-favored "New Northwest" suggests to the observant and thoughtful mind, the question of a due provision for the spiritual needs of the population that is pouring into the territory, is one of absorbing interest, and of almost overwhelming difficulty. At a certain point on the line of the N. Pacific Road, west of Fargo, I spent two or three hours, one day, in order to make my observations. It was a place not more than two or three years old, and had from 200 to 300 inhabitants. As I looked westward down the sole business street (one side only of which was occupied by buildings), the projecting sign-boards revealed to me, almost at a glance, the prevailing industries. "Hotel;" "Stores;" "Dry Goods and Groceries;" "Drug Store;" (there were two of these); "Harness Shop;" "Blacksmith;" and—more numerous than all—Saloons. Then, as I cast my eye over the prairie, a few rods to the north, it fell upon a neat School House, and a very churchly looking Methodist Place of Worship, approaching completion. Making my way towards it, I encountered a communicative stranger (possibly, the minister himself), from whom I gathered all the information that I needed. The building was to cost \$2,000 when completed. Of this amount, \$500 was given out of some general fund for church-building purposes; \$400 was contributed by the residents; and the balance was provided for in some satisfactory way. The building, as far as it was completed, was very well finished, both inside and out; two handsome chandeliers were suspended from the ceiling; a parlor-organ was provided for the conduct of the music; and neatly finished benches were to be provided for the accommodation of the congregation. There was seating capacity for from two hundred and fifty to three hundred souls. Now, of course, the natural result of all this is that the Methodists are in possession of that place, and will certainly control its future in religious matters, for a long time to come. And I do not hesitate to say, that they will have fairly earned their position by having pre-occupied the ground.

But here the question presents itself. Why cannot the Church do this very thing? Why should she be so constantly lagging in the rear, in this new country, creeping in at the eleventh hour, and then having to apologize for the intrusion? I am aware that, through the wise policy and forethought of some of our Western Bishops, there are many points where the Church has been first in the field. After all, however, these are but exceptions to the general rule; and, to go no further, the line at railroad between Fargo and Bismarck, will serve as a case in point. Two hundred miles, with not much short of twenty stations, varying of course, in population, but still with many souls worth caring for, and no regular provision, whatever, made for their spiritual needs by our Church, throughout the entire distance! The prevailing idea, among us, has been, and, to a large extent, still is, that, even on missionary ground, it is useless to carry the privileges of the Church to any point where there does not happen to be a nucleus of professing Church-people. Were this the true principle, what would have been the prospects of the first preachers of the Good Tidings? What chance would missionaries to the heathen have, in our own day? No! let the commissioned teacher go, and carry the Church and her privileges with him, wherever he can gather a few willing souls. Let him distribute, among the congregation, copies of a shortened Service, similar to the "Mission Service," uniformly pagged; and then direct the people how to use it. Let two or three familiar hymns be sung, and the whole be crowned with a brief, earnest exposition—judicious, but fearless—of the Gospel of our Lord and Saviour as taught by the Church; let this be done, and who can fail to see that the foundations of the Kingdom of Christ would be laid, deep and broad, in the hearts and convictions of the people? And if, to all this, it be objected, that the ranks of our ministry will not furnish the necessary number of men, I answer—Let the territory, to be won to Christ, be divided into circuits, and a priest be placed in charge of each circuit, whose duty it shall be to visit every locality within his reach, and do his best to receive the services of men who would be fit to act as authorized lay-readers, and to train the people to the use of our Forms of Prayer. Provision would thus be made for the administration of the Sacraments, and for a continual oversight of the lay-readers. Or, better still, let the same work be done through the agency of Associate Missions. It has long been my conviction, that, in this mode of work, namely, the association of certain centres, of a few unmarried priests, forming a kind of vanguard in advance of permanent local organizations, lies, under God, the hope of the Church in the future of this most marvellous West. But, for such a work as this, men are needed who will be content to give up all for Christ and His Church; all—home, friends, and the various comforts of the old civilized life, not to speak of luxuries. Such men have already been found in this American Church of ours, and have done a work, the full results of which no eye but that of God can trace; but they are already manifested sufficiently, even here, to give much ground for encouragement to any one who may be like-minded. What we most need, first of all, is an abundant out-pouring of the Holy Spirit of God, inclining the hearts of young, active men, to give themselves up, in this way, to the service of Him Who died for them.

But, after all let the men be ever so plenty, and the system be ever so good in theory, there are, beyond a doubt, local difficulties of a very practical character, for the removal of which,

two or three generations will hardly more than suffice. For instance, there is the fact that this region is rapidly filling up with a foreign and non-English-speaking population. The Scandinavians are possessing the land. Indeed, I am credibly informed that, from this and other subordinate causes, no more than one-third of the entire population of Minnesota is at present accessible to our missionaries. This one fact serves to illustrate the peculiar difficulties, often of a purely local character, with which our Bishops have to contend; and how much, in the arrangements of their campaigns, must necessarily be left to their individual wisdom and experience.

Upon the whole, while I see the absolute importance of earnest work and single-minded devotion on the part of the clergy, I see no room, whatever, for discouragement. And our only resource, when tempted to indulge fear and despondency, is—to commit our ways and the fortunes of the Church, to the infinite wisdom and over-ruling care of her Great Head; in the full assurance, that, with or without our instrumentality, her eternal future is secured.

Church News.

MINNESOTA.—Brainerd, the point of intersection of the St. Paul and the Duluth branches of the Northern Pacific Railway, is a thriving young city that has sprung up among the pines. The parish owns an entire square, upon which are erected the church and rectory, both being frame buildings; the latter, a cosy, comfortable little home, and the former, a handsome church building, of which the people are justly proud. The interior is finished with admirable taste; and there is not a dollar of debt upon the property. This church is named after St. Paul's, Burlington, Vt.; and, in 1873, a son of the good old Bishop of that diocese—the Rev. John Henry Hopkins, D. D.—preached the sermon on occasion of its consecration. In consequence of the railroad being incompletely at the time of its erection, the materials of which it is built, which were brought from St. Cloud, 64 miles south, had to be transported by way of St. Paul and Duluth, making an entire distance of 342 miles. Besides the church and parsonage, there is, also, a building that was erected for a parish school house, to which use it is expected that it will be appropriated before long.

Under the pastoral care of the Rev. Dr. Hawley, late of Stafford Springs, Ct., the parish is daily growing in prosperity. His people are fortunate, indeed, in having the advantage of his ripe experience; and they are not backward in expressing their approbation of it.

Bishop Whipple recently passed through St. Paul, on his return from the Indian country. He was much browned by his three weeks of camp life, and apparently much invigorated. He visited White Bear, on Sunday last. St. John's in the Wilderness, White Bear, has been professed a new Altar of carved oak, by Mrs. William R. Merriam, one of the cottagers, and a member of St. Paul's Church, St. Paul. The contract for the enlargement of St. Paul's Church was let on Monday last. Work begins at once.

At the quarterly meeting of the Missionary Board, held on the second Monday in August, the Rev. Samuel Currie was appointed Missionary to Crookston. Monday being found an inconvenient day for convening the Board, it was resolved that the quarterly meetings, in future, should be held on Tuesday, and that the next meeting should be held, in Minneapolis, on the second Tuesday in November.

It was also resolved, that the clerical members of the Board should visit the missionaries, for the purpose of encouragement and assistance, as frequently as possible, during the coming year. The diocese has undertaken the support of seventeen missionaries, whose aggregate stipends, exclusive of amounts received, are \$3,800. These missionaries are greatly in need of periodicals and new books. Their stipends are so small that they can scarcely provide the necessities of life, much less the literature required to keep up with the demands of the age. Will not some friend of Minnesota send to the Secretary of the Board, the Rev. E. L. Thomas, of St. Paul, a supply of books, which may be distributed among the missionaries?

GEORGIA.—Saint Peter's, Rome, has secured the services of the Rev. Geo. W. Wilson, late of the diocese of Michigan. Mr. Wilson arrived, with his family, on the 26th of June, and was welcomed cordially. His arrival has given the parish new energy, and already the vestry have renovated the parsonage and church, enlarging the latter. The old vestry-room has been made into a baptistry, opening into the church, and a new vestry-room has been built. A parish school-house, thirty by forty feet, is now building, abutting the church, also a transept (one transept was built some years ago), and a guild room, filling the space between the transept and parish school building. The parish already has a good building for choir room, and a fine surplized choir of twenty choristers, which is to be increased. The present prospect of the parish is very encouraging.

MISSISSIPPI.—Rev. Joseph W. Tays has resigned the Church of the Nativity, Maysville, Ky., and accepted Grace Church, Canton, Miss. He will also officiate, one Sunday of each month, at McComb City, one of the Missions now under the charge of the Rev. Dr. Douglas.

This was the remark of a Boston merchant: "I have stood here on State street for forty years, and I have seen men accumulate fortunes by speculation, and I have seen those fortunes disappear. I have seen men go up in worldly wealth and go down, and I've always noticed that those persons who were content with slow gains and six per cent. interest, came out ahead in the long run."

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Is This an Unbelieving Age?

We often hear it said that we live in an unbelieving and sceptical age. There is no little ground for the assertion. Yet it is never well to accept an assertion as true simply because we have heard it made so often. If, when men say that this is an unbelieving and sceptical age, they mean that it is characterized by a great deal of religious unrest and unsettlement, it is indeed true enough. But if they mean to say that it is pre-eminently an unbelieving age, they make an assertion unwarranted by the facts of the past, and untrue to those of the present. Save the Apostolic age, none more than this has been characterized by great missionary effort or by greater or grander missionary success; this, too, in the face of no ordinary difficulties. The broken and divided state of Christianity sadly impedes all Christian work at home and abroad. It is being carried on in a way which, in ordinary business affairs, would be seen to be reckless extravagance as to men and means and methods.

Nor are these the worst evils of our unhappy divisions. There can be no doubt but that very much of the scepticism and unbelief, of which we hear so much, is directly traceable to the many-voiced, variant teaching heard on every side. But in face of these great impediments to the evangelization of the world, a grand work is going on at home and abroad. Since the Apostolic age no generation has made greater efforts than our own for the cause of Christ. Nor have any efforts in times past been blessed with more signal success. No generation has sent forth more heroic heralds of the Cross. An age that has produced such saints and heroes as Selwyn and Patteson and Keble and Kemper, will never be spoken of in days to come as that of an evil and unbelieving generation. Of both clergy and laity, scores might be named who would have adorned any age.

But, if this be so, it may be said, "how comes it that we hear so much of the scepticism of our day?" For one reason, because it is that of our day. It by no means follows that it is a pre-eminently characteristic feature of our time. The scepticism of many comes from "an evil heart of unbelief." They do not believe because they do not want to believe. They misbelieve because they want a belief suited to their life. But many do not know what to believe; they do not know what the Christian Faith is. Denominations that do not have any common faith cannot teach any. Those under their guidance cannot be expected to distinguish between that which is of the Faith and that which is mere opinion. And no doubt a great multitude have drifted into a vague sort of unbelief because they have been required to believe too much. A man may be led to think that Christianity is not for him because he has found it impossible to experience anything like that sort of religious chills-and-fever which he has been taught to think a prerequisite to a Christian life. A large class, too, have been taught that they must know all about "God's Eternal Decrees;" but, being modest men, they cannot say that they do. Thousands have been required to believe in the infallibility of that amiable but narrow-minded old gentleman known as Pius IX. and in a mass of modern additions to the Faith, which the vast majority of the saints at rest never thought of believing.

We suggest that when this is taken into account the present unrest and unsettlement of multitudes in our day is not very much to be wondered at. It is plain that in the one old, historic Faith of Christendom, there is nothing that need seem a thing hard to be believed by the most intelligent and cultivated of our day. So at least it seems to one of the foremost natural scientists of America. In the course of a recent lecture he says: "If now you ask me what are the essential contents of that Christianity which is, in my view, compatible with the evolutionary conceptions, as

with former scientific beliefs, it may suffice to answer that they are briefly summed up in the early Creeds, one commonly called the Apostles' and the other the Nicene. The latter is remarkable for its complete avoidance of any conflict with physical science."

That our's is a generation thoroughly dissatisfied with the Confessions, Platforms and Standards of the seventeenth century, is indeed true. As a consequence, there is no small degree of unsettlement, unrest and drift. But this was sure to come, sooner or later. It is a wonder that the reign of Calvin, and Luther, and Bucer, of Jonathan Edwards, and John Wesley, has lasted thus long. The break-up has come in our day. Who regrets it? A few ancient men may, the world does not. It will never return to the refinements of middle-age Schoolmen, or to the logomachies of Calvinist or Arminian. We believe that more and more it will find rest and peace in the old Apostolic Faith and Order. One thing is certain, and that is, that the Church of the future will be the Church of the past.

It is estimated that citizens and corporations of Chicago contributed \$150,000 for decorations and entertainment during the recent Conclave of the Knights Templar. Of course some things went wrong, and there has been no little fault-finding with the arrangements, or lack of arrangements. But, on the whole, it was a magnificent display of good will and hospitality, that we may hope will bear good fruit to our city and country. The children of this world are wiser in their generation than the children of light. It is enterprise and liberality that have made Chicago. A city that is mean, narrow, and stingy, can never rise to any great place or power. There is a scattering that increaseth. We must build for the future, not buy and sell for to-day, as though that were to be the end of it. Let the same liberality and far-sightedness characterize our policy in building the city of God. It is not enough to provide churches and pay the expenses of religious services for ourselves and families. We must be at work among the foundations of future greatness and glory. We must provoke one another to good works. Chicago ought to lead the Church of the West in Christian enterprise and liberality, as she leads in secular business. She has done nobly in other days, when her strength was less. We believe she is ready now for a forward movement, and that wise counsel and encouragement will call forth great gifts for the Lord's work in her own borders and throughout the great West to which she is related.

The Rev. H. Milman Hart, lately from England, now in charge of the Cathedral, Denver, writes to the English *Guardian*, asking for more ministers from England. He says:

"The people (in America) are willing and anxious to hear the Gospel—they are quite astonished at *Bible* preaching. For causes with which I have nothing now to do, the American Episcopal Church has not preached and applied the Bible. We do not want men out here who are in any way *black sheep*, we have enough of that sort."

Brother Hart is likely to have a lively time before he gets this benighted country evangelized, if he goes at it in that way. He had better get into a Kansas cyclone, if he can find one, to escape the storm. Bishop Doane calls on him, through an eastern paper, for an explanation of his "contemptuous arraignment." There are signs of war paint on our exchanges, and unless the reverend critic wears a wig, we advise him to take the under-ground railroad for Canada.

By a strange coincidence, the Rev. Brother who preached the last sermon in the Denver Cathedral, before the arrival of this *white sheep*, happens to be in the office as we write, and hands us the following:

"Joel E. Hawes, on his death-bed, where he was supported by a firm trust in Christ's righteousness, said to a brother in the ministry, 'We ministers have not preached the gospel in its simplicity. This has been my error. I say it from this bed, the gospel is God's appointed means for the salvation of the soul; philosophy won't do it.'"

That is in the right spirit. "We ministers" need to humble ourselves, and doubtless we ought to make more and better use of God's Word in our preaching.

Brief Mention.

The average pastorate among the Baptists does not exceed three and one-half years. This is next door to itinerancy. Are we not verging to the same condition?

A. St. John Chambre, D. D., the leading Universalist, who has just come into the Church, became convinced that his ministry was not apostolic. He is a valuable man, and we hope he will make speed to assimilate himself thoroughly to the Catholic Church into which he has been received.—The aggregate circulation of Roman Catholic papers in this country is 228,700. They are a reading people and support their own.—It costs the Pope \$1,400,000 yearly, to carry on the government of his church on the most economical basis.—A contemporary says of a certain book: "For those that like that sort of a thing, it is about the thing that such folks would like." Which is true also of some of our Church papers.—Cyrus H. McCormick, of this city, offers \$50,000 for the further endowment of the Presbyterian Theological School, if others will give a like amount. Mr. M. has already given over \$100,000 to this school.—The Rev. Mr. Clendennin, late Presbyterian minister at Nashville, Ill., has resigned his charge, and has become a candidate for Holy Orders, under Bishop Seymour, and is studying under the direction of the Rev. E. A. Larrabee, of Springfield. Mr. Clendennin is a graduate of Princeton, and a gentleman of culture and ability. A number of his old flock are very desirous that he should remain in Nashville, and have offered material aid in starting a church there.—The Rev. Dr. Beardsley, of New Haven, author of the *History of the Church in Connecticut*, etc., has written the *Life of Bishop Seabury*, and it is soon to be issued from the Riverside Press. Price \$3.00, to subscribers only.—The poor victim sends us the following item: "A Church clergyman, during the exhibition of the fire works of Wednesday evening, in the conclave week at Chicago, had his pocket picked. The thief, with an eye to the poor parson's most valuable possession, took his copy of the *LIVING CHURCH*.—The appeal of the Church Mission to "Deaf Mutes" was answered on Sunday, Aug. 15th, by Grace Church, Oak Park, Ia., with \$7.75.—An exchange advertises "Cheap Teachers' Bibles." Some one ought to send them a cheap teacher of English.—The old proverb runs *ex oriente lux*, but it is time it was changed to read *ex occidente*. A Church paper in the East takes much of its news from the *LIVING CHURCH*.—One of the old pupils of Brownell Hall, Omaha, has undertaken to raise \$1,500 for the extension of the building, and the amount is nearly all secured in the city. The School begins its seventeenth year on the first of September.—Bishop Clarkson issues a Harvest Home Pastoral, calling for the observance of the Festival on Sept. 26. The service is to begin with the hymn, "Come, ye Thankful People, Come," and the Holy Communion is to be celebrated.—The Bishops of the dioceses west of the Mississippi will hold another meeting during the session of the General Convention, and a public meeting in behalf of their Church Building Society. There is some discussion about the name of the proposed Province, the Province of the Interior, the Province of the Missouri, of St. Louis, of Minnesota, etc., being suggested.—The Presbyterians are asking the question, "To what is the decrease of candidates for the ministry due?" While the membership has increased, during three years, candidates have fallen off from 705 to 600. We fear that we shall have to face a similar state of things, after our next Triennial Report. Does it mean that religion is becoming less earnest, commands less heroism, and is more a matter of convenience than conviction?—The Conclave has adjourned and the plumed Knights have departed, sadder, if not wiser, than when they came. If they ever meet here again it is to be hoped that the occasion will not call in such a vast crowd of spectators that nobody can be made comfortable. The affair has cost the city enough to have made a grand success. As it is, we fear it will go down in history by some other name.—Mr. Thomas Hughes, author of "Tom Brown at Rugby," arrived in New York last week.—A colored man in Tennessee has given \$11,000 for the building of a church. There are four ministers of his race in the Dio-

ceses and all are doing noble work.—*The Standard of the Cross* took a vacation last week. We hope it will resume with new vigor, and that it has garnered up a deal of encouragement in its travels.—Jeremy Taylor says: "If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind." We do not quote the above with any reference to our esteemed contemporary. It happens to come in this connection, and can do no harm.—"We cannot do without it," is what the Rector of one of our old and popular schools in Connecticut says of the *LIVING CHURCH*. From the other side, California, the Rector of the best boys' school on the Pacific coast, says: "It has proved a noble success. It is the best Church paper I get."

The *Evangelical Churchman*, of last week, gives an account of Bishop Whittle's visitation of the Indians of his Diocese. The only Indians that we know of, in Bishop Whittle's Diocese, Virginia, are those that stand by the doors of the tobacco shops, holding a bunch of cigars in one hand and brandishing a tomahawk with the other. They are made of wood and are painted very bright. These would be called, out West, "good Indians." We hope the Bishop enjoyed the visitation. According to this account the faces of the chiefs were very radiant, which agrees with our own impressions of this class of Indians. There are some things, however, in the narrative, that pass the comprehension of the *LIVING CHURCH*, on the supposition that these were Virginia Indians. For instance, some are described as clergymen. We have heard of wooden clergymen, but we had never supposed that any of those painted blockheads had been, or could be mistaken for parsons. We might imagine them to be editors, but clergymen, never. Upon further reflection we are forced to the conclusion that the tautological *Churchman* (for how can a Churchman be anything else than evangelical?) means the Bishop of Minnesota, and the printer is responsible for the blunder. It was Bishop Whipple who visited the Indians, and his diocese is a thousand miles away from Virginia.

Here is some good Church teaching from the *Presbyterian Interior*: "Our churches ought not to foster guerilla warfare, or reward insubordination, or encourage divisive policy." We believe all that and teach it. But we must let the *Interior* answer itself in words that were intended for the *LIVING CHURCH*. Haman shall be hanged on his own gallows. "Well then, why in the name of Euclid do you not put sackcloth on your loins, and ashes on your head, and a rope about your neck, and go to Canossa, go to Rome?" For one who believes that Rome is the only Catholic and unshismatic portion of the Church, that is the only thing to do. The *Interior* confesses to holding that opinion, and should follow that practice.

St. Luke's Hospital, Chicago, is founded and conducted on the principle of "Charity toward all." In its ministrations it regards not the sect or nationality of the suffering. So far as its resources go, it blesses all that seek its doors in pain and poverty. Where can the rich find a better almoner of their bounty? Where can the poor more safely trust their few pence for charity? A vigorous effort is now making for the endowment of a Cot for Incurables. Over half the needed sum of \$3,000 is raised. Let us close up this and begin another before Christmas. Send gifts to Miss Olive Lay, 321 Michigan Avenue, Chicago.

The Rev. D. O. Kelley, for four years editor of the *Pacific Churchman*, has terminated his connection with that paper. We are sorry to lose him from the editorial fraternity, even for a time, and we take this opportunity to thank him for uniform courtesy towards the *LIVING CHURCH*. The California paper is, we believe, in charge of the Standing Committee.

A case of insanity is reported as resulting from the revival excitement at the Talmadge Tabernacle. The young woman fancies she has committed the unpardonable sin, and has endeavored to take her own life.

Bishop Fallows, "Reformed Episcopal," has invited ministers belonging to various denominations, to present their views to his congregation. The Rev. Dr. Peabody, of Harvard College, has preached a sermon on Unitarianism. A writer in the *Observer* says:

"We shall be surprised if Bishop Fallows does not find a heavy work on his hands after the close of these lectures, in the extirpation of the tares which he has invited the enemy to sow in his field. We believe in Christian catholicity in its proper sphere. But will this new departure contribute to the reputation and influence of the Reformed Episcopal Church? It certainly argues a stretch of liberality that would startle Presbyterians if it were copied by any of our prominent pulpits."

It will be noticed that this number of the *LIVING CHURCH* has less than one column of reprint, and that column is, by special request, "Only a Cripple," being inserted for the interest of St. Luke's Hospital, and, we trust, also, for the interest of our readers. We have now such a corps of able contributors and correspondents that we can furnish thirty columns of original matter every week. Let not this fact, however, deter others from sending occasional reports or items, for regular correspondents cannot gather all the news while it is fresh.

Our venerable Presiding Bishop completed his eighty-fifth year, on July 15th. May a full century be granted him, and may his honors, as in the past, so in the future, grow with his years.

Our heartfelt sympathies are extended to our Rev. Brother, Dr. Easter, of Jacksonville, Ill., in his bereavement.

Work in the "Pocket Dioceses."

It has become the custom among certain Churchmen, who seem to fancy that the *Guardian*-ship of the Church rests upon them, to sneer at what they are pleased to term "pocket dioceses." One diocese particularly singled out for attack seems to be that of Springfield. Why this is so, we do not presume to say. If Springfield is a pocket diocese, it will take a large pocket to hold and conceal it, and we hope the above mentioned guardians will be duly prepared. Their pocket will need to be larger if the present ratio of work and increase in pocket dioceses continues year by year, and there is no reason to doubt that it will.

Since Bishop Seymour's consecration, at least 20 clergy have been received and ordained, while only six have been transferred to other dioceses. At the time the diocese was erected, there were only 19 clergy, while now there are 33, besides the Bishop. There are 10 candidates for Holy Orders. Four or five of these candidates were formerly ministers of the Denominational bodies. The only check to the increase of clergy in this "pocket diocese" is the fact that the pocket is not a rich one. There are no bonanza parishes in Springfield, and the missionary fund is constitutionally lean, but every increase in funds insures an increase of clergy, for applications are numerous. Services are held and missions are organized in at least 18 new places, and the work of seeking out available points, and occupying them, is steadily pursued under the vigorous leadership of the Bishop. Comparing notes among brother clergy, we are able to state that the Church life and activity of the laity is largely increased. There are more good works, alms and contributions, more frequent Communion, heartier services, than ever before in the same territory, when it was a part of the vast diocese of Illinois. Such statistics do not get into the journals always. If they do, the ordinary Churchman does not read them or calculate them from the tables. The population of the diocese is over one and a half millions, and sectarianism strong and boastful, and there is much irreligion and godlessness. But the Church is energetic, is making her way, is drawing the attention of many, both of the rich and influential, and of the poor and needy, to herself. Perhaps we have already said too much. We have instanced Springfield because we are intimately acquainted with the working of the diocese. But we know enough of other "pocket dioceses," to be able to say that the same work is going on in them; it is the case in Quincy and in others. One word in conclusion, about pocket dioceses. Our guardians of the peace (?) in the East should politely keep their fingers out of their neighbor's pockets.

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Marriages.

FERGUSON-McKIEL.—August 14th, at the Cathedral of St. Peter and St. Paul, by the Rev. Canon Knowles, Benbow B. Ferguson, of Chicago, to Annie McKiel, Greenwich, New Brunswick.

Deaths.

EASTER.—Entered into rest, on Wednesday, Aug. 18th, 1880, at Jacksonville, Ill., Frederick W. Easter, son of the Rev. J. D. Easter, D. D., aged 20 years.

WALKER.—At "Overlook," Omaha, the residence of Bishop Clarkson, Miss Charlotte Drummond Walker, for several years the Principal Teacher in the Collegiate Department of Brownell Hall.

McKIMMIN.—On Thursday, July 29th, 1880, at her residence, near Pulaski, Tenn., Mrs. Jane B. McKimmin, in her 86th year.

Fourteen years of suffering, of patience, of earnest faith, made her life an example of submission and humility to us all; of that affliction which is but for a moment, and which worketh for them who bear it, "a far more exceeding and eternal weight of glory." For in His own good time God hath blessed her; now no weakness of the flesh impedes her growth in Grace and in the knowledge of her Lord, there, where is no more sorrow nor pain, where the sunshine of God's countenance falls ever brighter and brighter, where the Lamb feeds His Own, and leads them to the Living Fountains, and wipes away all tears from their eyes. Eternal rest grant her, O Lord! and let light perpetual shine upon her!

Notices.

A graduate of Amherst College, Mass., a Churchman, desires a situation as teacher or tutor. References given. Address G. H. L., P. O. Box 241, Newburyport, Mass.

An English Churchwoman desires an engagement in the States. Teaches English, French, German, Latin, and Music. Refers to Clergymen and others. Address, stating salary, etc., Miss F., poste restante Quebec, Canada.

A young lady, a graduate of two eastern schools, desires a situation as teacher in a school or a family, or near Chicago. References, Rt. Rev. J. B. Kerfoot, D. D., LL. D., Bishop of Pittsburgh, Rev. W. R. Mackay, Rector St. Peter's Church, Pittsburgh, Pennsylvania. Address, M. H., 85 Wood Street, Pittsburgh, Penn.

A Clergyman of the Church, who has had twenty-five years experience in teaching, and has occupied the Chair of Mathematics in two colleges, one in the South and the other in the West, desires a similar position in a college or high school. The best of references given. Address "Teacher," this office.

Those desiring a good school for their daughters, a school presenting the inducements of reasonable charges, beautiful location, experienced teachers and all the improvements that go to make up a thorough course of instruction, will find it in the Poughkeepsie Academy, New York. Rev. D. G. Wright, D. D., is the principal.

West Chestnut Street Institute, West Philadelphia, is among the best schools of its kind in the country. It is, not only professedly, but really, a home school. Regular and special courses are provided, and the means of instruction and care taken always insure true education in its scholars. Mrs. J. A. Bogardus, a woman of long experience in teaching, is the principal.

THE SUBURBAN HOME SCHOOL in New Haven, No. 1 Sylvan Avenue, the Rev. Alonzo G. Shears, M. A., M. D., Rector, has been long known as a practical Family School. It was founded in 1853, by Dr. Shears, and is intended for young boys, orphan children, lads whose parents wish to travel, and others who for any reason cannot receive proper care and instruction at their own homes, are taken into the family of the Rector and treated like his own children. The number of pupils is small, and the location unexcelled for beauty and healthfulness. The highest testimonials accompany the annual circular.

St. Johns Baptist Church School. The Church is fast meeting the objection that those who do not understand matters have urged against Church Schools, in comparison with those of Rome. It is intended that Saint John Baptist School, New York City, Stuyvesant Square, shall offer all the inducements that any school can have. From the size and locality of the grounds it equals those situated in smaller places, while its nearness to the extra means of cultivation afforded by a large city, makes it unusually desirable. It is intended that museums and other means of instruction shall be visited from time to time, and pupils, whose parents may desire it, will have the advantage of attending the excellent course of art, provided at the well-known Cooper Institute, with no additional expense. The School is under the care of a sisterhood, of which Dr. Houghton is Rector, and Bishop Potter Visitor, and everything that goes to make a successful school is guaranteed. Connected with the work of the Sisterhood is the art and embroidery department, already well and favorably known for the work produced. Everything in the way of clerical and Church regalia is made, and properly and artistically embroidered by them. This Sisterhood is a reality in Church work, about which there can be no question.

Mabley's great Clearance Sale is a grand success, because it is a bona fide sweeping reduction in prices on all Summer Clothing and Hats.

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK.

LETTERS OF CREDIT AND CIRCULAR NOTES Issued for the use of travelers in all parts of the world. Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances. Government and other bonds and investment securities bought and sold on commission.

Ecclesiastical Needlework.

Orders for Altar Frontals, Superfrontals, Antependiums, Pede Mats, Stoles, Bookmarks, Burses, Veils, etc., carefully executed after reliable English designs, by the Chicago Society of Decorative Art, Pike Building, cor. State and Monroe Streets.

R. GEISSLER, 35 BLEECKER STREET, NEW YORK, Church Furnisher. Memorial Brasses. Wood and Metal Work. Send for Circular.

Educational.

St. Agnes' School, 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. 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.

Episcopal Academy of Connecticut. The Rev. S. J. HORTON, D. D., Principal. Boarding School for Boys. Military drill. Five resident teachers. A Junior and Senior Department.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafid, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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 Colleges, for the United States Military and Naval Academies, or for business. Terms: for board and Tuition, \$350.00 per annum.

Female Seminary, Cleveland, Ohio. Next term begins Sept. 2, 1880. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting. French and German taught by masters. For catalogues or information, address S. N. SANFORD, President, Cleveland, Ohio.

Miss Mittleberger's School for Young Ladies. Course of study intended to prepare for the Junior Year of the best colleges open to women. Instruction in modern languages. Boarding pupils limited to ten. Preparatory and Intermediate Departments for boys and girls. School soon to be located in a large residence, 436 Prospect St., S. E. cor. Case Avenue. For the present, application for circulars may be addressed to 429 Prospect St., Cleveland, O. Fall Term begins September 16th, 1880.

Mrs. Salisbury's School for Girls, (Late Brooks School) 677 Euclid Ave., cor. Perry St., Cleveland, Ohio. Thorough English Course. Greek, Latin, French, German, and Drawing without extra charge. Boarding pupils limited to eight. Resident French Teacher. Special class for boys under twelve. Fall term begins Sept. 16. Circulars on application.

Episcopal High School, Near Alexandria, Virginia. Established 1839. Fits for college or business. The next Session opens September 22, 1880. Catalogue sent on application to the Principal. L. M. BLACKFORD, M. A., Alexandria, Va.

Starr's Military Institute, Port Chester, West Chester Co., N. Y. Twenty-five miles from New York City by the New Haven Railroad. A thorough school for boys. Established in Yonkers, N. Y., 1854. Removed to Port Chester in 1874. Houses have all the modern improvements. Every room heated by steam. Play grounds comprising five acres. Terms from \$300 to \$350 per annum. For circulars, etc., address O. WINTROP STARR, A. M., Principal. Catalogues can be seen at the office of this paper.

Oconomowoc Seminary, A Boarding School for Girls, at Bordulac, Oconomowoc, Wis. Delightful situation. Thorough training and home care. Terms moderate. The 25th School Year will begin on Sept. 21st, 1880. For Catalogues apply to Miss GRACE P. JONES, Prin.

Mrs. J. H. Gilliat, Newport, R. I. Receives into her family a limited number of girls to educate. English, Mathematics, and Latin thoroughly taught. A foreign lady will reside in the family to teach French and Music. Competent teachers also employed for other branches. The delightful climate of Newport, and its freedom from malarial and epidemic diseases, make it a most desirable location for a school.

St. George's Hall, For Boys, Near Baltimore, Md. An unsurpassed Boarding School. Reference in New York, Mrs. Admiral D. G. Farragut, who has three nephews at the school; in Philadelphia, Rev. Isaac L. Nicholson, D. D., St. Mark's Church, &c. Prof. JAMES C. KINEAR, A. M., Principal, Reisterstown, Maryland.

SEND for our New Calendar of the New England Conservatory of Music. \$1.00 to \$20.00 for 20 lessons in classes. Students in the Conservatory Course can pursue ALL ENGLISH BRANCHES FREE. E. TOULFEE, MUSIC HALL, BOSTON.

Educational.

Brownell Hall, Omaha, Nebraska. Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful. Home comforts. Twelve able and experienced teachers. For Register and particulars apply to Rev. R. DOHERTY, M. A., Rector, Omaha, Neb.

Bishop Spalding's Boarding Schools, DENVER, COLORADO. JARVIS HALL, exclusively for boys, The Rev. H. H. HAYNES, Principal. WOLFE HALL, exclusively for girls, Mrs. ANNA PALMER, Principal.

These well-established and thoroughly-good Church schools have now greatly increased accommodations for pupils. Denver is noted for its healthful climate and beauty of situation. Boys and girls having asthma or a tendency to consumption are greatly benefited, and often cured, while at the same time pursuing their studies. For terms, catalogue, etc., apply to Principal.

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. 8th, 1880. References: Rev. T. J. Morton, Louisville, Ky.; Rt. Rev. W. E. McLAREN, Chicago, Ill.

Female Seminary, New Market, Virginia. This school will open Sept. 1, 1880, and close May 31, 1881. Special attention paid to manners, morals, and general comfort of each pupil. Terms, including all expenses for nine months, ranging from \$140 to \$200. The salubrious climate, fine church privileges and social advantages of the superior location, are most desirable. For particulars, address Miss Belle T. Michie, Principal of Young Ladies' Seminary, New Market, Shenandoah County, Virginia.

Virginia Military Institute, Lexington, Va. Extract from Report of Examining Board, July, 1875. In conclusion, your committee cannot too highly commend what has seemed to them the marked and distinguishing features of this institution, the happy combination of the military system of instruction with the departments of science and of literary culture, and the more ennobling culture of the heart and soul. Nowhere else have we seen this combination so complete and perfect. We cannot speak of it too highly. It is such a system as fits a pupil for life and for death. Under its guidance he is sure to tread always the path of duty, virtue, and honor. (Signed) CHARLES DAVIES, LL. D. WM. F. BARRY, Maj. Gen. U. S. A. D. H. COCHRAN, LL. D., Br'k'n Pol. Inst. J. WALKER GIBSON, Kentucky. Session opens September 1st. Apply to FRANCIS H. SMITH, Supt.

The Eclectic Institute, Alexandria, Va. Miss MARY E. DEAHL, Principal. The third annual session of Miss Mary E. Deahl's school for girls will begin Sept. 15th. The Principal has had an experience of fifteen years in teaching. She was four years at Belmont Seminary, Va., and was vice principal during the latter part of her stay there. She has also given lessons in the families of prominent gentlemen in Virginia; among them the late Dr. R. F. Baldwin, of Staunton, in Alexandria she has met with success and encouragement, and has located in a desirable, suitable and healthy part of the city. Instruction in the higher English branches, Mathematics, Latin, French, German, and Music, (instrumental and vocal) will be given. Drawing, Painting, and Calisthenics will receive due attention. Terms.—For the scholastic year, for tuition in English branches and Latin, including board, washing, fuel, and lights, \$150. Payments to be made one-third in advance, on the day of entrance, one-third on the 15th of December, and one-third on the 15th of March. Rev. H. Suter (her pastor and patron), Col. E. B. Montague, of Shackelford's, King and Queen county, Va.; Bishop F. M. Whittle, Rev. D. F. Sprigg, D. D., and Rev. J. Peterkin, D. D., both of Richmond; Rev. T. F. Morton, of Kentucky; and her husband in Alexandria. As her health will be limited in number, she respectfully requests all who may desire to patronize her to make application before or by the first of September. Address Miss Mary E. Deahl, Alexandria, Va.

Church School, Philadelphia, Pa. Young Ladies' Institute, Boarding and Day Pupils. No. 1713 Spruce St. Best advantages in Literature, Languages, Music, &c. Superior. 25th year. Address Rev. E. H. SUPPLEE, A. M., Prin.

Bishopthorpe, Bethlehem, Pa. A Church Boarding School for Girls. School year begins September 15, 1880. Number of scholars limited. Address Miss FANNY I. WALSH, Principal.

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

Cottage Seminary for Young Ladies, Poitstown, Mont. Co., Pa. The Thirty-first annual session will open on Thursday, the 10th of September, 1880. First-class buildings, with gas and water, and excellent drainage. Large and highly improved grounds. Experienced teachers and full course of instruction. Number limited. For catalogue apply to GEO. G. BUTLER, A. M., Principal.

West Chestnut St. Institute, 4035 Chestnut St., Philadelphia. A Home School for Young Ladies and little Girls. Reopens September 15, 1880. For circulars address the Principal Mrs. J. A. BOGARDUS.

St. Mary's Hall, Burlington, N. J. The Rev. J. Leighton McKim, M. A., Rector. The forty-fourth year begins Sept. 15th, 1880. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

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

Allen Academy, Chicago. Best equipped Boys' School in the world. Thorough preparation for Harvard, Yale, or any University or Scientific School, or graduates students here. Equal advantages to girls. A few boarding pupils received into the family of the President and enjoy rare advantages in the most fashionable residence division of the city. Year opens Sept. 6. IRA WILDER ALLEN, A. M., L. L. D., President, 1832 Michigan Ave., Chicago.

Educational.

St. John Baptist School, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms, \$275 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

Keble School, Syracuse, N. Y. BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. 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 tenth school year will commence on Wednesday, September 15th, 1880. For circulars apply to MARY J. JACKSON, Syracuse, N. Y.

Trinity School, Trolin-on-the-Hudson. The Rev. James Starr Clark, D. D., Rector, assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities or for business. This school offers the advantages of beautiful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. The Fourteenth year will begin Sept. 7th, 1880.

St. John's School, Sing Sing, N. Y. REV. J. BRECKENRIDGE GIBSON, D. D., Rector. The School Year will begin Sept. 14th.

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

Charlier Institute, Central Park, New York City. Boarding and Day School for boys and young men from 7 to 20. College and business. School designed to be as perfect as money, science, and experience can make it. 26th year will begin September 28, 1880. For prospectus, address PROF. CHARLIER, Director.

Church School, New York. MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Nos. 6 and 8 East 53rd-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.

St. John's School, 21 and 23 W. 32nd St., New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. TWENTY-EIGHTH YEAR.—COURSES OF STUDY. Classics, Modern Languages, Mathematics, etc., to prepare for advanced standing at the Universities; or for West Point, Annapolis, or business; adapted to the wants of boys from ten to twenty years of age. LOCATION.—The College Domain of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the uses of the institution. Its healthfulness is unsurpassed. Six trunk lines of railway intersect at Suspension Bridge.

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Poughkeepsie Female Academy, Rev. D. G. WRIGHT, S. T. D., Rector. Assisted by ten (10) Teachers. The Forty-fourth Year commences September 8th, 1880. Patrons are assured home comforts, parental discipline, and thorough work for their daughters. For circulars address the Rector, Poughkeepsie, N. Y.

The General Theological Seminary, 20th Street and 9th Avenue, New York. The next academic year (the 64th) will begin on Wednesday, September 8th, 1880. Applicants for admission should present themselves in the library for examination on Tuesday, Sept. 7th, at 9 A. M. There is no charge for room rent or tuition, but each student is expected to furnish his own room. Board can be had in the refectory for four dollars a week. Further information will be furnished by the Dean, to whom early application should be made if a room is desired. E. A. HOFFMAN, Dean, 426 West 23d St., New York.

St. Mary's Hall, Faribault, Minn. Rev. S. P. DARRINGTON, 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 34th year will begin September 16th, 1880. For Registers with full details, address the RECTOR. Prices reduced.

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Educational.

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Patapsco Institute, Ellicott City, Md. Miss SARAH N. RANDOLPH, Principal. This well-known school for young ladies and children, so noted for the health and beauty of its situation, will open Sept. 15th, with an able and experienced corps of teachers. It offers unusual facilities for a finished education. For circulars address the Principal, Patapsco Institute, Ellicott City, Md.

St. Anna's School, Indianapolis, Ind. An enlargement. Increased facilities. Terms: Boarding pupils \$275 to \$300. Send for register. Rev. J. B. CLARK, A. M., Rector.

The Hannah Moore Academy, The Diocesan School, 15 miles from Baltimore, Md. Accessible from every direction by turnpike and rail. Best advantages for health, comfort, training, and instruction. Forty-sixth year. Begins Sept. 15. Rev. ARTHUR J. RICH, M. D., Rector, Reisterstown, Md.

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Lasell Seminary, Auburndale, Mass. (near Boston.) FOR YOUNG WOMEN. A Home School of high grade. C. C. BRADGON, Prin.

The Suburban Home School, New Haven, Conn. Rev. Dr. Shears, Rector, offers the very best advantages to a few young boys. Founded A. D. 1853. Send for reference circulars.

College of St. James, Washington Co., Md. Diocesan School of Maryland. Bishop Pinkney Visitor. Re-opens on Wednesday, September 15th. For Circulars and information address HENRY ONDERDONK, College of St. James, Washington Co., Md.

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

Edgeworth School, No. 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEVRE, 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.

VASSAR COLLEGE, POUGHKEEPSIE, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN. Examinations for entrance, Sept. 15th. Catalogues sent on application to W. L. DEAN, Registrar.

CHICAGO FEMALE COLLEGE. Morgan Park, near Chicago. Fall term September 7th. For catalogues address G. THAYER, President, Morgan Park, Ill., or 77 Madison St., Chicago.

MRS. S. C. RIGGS reopens her School for Young Ladies and Misses, at her residence, Rutherford, New Jersey, Sept. 14,—very near New York. Advantages of city and country combined. Boarders limited to six. Girls fitted for College. Circulars on application.

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GARNETT'S UNIVERSITY SCHOOL, ELLICOTT CITY, Md.—Principal, JAS. M. GARNETT, M. A., LL. D., late Principal of St. John's College—OPENS SEPT. 15. Address, until Sept. 1, MIDDLEBURG, Va.

NEW YORK, Binghamton, Broome Co. BINGHAMTON LADIES' COLLEGE and College of Music and Oratory. \$200. Rev. R. A. PATTERSON, A. M.

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Home and School.

Christus Impetrator.

For the LIVING CHURCH.

God will not change His laws, they say,
 Though I should spend my life in prayer;
 Then, what avail for me to pray,
 If my petitions waste in air?
 Avert the punishment! I cry,
 That through Thy law should fall on me;
 My tears of bitter agony,
 Dear Lord, my true repentance see.
 In vain the cry, in vain the tears;
 My soul must bear its weight alone,
 For changeless through the changing years,
 Sits God, the Judge, upon His throne.
 O Christ, Who healed the dumb and blind,
 Who held forgiveness in Thy touch,
 In Thee, shall I my refuge find,
 Though I have tried Thee, overmuch.
 Thou wilt not turn away Thy face
 For Thou hast promised, "But believe,
 All things are thine." I beg Thy grace,
 And patient wait till I receive.
 MARY E. SALISBURY.

The Bears of Bozeman.

Correspondence of the LIVING CHURCH.

BOZEMAN, Montana, July 24, 1880.
 The young readers of the LIVING CHURCH, for whom I write this, have doubtless heard of the bears of Berne. When I visited that quaint old city of Switzerland, one of the first objects of interest was the bear-pit. Everybody went to see the bears. They were stupid, vicious looking creatures, shambling around their enclosure, and looking very much disgusted at the sort of life they were leading. Here at Bozeman they have bears, and "The Bears of Bozeman" sounds quite as well as "The Bears of Berne." The bears themselves are certainly as savage as any that ever were caught in the Black Forest and shut up in a pit. But I have not been to see the bears of Bozeman, for the reason that they are all in the mountains, and it is somewhat dangerous looking at them. A bear is a very well behaved beast, in a cage, but on his native heath his good behavior cannot be depended on. He is especially disagreeable when company is around, and shows off his very worst to visitors. For this reason I have not exerted myself to see the bears of Bozeman, being content to make my acquaintance at second hand, from the observation of others.

There are, in the mountains around here, within a few miles, a great many of these interesting animals. The cinnamon bear is the smallest, being of a rusty brown color; the black bear is the next larger, and the grizzly bear the largest. They are, in ugliness and ferocity, generally according to their size. There are few wild animals of greater strength or more savage temper, than the grizzly bear. Ordinarily, bears do not attack men unless provoked to it, but a she bear with cubs allows nothing to come near that she does not tear in pieces. If I could know for a certainty that only the gentlemen of the family would be at home, I might venture out to get a peep at the bears of Bozeman; but there is no telling when I might stumble upon the nursery and stir up the old lady! People do that sometimes, and you may be sure they ask to be excused pretty soon, unless they have a good rifle and a steady hand.

It is not easy to kill a bear with a bullet, or with anything, even when you can hit him. He has a thick covering of hair, and a thick hide, and such an amount of muscle and bone and fat, that it is almost impossible to pierce him in a vital part. Hunters say that the grizzly will make a good fight after being shot through the heart. But I am inclined to doubt that. They do, however, live for a time, and fight savagely, after being shot through and through. Hunters say they are pretty sure of getting two shots at a bear, for it nearly always stops at the first one, and scratches and bites the place that is hit, as though it fancied something had hold of it there. That is the time to strike home, and the fearless frontiersman takes his aim as deliberately and coolly as though he were firing at a target. The least shaking of the nerves then, and he is likely to have a hand to paw fight of it. Sometimes the man wins, in close encounter, but more often the bear wins. I have met several men who have had such desperate encounters, all more or less maimed for life. Without some deadly weapon a man is perfectly helpless. The only way then is to straighten out as if dead, and submit to such crushing and tearing as bruin may be disposed to give in the way of a farewell shake. It will not do make the least sign of life, no matter how terrible the torture is, for the brute will not leave till satisfied that life is extinct. He will sometimes give one blow with his great paw and go away, leaving the man with his ribs crushed or limbs broken. Sometimes he will seize him with his teeth and shake him, as a dog shakes a rat. One man that I heard of was left with his scalp nearly torn off and hanging over his face. After the bear had gone, he adjusted it, like a wig, and crawled away several miles to a cabin. He is now alive and well, and I understand that his scalp grew on again!

Sometimes a man can escape by climbing a tree. The black bears climb like cats, but other bears do not like to climb. They often keep a man treed till he is quite uncomfortable. It is not much use

to run from a bear if he is very close and the course is level. But a man can dodge and turn faster, and can run up hill faster. I was lately talking with an old settler who once came suddenly, unarmed, upon a bear scratching for ants on a hill side. The bear was a little above him and he could not run up the hill. It was sure death to run down. The bear started for him, bounding along like a great dog, but he stood perfectly still till the last spring when the bear expected to fall on him. With a sudden leap to one side the man evaded him, and bruin, grappling only air, went rolling over and over down the hill. The man made the best of his way in the opposite direction, and, looking over his shoulder, saw the baffled brute sneaking into the brush at the bottom of the hill, very much ashamed.

It takes an extra large charge of powder and a heavy bullet to penetrate the body of a bear. I hear of two men who were attacked by a bear, armed only with ordinary revolvers. These they used without seeming to make any impression. The bear got one of them down, and was proceeding to tear him, when the other man jumped on his back and beat him over the head. This served to draw him off, and he took hold of the other man in the same way. This they kept up for some time, being terribly bruised and torn, till at last they got a chance to fire their last shot into his ear, which laid him out, dead. I hear of one old hunter here, whose name is Murray, who has killed as many as forty-six bears in one season. One of the grizzlies that he shot through the region of the heart, ran some distance, killed a horse with one blow of his paw, and fell dead, a few yards further on. A man by the name of William Shanks, it is claimed, lately killed seven bears around a carcass, in one of the canons. He could see but one at first, but as fast as he killed one, another came out of the brush, and there seemed to be no end of them. The last two nearly made away with him, and he came to a very close quarters before the last one fell. The rifles that are used by the hunters are breach-loaders, and can be fired very rapidly.

(To be continued.)

Florence, Bologna, Venice.

Correspondence of the Living Church.

VENICE, July 16, 1880.

At Florence we had apartments at Casa Guidi, piazza San Felice, where Mrs. Browning lived, and died. Nearly twenty years have passed since the great poetess was carried to her grave 'neath the sunny sky of Italy, but they say that Casa Guidi and its surroundings are just the same today as they were then. If this is true, we wonder why Mrs. Browning ever stayed here, or how she could have written her beautiful poems in such a place. We wonder why she did not live at one of the pretty hillside villas, amid oranges and magnolias, where the air is pure and cool; where the only noise is the sweet singing of birds, and the soft murmuring of the fragrant breezes; where all day and night she would not hear the loud screechings and dismal yells of the Florentine street vendors. Mrs. Browning may have done the proper thing, but if we were going to try to write poetry, we should as soon think of seeking inspiration in the presence of a lot of caged hyenas, or in rooms of a mad-house, as in the busy part of any Italian city.

The reason there is so much shouting by these peddlers is because the government taxes every sign advertisement. But if the government would only tax this fearful howling, and require the revenue stamp to be placed over the mouth of every street vender, what a blessing would be conferred upon the poor foreign traveler.

We were in Florence a week, and every evening drove on one of its many beautiful drives. It was so warm during the day that when night came we would be almost tired out; but, as soon as we reached the summit of one of the high hills, and drank in the pure, bracing air, and looked down at the lovely city in the valley, shut in, by the vine-clad hills, on all sides, we would feel our strength renewed, and our spirits rise. One evening we made the steep ascent to the little old town of Fierole, having a church over 800 years old, and noted for its straw work, for which it has taken diplomas at all of the World's Expositions. Another evening we went on the *Viale dei Colli*, said to be one of the finest drives in Europe, and which affords many magnificent views. We had some queer experiences with the cabmen on these drives. One evening we engaged the cabs by the hour, and the horses walked all the way, and we thought we should stay out all night. Another time we engaged them for the trip, and the horses ran so fast that we had to hold on to the sides, and could catch but a passing glimpse of the objects by the roadside, and were back to our lodgings before our good landlady thought we had started.

We, of course, visited the great cathedral, the Baptistery, with its magnificent bronze doors; the two noted galleries—Uffizi and Pitti; but the place in Florence that interested us most of all was the Ancient Dominican Convent, now the Museum of San Marco, in which lived St. Antonino, Beato Angelico, Fra Bartholomew, Savonarola, and many other men celebrated in literature and art. We entered cell

after cell, whose walls were adorned with the most beautiful frescoes—the work of these great and good monks. We lingered in long admiration over some of the finest of Angelico's paintings, whose peculiar work has been so widely copied and greatly admired all over the world. We seemed inspired with a feeling of reverence for every old painting; for every line on these grand old walls. But when we came to the small stone cell of Savonarola, and saw the very spot he slept upon, the very Bible he read, the very letters he wrote, we seemed, indeed, to stand on sacred ground, and to know and admire, as never before, that noble saint and martyr, who tried so hard, even unto death, to reform the much abused church of his Saviour. In one cell we saw a painting of the Last Supper, which seemed extremely beautiful to us, more from the conception than the execution. It represented the Apostles kneeling to receive the bread from the hands of the Blessed Lord, just as the faithful to-day receive the elements from the hands of the Priests. Such a conception of the Last Supper seemed to us much more natural and better than any we had ever seen. A striking contrast to this beautiful picture was one on the same subject, in another room in the monastery, where there were cherries and salt on the table, a hideous looking cat on the floor, and an immense peacock in the window.

We left the "gentle" city Monday morning, and went up over the Apennines, where the cool breezes from off the mountains was delightfully refreshing, after the heat in the lowlands. Towards evening we reached Bologna, where we stayed over until the next noon, having about as pleasant a day as we have had in Europe. Bologna is a city of arcades, a city of towers, a city of churches, and, we might also add, a city of music; for here Lohengrin and other of the finest operas in the world have been brought out. Among the churches we visited was the puzzling San Stefano, a curious agglomeration of a great many very old churches, the stone steps of whose altar were worn down by the kneeling of the generations of worshippers through the long time of centuries. In the evening we drove to the Campo Santo, one of the finest cemeteries in Europe. Those grand arcades, beautiful tombs, with magnificent statuary, made the place most attractive, and seemed to rob the grave of much of its gloom and terror. The rich have beautiful resting places. Those of the poor are marked by a simple slab, and, after ten years, are removed from the vaults and burned. In the morning, before leaving for Venice, we went through the Academy of Beautiful Arts, whose greatest gem is Raphael's St. Cecilia. And then we sped away to the "glorious city of the sea." It was the hottest, dustiest ride we ever experienced; and as we longed for rain to cool the parched earth, the sight of ominous-looking black clouds, and the sound of distant thunder, only added greater misery to our affliction. And then, when we reached Venice, where there is no dust in the streets, and no dry weather, it was most provoking to have it rain as soon as we had entered a gondola.

We found Venice just as our fancy had painted her. She was just as fair and lovely as in our brightest dream. Her sky and her water with different beauty for day and night, her marble palaces and grand churches, were all as we had seen them in pictures, or read of them in pleasant stories of travel. We almost lived in gondolas during our stay there, so delightful was it to glide in and out among the marble buildings, or, in the evening, to float out into the sea to watch the stars come out, and see the moon come up. And then, when all the lights were lighted, we would go to the great and beautiful Piazza of St. Mark, the centre of business, fashion, and amusement, which, every evening, was thronged with thousands of people, listening to the large military band, as they walked to and fro on the square, ate ices in front of the splendid cafes. Exciting almost the greatest interest of any place in Venice is the magnificent old Palace of the Doges, the scene of so many great events in the history of the ancient Republic. After visiting its halls and galleries, where there are wonderful collections in art, we descended to the old prison and saw its dark, damp stone cells, one range for political prisoners, and one for criminals. The only opening in the massive wall was a small round hole, through which the food was thrust to the wretched inmate, who, at that time, could see for a moment the light of a torch, a most joyful relief to the terrible monotony of that awful darkness. We passed the spot where, in the narrow way, the secret guillotine did its deadly work, and saw the holes where the blood ran through, and the narrow door through which the ghastly bodies were thrown. We stood on the Bridge of Sighs, which connects the old prison with the new, and looked through its stone grating, down the narrow street, where the calm blue water ebbed and flowed, which once had been the grave of so many poor unfortunates.

We have seen all of the best churches, galleries, and palaces of Venice. We have sailed to our heart's content in the softly gliding gondolas, and to-morrow we shall say good-bye to the dreamland city; good-bye to its beautiful piazza and magnificent cathedral; good-bye to its music and

gaiety, to its winged lions and high campanile; and good-bye to our gay gondoliers, Marcolo and Jocomo. And soon shall we say farewell to all of Italy, and return to the glorious Alps and the land of the Swiss. D. C. G.

Washington Letter.

Correspondence of the LIVING CHURCH.

St. John's Parish, this city, to which the Rev. F. L. Norton, of Troy, has been recently called, has an interesting history. In 1806, there was but one Parish in Washington, Washington Parish, of which Christ's Church, Navy Yard, is now the Parish Church. In that year, a committee was appointed to solicit funds for the repair of the Mother Parish Church, all more than necessary for the object, to be a fund for a new church in the West End. Two members of the Washington family were of the committee. This was in April 1806. In May, the plan for repairs was advanced; and a project for the erection of two new churches started. All money given by residents east of the Tiber, a small "tawny" stream, flowing, as when classically speaking it should, at the foot of the "Capitoline Hill," was to be appropriated to the erection of Christ's Church; all given by residents west of the Tiber, to the erection of St. John's, just opposite the Executive Mansion; and all given by the President, Secretaries, and strangers, to be equally divided between the two, unless the donor specified one or the other of the objects.

In 1814, St. John's was built at a cost of about \$25,000, after the design of Mr. Latrobe, architect of the Capitol. The plan was that of a Greek Cross; an extension, afterwards made to the West arm, changed it to that of a Latin Cross. Originally, a gallery extended around three sides. On purchasing an organ, a gallery for it was built right over the chancel. It was in existence, as an architectural monstrosity, till late in the rectorship of the late Dr. Smith Pyne. The pulpit floor was on a level, so the late Dr. Ethan Allen says, with that of the organ gallery. The preacher mounted the pulpit by a winding stair. As the pulpit was on rollers, a very sensible movement of it was perceptible, as it was entered. The Altar was, for many years, hardly more than a huge goods-box, draped with a cover. The aisles were originally paved with common brick; the pews high backed and square, and in size proportioned to a church which has been called, "the roomiest in Christendom." In June, 1816, at the historic city of Annapolis (where you will remember that a stay of only one night was sufficient to cause General Washington to resign his commission as Commander-in-Chief of the Armies of the United States), a petition from divers members of Washington Parish for the division of the Mother Parish was granted; and July, 1816, St. John's was duly organized. In November, 1816, the church was opened for service. Nov. 20th, Rev. W. H. Wilmer, afterwards President of William and Mary, accepted the Rectorship, continuing to hold the Rectorship of Christ's Church, Alexandria, Va., and officiating alternately at the two points; so feeble a folk were the churchmen of the National Capitol, only 64 years ago.

Dec. 7th, 1816, "the President's pew" was set apart by the vestry, a pew occupied by every President, except Jackson, from 1816, to Harrison inclusive. In those days, pews were "sold." The sum of \$8,500 was realized in this way up to the date of the consecration of the church, St. John's day, 1817. In Feb., 1817, Rev. Mr. Hawley became assistant; and in May, Rector. He was Rector 28 years, and was succeeded by the Rev. D. S. Pyne, an Irish clergyman of versatile talents and many peculiarities, who remained Rector until 1864, twenty years. The Rev. S. Lewis was Rector 15 years. A Parish meeting in St. John's, once consisted of one man, Joseph Galer, the editor of the *Nation Intelligencer*, and the Nestor of the Press of that day. At a called meeting, he alone attended; authorized, as "the congregation present," repairs to be made, and ordered the vestry to pay for them, which they had to do, too. When the steeple was built, and other debts were contracted, as the next year, 1823, was a financially disastrous one all over the country, Rev. Mr. Hawley, released one sixth of his salary; and the people, to their shame, allowed it. And, so, from the beginning, the half-paid Rectors virtually pay the church debts of our Parishes. What should go to them and their comfort, goes to steeples and mortgages. In 1829, the vestry of St. John's passed a minute approving of the erection of the District of Columbia into a separate Diocese. The movement failed, as, under the lead of the late Rector of the same Parish, it has since.

During the war, the size of the church caused it to escape being seized by the government, as many of the city churches were, for a hospital. On one occasion the vestry wanted to hold a concert in the church, but easily gave up the idea "for three reasons"—as one of them remarked, "first, the building was too small—then, it had no gas jets—'and, in the third place, the Rector won't let us have it!"

The new rector will find a full, intelligent and appreciative audience.

Only a Cripple.

[In transmitting, for the bed for Incurables in St. Luke's, Chicago, a generous donation of his daughter's, Mr. Robertson, of Rockford, Ill., enclosed for perusal a late editorial in the N. Y. Tribune entitled "Only a Cripple." As the total of the fund is now in excess of half the amount necessary, the Treasurer has requested the printing of the clipping in the hope that the touching story will revive an interest in the Bed for Incurables and result in its complete endowment at an early day.]

Here is an incident, true in every detail, which may serve as a text for some of our readers to preach themselves a sermon, as they idle away the summer Sunday morning on the mountains or by the beach.

Three or four years ago a half-drunken young fellow, driving furiously along a crowded street, ran over a little child and hurt his spine. The boy was the son of a poor cobbler. His bed was a straw pallet on a garret floor. When the injury was pronounced incurable, he was removed from the hospital to this bed. There was nothing for him to look forward to, but years of misery in the filth and half darkness of the wretched garret. His mother was dead. His father, in the shop below, could barely keep them from starving. The young fellow who hurt him was sorry but what could he do? He was a fast clerk on a small salary. Now and then a kindly Irishman, on the lower floor, as wretched as themselves, would run up to "hearten the creature up a bit," but that was all. The only view from the square window was a corner of the next roof, and the event of the day, for the miserable cripple, was to see the cats climb along it, or fight each other. Foul smells and foul language came up from the rooms below to him. There seemed to be no other possible chance for his life, than to die down into still more brutal ignorance and misery, or to go out like an ill-smelling flame into the eternal night.

Now, just at that time, a little English lad, who had come with his father to visit the Centennial Exposition, while passing along a quiet street of the city in which the cripple lived, saw some pale-faced children peering at him, out of the windows of a large house, set back among the trees. Over the gate was the name "Children's Hospital." The boy's kindly English heart was touched; he turned and went in, joked and played awhile with the poor babies, and when he went back to his hotel, wrote to his mother of the pleasant, sunny rooms, with flowers in the windows and pictures on the walls, and the motherly nurses taking care of the little children. "I have seen nothing which pleased me better in America," he said; "I will go again and tell you about it when I come home."

He never went home. The gallant little lad was taken back dead to his mother a few weeks later. After the violence of her grief was past, in her many efforts to show her gratitude to the people who had nursed and been kind to her boy, she asked to be allowed to endow a memorial bed in the little hospital which had pleased him so much, and directed that it should be filled with the most miserable, needy case, known to the managers. So it came to pass that our little cripple, on a warm spring day, was carried out of his garret, bathed and laid on a pure white bed in a sunny, pleasant room. The other children, in the ward, called to him and made acquaintance; there were toys, books, pictures for them all. The good woman who lifted him smiled at him; he thought his mother must have looked like that. Outside, the maples reddened in the sun and rustled in at the windows, and the robins chirped and built their nests. There were dainty little meals brought to him. There was the best skill the city could command given to effect his cure. Good women, with their hearts full of Christ's love, came to teach him, and read him of this unknown Saviour. At his bedside hangs a little card which he probably never has read or understood: "In memory of Richard—, of Sussex, England!"

Something in this little story hints, in a dim way of the infinite inextricable tangle of human lives and their inexorable influence on each other. When the English lad obeyed the generous impulse to give a moment's pleasure to the little children as he passed, how could he tell that he lifted this other life up into the sunshine for all time? "The word that we speak for day," says the Arab proverb, "shall it not meet us, again and again, at the turning of the ways, to show how it has cursed and blessed our fellow?"

Diocese of Western Michigan.

Correspondence of the LIVING CHURCH.

BALDWIN, Lake Co., Aug. 16, 1880.

There are several Lumbering Camps within a radius of twenty miles. During winter, the long evenings often hang heavy on the hands of the inmates. From inquiries that I have been making, I find they are sometimes weeks without any suitable reading matter. This state of things "ought not so to be"; it is the Church's duty to correct it. I think there are many Church people who will gladly avail themselves of this opportunity to do good. Please send to my address such papers, magazines, books, Bibles, etc., etc., as can be spared, that I may distribute them where they will be the means of lightening many a long evening, and giving occupation to minds that, otherwise, would be left in an unhealthy state of inactivity.

HORACE GATES,
 Missionary at Baldwin, &c.

P. O. Box 65.

All Around the World.

Two eminent "stars" have gone out this week: Ole Bull, the violinist, and Miss Adelaide Neilson, the tragedienne. A Fenian plot, it is said, has been discovered at Cork, Ireland, to blow up the railway tunnel and barracks and seize the city. A telegram from Berlin, Germany, reports ruinous floods in the outlying provinces. Eureka, Nevada, which was almost wiped out a year ago by fire, has had another great conflagration, in the same area. The loss is estimated at \$1,000,000. More than a quarter of a million of people witnessed the great parade of Knights Templars in Chicago, on the 17th. Nearly 40,000 Knights were in the city. Heavy rains have fallen lately in the great wheat-growing section of the northwest, doing considerable damage. "Dr." John Buchanan, "dean of the eclectic medical college, of Philadelphia," a diploma factory, jumped from a ferry-boat plying between that city and Camden, and is supposed to have drowned. Mr. Burnand, Tom Taylor's successor as editor of London Punch, is described as "in the prime of life, very industrious, very ready, very funny, and—save when smarting under dramatic criticism—of equable temperament and judicial mind." Thomas Carlyle will be 82 years old next December. He can no longer read nor write. The harvest prospects in upper Silesia and east Prussia are very gloomy. Newfoundland is determined to have a railroad across its 350 miles of width, and the surveys are now in progress so that an estimate of the cost can be submitted to the next session of the Legislature. The old government house at Montreal, built in the sixteenth century by Claude de Ramsey, the first governor of the city, is being demolished to make way for improvements. One great trouble with Edison's electric light has been to get an engine that would run the dynamo-electric machine fast and steady enough. The Southwark iron foundry at Philadelphia is now trying to see what it can do, and proposes to turn out a 100 horse power engine that will make 600 revolutions to the minute. New York's immigrants, for the six months ending with June, outnumber those of any other half-year in our history—177,363, or about 19,000 ahead of the next largest figures, in 1872. The greatest number of arrivals, 55,083, was in May, always the largest immigration month of the year, the smallest number arriving in December. Considerable quantities of ice are being shipped from Norwegian ports to the United States. In India, General Sir Frederick Haines, commander-in-chief of the military force there, is blamed for the Candahar disaster, in permitting General Burrows to depart, when he knew some of Burrows's troops to be untrustworthy. The English in India desire Sir Garnet Wolesley to take command. The engineer of one of the excursion trains which collided with such fatal effects at May's Landing, N. J., has confessed the cause of the accident to the coroner's jury. He said that on the day of the catastrophe he undertook, for the first time, to use the automatic brakes. He had never had any experience with them, and, as a result, the brakes would not work at the critical moment. Cologne is rejoicing over the completion of the dome of her grand cathedral. Mail Contractor Adams, of Little Rock, has telegraphed the Washington authorities for military protection on the mail route between Fort Davis, Tex., and El Paso. Indians are making things hot in that region. Victoria has been driven into Mexico again, with a loss of many warriors and a considerable part of his animals and supplies. Indianola, Texas, was visited recently by a cyclone-like wind, which submerged a great part of the town by forcing the waters of the gulf in upon it. Great damage was done to property, but no lives are reported lost. A man named Charles Carver, residing in Woodstock, Va., has begun a fast of one hundred days' duration. Should he succeed in his experiment he will challenge Dr. Tanner to a competitive match. Crop reports from the old country are very contradictory. In England the prospects are generally good and a limited yield only is expected on the continent. M. Victor Hugo's seventy-eighth birthday has just been celebrated by a dinner at his house, followed by a reception, an illumination of the garden and a display of fireworks. The bees have lost a friend in the death of John Hunter, the well-known English apianarian. Mr. Hunter was one of the originators of the British Beekeepers' Association, and the writer of the article on bees in the Encyclopedia Britanica. Mr. Hannay, who has made diamonds, announces that his experiments show that the crystallization of silica (quartz, amethyst, etc.), and of alumina (ruby, sapphire), may be carried on so as to be a commercial success. Reports from Georgia say that the revenue officers are breaking the moonshiners up in business. A memorial window, to which Americans have contributed largely, will soon be placed in Canon Farrar's church, St. Margaret's, Westminster, London, in memory of Sir Walter Raleigh. M. Cheverul, of Paris, is the oldest working scientist in the world, and now, in his ninety-fifth year, he has commenced a course of lectures on chemistry.

Massachusetts, with her 7,800 square miles of territory, now supports a population of more than 228 to the square mile, which is nearly equal to the density of population in Italy, and inferior only to Belgium, Great Britain, and Italy among the countries of the world. It is reported that during the fiscal year just closed the imports into and the exports from the United States were larger than during any preceding year in the history of the country. Boston has appropriated \$35,000 for the celebration, on Sept. 17, of the two hundred and fiftieth anniversary of her discovery. The Emperor William, of Germany, is described as looking better than he has done for years, and wearing a robust and hearty air. He regards himself at Ems as a soldier on leave of absence. He seldom wears his customary uniform, but generally appears in plain dress, which is, however, less becoming to him than his well-known regimentals. The German sculptor, Miller, whose magnificent statue of "Prometheus Bound" has just been bought for 60,000 marks, by the government, and placed in the Berlin National Gallery, was, when a poor boy, a cook in a Munich hotel.

A Noble Example.

Correspondence of the Living Church.

The desire to be remembered after death is common to men. Some erect churches, theatres, or other monuments of art or architecture; most, at least, provide for a tombstone on which their names may be seen for a few years. Leonard Sprague, for many years Senior Warden of Zion Church, Pontiac, Mich., who entered into rest July 24th, 1880, in the 76th year of his age, left a more enduring monument, which will perpetuate him in the good deeds for which he was distinguished while he lived. He made the Church Association of Michigan his residuary legatee, providing that half the income of the fund should be distributed annually to the poor of Zion Church, one third to the parish, towards the ordinary expenses of maintaining the services, and one-sixth to be divided between the various missions of the Church. Joseph E. Sawyer, Esq., is his executor, and the agent for the distribution of his bounty.

After the funeral, a vestry meeting was held, at which Messrs. Joseph E. Sawyer, James Maten, and John Pound, were appointed a committee on resolutions, and committee reported the following, which were unanimously adopted by a rising vote:

Again, in the providence of God, we are called to mourn. Our Senior Warden, Leonard Sprague, meets no more with us. We have to-day, reverently and tenderly, laid away all of him that was mortal; and in the performance of this sad duty, we have called to mind many of his noble deeds of Christian love and charity.

He was no ordinary man. Though his sphere was contracted, his life work was none the less important, and no man ever more faithfully did his duty in the station in life in which he was placed. He was, in the fullest sense, one of God's noblemen, and we can say nothing to perpetuate his memory. He has perpetuated it, and, in a double sense, he is immortal. He will live in the memory of succeeding generations as long as there is poverty to be relieved and a Christian Church to be sustained.

His life work does not end with his removal to the higher duties God will assign him in Paradise. He is not dead; he lives in the good example of a life as nearly perfect, we believe, as man may expect to attain on earth. He lives in the good deeds of a long and useful life. He lives in the bounty he has provided that others shall distribute in his name, through all years to come. The golden rule was exemplified in his every day life, and that one command of our Saviour, the entire Christian code, "Love one another," he obeyed by finding "something to love in every one, and manifesting that love in words and deeds of loving kindness."

"His life was gentle—and the elements So mix'd in him, that nature might stand up And say to all the world—'This was a man.'"

Resolved, That it is the sense of this Vestry, that in the death of our late Senior Warden, Leonard Sprague, this parish has sustained an irreparable loss.

Resolved, That we tender to the widow and family of the deceased our sincere sympathy.

Resolved, That, as a mark of respect for his memory, the church be draped with the usual emblems of mourning for thirty days.

Resolved, That a copy of the foregoing be furnished the widow.

To the Editor of the Living Church.

I ask permission, through your columns, to thank those of the clergy and faithful laity who have so far, kindly contributed to my mission work at Hazel Green, Wis., in response to my appeal last winter. They will, I am sure, be glad to hear that, by their aid, a church lot has been bought and paid for, and duly conveyed by deed to the "trustees of funds and property" of the Diocese of Wisconsin—also that I have been enabled to pay \$150 on account of lumber, and have sufficient to pay the contract price (\$175) for the erection of the outside building and flooring of a mission chapel. The workmen are now actively engaged on it, and in four weeks the outside will be completed and shingled, and the floor laid. It will be a plain, but churchly building, 24x40, with a neat porch, and the whole cost, when finished will be \$500. The total amount from contributions at my disposal has been only \$300, and I am now sorely in need of \$200 with which to provide doors and windows, the inside lining (all of wood), and also for a small balance due on the lumber. Two hundred dollars! This will complete the work in toto, as we have all the seats, and interior fittings

May I appeal to every reader of THE LIVING CHURCH to help me raise this small sum? Two hundred individuals, making an offering of \$1 each, will have the satisfaction of knowing that they have been the means of providing Church privileges for a very poor mission, and of bringing her influence to bear on a sectarian locality. Advertising is expensive, and we cannot afford it. Were it not for the very great kindness of THE LIVING CHURCH in inserting my appeal, from time to time, I could have done nothing. Such kindness I gratefully appreciate, and now, for the last time, make an appeal more urgent than ever, and beseech every true Church person who reads this not to allow the work, which I have been permitted, by God's help, so far to bring to a successful issue, to languish for want of so small a sum as \$200. But rather, I trust, that the mission chapel may be at once completed, and ready for consecration at the Bishop's approaching visitation. The time is short. The church must advance. Let every faithful soldier of the cross come manfully to the rescue, and share in the arduous but noble work of planting that sacred symbol of our faith in the hearts of those who now are strangers to its Divine influence. I confidently leave the matter to the generosity of all sincere members of the Church, believing my humble but ardent appeal, will not be in vain. G. H. DREWE, Missionary in charge. HAZEL GREEN, WIS., Aug. 7, 1880.

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Every Light-Weight Garment in our Immense Establishment Marked Down,

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It will pay you to come from your homes and take advantage of the enormous bargains in SUITS, COATS, PANTS, and VESTS. It would be impossible to give a full price list in this space, but we invite your attention to the following partial

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Table with 4 columns: Item, Price, Item, Price. Includes 50 cent Coats Reduced to 25 cts., \$1.00 Coats Reduced to 50 cts., \$2.00 Coats Reduced to 1.50, \$2.50 Pants Reduced to 1.50, \$4.00 Pants Reduced to 3.00, \$5.00 Pants Reduced to 3.50, \$5.00 Suits Reduced to 3.50, \$8.00 Suits Reduced to 5.00, \$10.00 Suits Reduced to 7.00, \$15.00 Suits Reduced to 10.00, \$2.00 Dusters Reduced to 1.50, \$3.00 Dusters Reduced to 2.00.

Genuine Middlesex Blue Flannel Suits, best quality, warranted full indigo, reduced from \$15.00 to \$12.00. Tremendous reduction in

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Reduced from \$2.25 to \$1.00, etc., etc. HATS! HATS! HATS! Straw Hats marked down, down, DOWN. A large assortment in all the new and most popular styles. Come in if you merely come to look. Compare the price on the old and new tickets, and mark the difference. We mean BUSINESS, and those who know us best, know that we live up to what we advertise.

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Best Rice in the market, 3 lbs. for 25c. 3 Cakes Sapolo, 25c. Best Mustin Starch, 3 lbs. for 20c. Tomatoes, per can, 10c. Best Baking Powder in market, 30c. Clothes Pins, per doz, 2c. 2 Boxes Sardines, 25c. 2 Packages Coffee Essence, 5c. Onwago Starch, per package, 8c. Bottle Pepper, 10c.

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The Sunday School.

Teachers' Helps.

FIFTEENTH SUNDAY AFTER TRINITY. LESSON, JUDGES VI:11-16; VII:19-22.

The oppressors of Israel who figure in this narrative, are the Midianites. The origin of this people may be referred to Midian, Gen. xxv:2.

A mere glance at the character of the people mentioned in our lesson, marks them as dwellers in tents, the wandering tribes of the eastern and southern deserts.

V. 12. It is possible, from this address, that Gideon had already distinguished himself in war against the roving bands of the enemy.

From this point the public history of Gideon begins. A fresh movement on the part of the invading host, stirs the heart of Gideon, and, being filled with the spirit of the Lord, he "blew a trumpet, and Abi-ezer was gathered after him."

The dew upon the fleece alone is a sign of God's mercy towards Israel, and is a sign of assurance to Gideon that the Giver of all good will continue His favor to Israel.

The next point of interest is the reduction of the forces which accompany Gideon. Doubtless, every sufferer at the hands of the Midianites had joined himself to Gideon; this material would be unreliable in the event of a conflict, hence, the Lord suggests to Gideon the Mosaic proclamation to the weak and fearful, Deut. xx:1.

Two incidents, in the later life of Gideon, call for mention: He refused the offer of a kingship over the people, on the ground that God was King; and he caused an "ephod" to be made and consecrated, from the Midianites' spoils, which proved to the Israelites in after-days a temptation to idolatry.

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Personal.

Rev. W. M. Steel, of Centralia, Ill., has received and accepted a call to the rectorship of Calvary Church, Golden, Col., and entered upon the discharge of his duties.

Rev. E. R. Ward, editor of the Western Church, is taking a vacation; the paper, however, is not suspended.

The Rev. Chas. J. Curtis has become permanent editor and proprietor of the N. C. Messenger. It will be a great relief to the numerous friends of the Rev. Dr. Richard Newton, to learn that there is so much improvement in his case that he has been able to ride out.

The New Calendar of the New England Conservatory of Music is packed full of valuable information, and is absolutely indispensable to all who are seeking a finished musical education.

ISLAND STATION, Arapahoe Co., Colorado, Aug. 17, 1880.

Dear Sir— I have been afflicted for years—ever since I was nine years old, am now thirty-eight; when nine years old I had St. Vitus' dance.

My son has been sick all his life, and we doctored with the best physicians in the State of Colorado—could do him no good until we procured for him your Pad.

A Bed for Incurables. Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago.

July 29th. Employees of Illinois Central Railroad Company, \$67.75

WANTED.—An Organist and Choir Leader for St. James' Episcopal Church, Eureka, Nevada.

A Business Man's Opinion. C. B. Dorr, of Toledo, O., says he has used Day's Kidney Pads in his family with results superior to all other treatments that he regards them as the best Kidney doctor in the world.



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