

The Living Church.

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

VOL. IV. No. 32.

CHICAGO.

SATURDAY, JULY 22, 1882.

NEW YORK.

WHOLE No. 194.

Our Children at School.

Written for the Living Church.

All readers of the LIVING CHURCH, we may assume, are interested in the welfare of the children, and doubtless all will agree that an hour of Sunday School teaching once a week, for the lambs of the flock, will not suffice to bring them up in the nurture and admonition of the Lord, nor insure their healthful development of body and mind. They must be taught and trained from day to day, in family and school, and established in right principles and healthful habits.

It is not the intention to speak here of what many would consider the most important elements of education, nor to offer any suggestions as to the best method of imparting instruction and correcting faults of character. The writer has in view, at this time, the physical rather than the intellectual welfare of the little ones.

During a number of hours each day, the children are confined in rooms, more or less crowded, and compelled to sit most of the time at desks. They must study and write, or they will never learn anything. If they romp and play all the time, they will never get "an education."

They may acquire a certain "smartness," in many ways, but they cannot have well disciplined and well furnished minds. At the same time their confinement is a serious peril, and parents, teachers, and directors ought to realize this, and, as far as possible, to guard against it.

They have a difficult problem to solve—to form the mind without deforming the body; to strengthen the intellect without weakening the lungs; to sharpen the mental perception without entailing defect upon the bodily organ of sight. Our schools, it is true, are not intended for the physical training of athletes; but they have a great influence in determining the physique of the nation. Without lessening their efficiency in mental training, it is thought that they can be more helpful, or at least less harmful, to the "bone and sinew of the land."

Those who have charge of our schools need to be impressed with the fact that children have bodies as well as minds, and that for all uses on this mundane sphere, the body is an essential factor. They need to be reminded that an education accompanied with deformity and disease, is a failure, and that they who conspire to bring it about are guilty of a crime.

It is a mistake to assume that intellectual exercise is, in itself, injurious to health. The average life of professional men is longer than that of almost any class. Vigor of brain is conducive to longevity. Unnatural position, bad air, and prolonged confinement are the destructive agencies in our modern school system. Boys and girls, at the most impressive period of life, are treated as though they were made of steel, and had no stomach, or lungs, or spine. They are put into the treadmill like horses, and are stimulated to the last degree of temporary endurance; which means, if continued long enough, final destruction. They grow narrow-chested, and round-shouldered, and bear-eyed, over their study and writing and piano-practice; and they come through the "course," too often, feeble and pale as though they had been working in the mines.

Some years ago the Providence Medical Association appointed a committee to confer with the school authorities with reference to some changes for the physical benefit of children. After careful examination, the committee submitted a report, in which the following objections to the present method of conducting our schools are given:

First, Children are admitted too young. Up to the age of ten, the brain grows very rapidly; hence children should not be stimulated to much mental exertion before this time. Second, The schools are a cause of consumption by long confinement in vitiated air. Third, They are a cause of epidemic diseases. Fourth, They cause nervous diseases by premature development of the brain. Fifth, The discomforts arising from sedentary confinement are often the occasion for punishment, hatred for school, and truancy. Sixth, There are psychological objections. The minds of children are cramped with much that is unintelligible, and the method is too artificial. Seventh, The present system forms habits of indolence. Forced indolence with the small children soon becomes a habit.

Another report, taken from a Scientific Journal, referring to the deficiencies of our School System, says:

First, It fails to do its best to prepare children for usefulness to themselves, the community, and the State. Hitherto it has developed the brains of the children and ignored the bodies. Mentally, it has been a success, physiologically a failure. Its tendency is to develop all the physical evils enumerated, and in this respect greatly unfit the young for the duties and destinies of life. Parents can make their own offspring just as unhealthy as they please; the schools must take them as they are, and should educate them comprehensively—physically, mentally, and morally.

Second, The schools increase the hereditary tendency to disease. They are a prolific cause of consumption, that direful scourge of our race. Zeemsson, in his great work on the Practice of Medicine, treating of the cause of this disease and of bad air as a prolific cause, says: "The contamination of the air we find very strikingly exemplified in school-rooms, in which undeveloped youth, with growing chests and lungs, spend daily as many as six hours, in a sitting posture. This air is breathed by children, some with catarrh of the air passages, and others with

well-marked and far-advanced pulmonary consumption, not merely to their own disadvantage, but also to that of others. There is no condition which is more favorable to consumption than lack of fresh air and exercise. Young children should therefore be sent out-of-doors as much as possible, because the air of a room, however large it may be, cannot compare in freshness to external air. Compulsory attendance at school is doubtless a necessary provision, but the State and the community are under obligation to see to it, that they are healthily located, the school hours reasonably short, and a sufficiently long recess given to exercise in the open air." The schools, by unduly developing brain without muscle, greatly increase the hereditary tendency to insanity.

Third, The long hours of school confinement and intellectual effort are largely in excess of the capacity for bright, profitable mental work of the children of the ages of those usually taught in our public schools, and are therefore in violation of the conditions of true mental culture.

The Rev. S. G. Lines, of San Francisco.

To the Editor of the Living Church. It is very seldom that a community so large as this is greatly affected by the loss of any one of its members; but an exception to this general rule, and a very marked one too, has certainly taken place within the past few days.

Four years of faithful ministrations in the Church, of eager interest and participation in all that made up the lives of those with whom he came in contact; of ceaseless activity in teaching, counselling, warning, assisting; four years of devoted labor that taxed his strength to its utmost, have made the name of the Rev. Samuel Gregory Lines as familiar to the people of San Francisco as that of many an old-time resident. We had begun to look upon him as quite as much our own as the Regiment of which he has been the wonderfully popular Chaplain. But with startling suddenness to many of us, there came the news, last week, that he had resigned the church—St. Luke's—of which he was the Rector, and which he had raised from a small and struggling parish to the position of the leading Church in San Francisco, and that he was soon to take his departure from our midst. The over-taxed strength had yielded to the strain, and a complete change of scene and work was the remedy which his physicians had absolutely prescribed. The following is his letter of resignation:

TO THE WARDENS AND VESTRYMEN OF ST. LUKE'S PARISH, SAN FRANCISCO, CAL.

My Dear Friends—For such you have proved yourselves by years of helpfulness and kindness, and especially by your last generous offer to give me three months more vacation on full salary, and provide me an assistant on my return. For many reasons, such a prolonged absence on my part, with its additional expense to you and its uncertain results, seems unwise; while my state of health, demanding as it does a long rest and change, seems to make a permanent separation necessary. I therefore tender you my resignation of the Rectorship of St. Luke's Parish—said resignation to take effect immediately. The grief it causes me to write this is greater than I can express. As you know, St. Luke's Parish, with all its interests, its work and its people, has entered into and become a part of my life. To give it all up is almost death to me. Nothing but the deepest conviction that it will be best could ever induce me to do it.

Without doubt, there is for St. Luke's Parish a brilliant future—a future of continual growth and great usefulness, and you, I know, will be guided in your choice of a new Rector, who will carry on to completion the work which I have so imperfectly begun.

May the Parish remain as I leave it—free of all discordant elements, and free from debt; with nothing to worry or annoy its Rector, but everything to encourage and to help.

And may the Head of the Church bless it, and all its members, and all its friends forever. To spare my own feelings, which are already sad enough, and the feelings of my friends, I shall say no farewells and make no farewell visits, but you will all believe, I hope, that, although no longer Rector, I am and shall be always, Faithfully and affectionately your friend, SAMUEL GREGORY LINES.

In accepting the above resignation, the Vestry of St. Luke's passed unanimously the following resolutions:

Resolved, That we accept with unfeigned sorrow the resignation of our beloved Rector, the Rev. Samuel G. Lines, who, from ill health, feels constrained to leave us for lighter duties, and we pray God to bless him and to restore him to health and strength.

Resolved, That we tender him our sincerest thanks for the great and good work he has done among us, raising the Parish from one of comparative insignificance to one of the first in importance on the Pacific Coast, rendering it necessary to enlarge the church twice during his rectorship, more than doubling its seating capacity, and leaving it entirely free from debt.

Resolved, That wherever he may go our best wishes will always follow him, and that the only consolation we can derive from our loss is the gain that will accrue from it to others.

Resolved, That these resolutions be engrossed on parchment and handed to our late Rector, and that they be published in the Pacific Churchman, the New York Churchman, and the LIVING CHURCH, also in the daily papers, and spread upon the minutes of this meeting.

The daily papers have vied with each other in giving expression to the regret which is felt by all; and, what is most remarkable, the News-Letter and Argonaut, the leading weeklies on the Coast—papers by no means accustomed to devote their attention to anything pertaining to the Church—have paid Mr. Lines the flattering compliment of expressing a sincere approbation of his work, and a real regret at his departure from our city. These are the words of the News-Letter:

Those who know anything about the life and work of the Rev. S. G. Lines, since he became Rector of St. Luke's Church in this city, nearly four years ago, will not be surprised to learn that his health has become so impaired by his labors that he finds it necessary to resign his position, and seek restored health in rest and travel, and in a change of Parishes. No man can work for many years as he has worked, and not break down. When he took St. Luke's, it amounted to nothing. Now it is second to none on the Pacific Coast. Its growth has been unprecedented, and its influence for good has been far-reaching and wonderful.

Mr. Lines' resignation will be felt keenly, not only by his vast congregation, but by hundreds of his friends in other parishes and churches; by a great many outside all religious organizations, who admire and respect him for his many qualities, and by the entire Regiment of which he is Chaplain, and in which he is universally popular. His departure is a loss to the entire city. But what we lose some other place will gain; for, with his indomitable will, his powerful personal magnetism, his modesty and earnestness, he will be successful wherever he may go, and will carry with him the best wishes of San Francisco.

The Argonaut, too, in its usual outspoken manner, is even more emphatic:

The Rev. Mr. Lines, of St. Luke's Episcopal Church, resigns his pastorate, and after a visit to Eastern relatives, will enter upon missionary duty in San Bernardino county, Southern California. The parish of St. Luke will miss its young clergyman, and the country round about Riverside will be fortunate in getting him. He has built up a congregation in the Western Addition, and he will do it again in a broader field. He is young, enthusiastic, and in earnest; has sense, courage, and push; he looks upon his profession as one demanding practical work. In parish duty he is indefatigable. He is abreast with the science of the age, keeps step to its progress, thinks the Church a live Institution, and believes he has a field of useful labor in it. Beside all this, he is loyal to Bishop Kip, and has sided, with the other young clergymen and all the lay gentlemen of the Diocese, to uphold his hands—now growing old and feeble—against the machinations of certain Episcopal Jesuits, who for many years have intrigued against him. We wish our young Episcopal friend success in his new field of labor.

The Vestry of St. Luke's have also paid Mr. Lines the delicate compliment of asking him to select, while East, a new Rector for the church; thus showing, in the plainest possible manner, their confidence in his judgment and their belief that he has still, as always heretofore, the best interests of the parish at heart.

A reception was given Mr. Lines on Thursday evening last, when his former parishioners, and his hosts of acquaintances and friends bade him adieu and God-speed; and, together with a beautiful farewell address, presented him with a purse of \$500. Mr. Lines starts for the East to-day, where he will spend three months in visiting relatives and friends; and will then return to engage in missionary work in Southern California.

San Francisco, July 8, 1882.

St. Chrysostom's is one of the more recently established chapels of Trinity parish, New York. It has been accomplishing, for many years, a really wonderful work on the "East Side," under the direction of a parish priest of rare energy, the Rev. Thomas H. Sill. He has had the co-operation of district visitors and other lay helpers, and, of late, has enjoyed the services of an Assistant Minister. All the workers at St. Chrysostom's are kept busy, and indeed, there would appear to be small limit to the possibilities for effort in that portion of the city. There are many parochial organizations. The Sunday School is among the largest in New York, and its members are drawn from every race, almost, under heaven—English, Irish, Germans, Africans, Italians, Jews, etc.—the cosmopolitan elements which comprise the great city. The seats in the chapel are, it is almost needless to say, free. Services are held twice daily, throughout the year, with two Celebrations of the Holy Communion on all ordinary Sundays, and three Celebrations on high festivals. The music is under the direction of Mr. J. D. Prince, choir master, and is rendered by one of the surpliced choirs which have made Trinity parish prominent in the musical world. There are in the choir forty-four men and boys.

Some idea of the work done by such a choir, and of the efficiency of this one, may be gathered from the report recently published. During the ecclesiastical year just over, eleven full Communion Services have been rendered, and four complete choral Evening Services. "In all, seventy-eight anthems have been sung. When it is borne in mind that there are but fifty-two Sundays in the year, this last number indicates a surprising vigor, and throws considerable light upon the degree of care and thought expended upon the Services at St. Chrysostom's. This will appear more clearly yet, when it is understood that, all of this music was of a difficult kind—very largely, indeed, from the masters. For example, the Communion Services were from Mozart, Beethoven, Schubert, and Cherubini. Of the anthems, seventeen were from Handel, eight from Mendelssohn, four each from Mozart and Novello, two each from Cherubini and Beethoven, and others from Farrant, Goss, Barnby, Bach, Gounod, etc.

What is true of the choir of St. Chrysostom's, might be substantially said of all the choirs of Trinity parish, and is coming to be increasingly true in principle, we believe, wherever surpliced choirs have been introduced.

News from Michigan.

Correspondence of the Living Church.

The ill health of ex-senator Baldwin has been exciting solicitude throughout the diocese. His Rector, the Rev. Dr. Worthington, has gone to Saratoga to visit him.

The Secretary of Convention, the Rev. S. W. Frisbie, has arranged with the printers of the Convention Journal for printing separately on slips, at small expense to those who order it, the annual parochial reports to the Bishop, as printed in the journal. A number of Rectors and Vestries propose to encourage their brethren in good works by a general distribution of such slips among parishioners.

A delightful and instructive entertainment was provided for the parishioners and Sunday scholars of St. Peter's Church, Detroit, on the evening of Thursday, July 13, in the rigging and exhibition of the Rev. Dr. Locke's beautiful object lesson, the Ship Salvation. The sails bore the various names and significant titles of our Saviour. There were ingenious and elegant models of the font and the Altar. The church and Sunday-school choirs and various classes contributed anthems, songs and recitations, of a sacred character, of course, and for the most part harmonizing with the object lesson. Four hundred persons were present. An offering was made for the increase of the organ fund.

The Bishop has gone with his family to spend the remainder of the summer at Amagansett, L. I. The Rev. Mr. Brewster of Christ Church has gone east to his old home. The Rev. Mr. Frisbie will visit Wisconsin. The Rev. Mr. Roberts has had a brief sojourn at Hartford, Conn. The Rev. Mr. Williams is at Grosse Isle, Mich. The Detroit clergy seem to be making their vacations this year short and near.

A vacant frame chapel, recently occupied by a Reformed Episcopal congregation, now dissolved, and standing conveniently near St. John's Church, in Duffield St., has been rented for the use of the Ladies' Aid Society, and the Infant School of that church. It is generally understood that at the time when Dr. Worthington declined the call to Buffalo, the vestry of St. John's promised him the early erection of a suitable parish building, but the immediate need of enlarged accommodations is met by the rented chapel on Duffield Street. The annual report of the Treasurer of St. John's, for the past year, showed a total of receipts and contributions of \$26,311.15. Of this amount \$760.32 came from the Sunday-school; \$542.93 from the Ladies' Aid Society; \$1,199.48 from the Young Men's Union; \$47.05 from the Altar Society; \$210.79 from St. Mary's Mission S. S. The pew rents were \$5,476.27. The parish contributed for Communion alms, \$599.16; diocesan missions, \$1,240.18; domestic missions \$547.35; foreign missions, \$363.90; St. Luke's Hospital, \$1,139.39; to aid various churches in the diocese, \$934; and various churches out of the diocese \$600; for the Episcopal Fund, \$9,175; aged and infirm clergymen, \$157.31. The Rector's salary was \$2,500; but has been increased to \$3,000. The maintenance of the music cost \$1,512.19.

A new guild of young men, whose special care will be the Reading Room, has been organized in St. Mary's Mission, Detroit, and has taken the name of St. Paul's Guild. The financial report of St. Paul's Church, Detroit, for the past year shows a total of contributions and receipts of \$24,809.61. The pew rents and contributions for parish purposes amounted to \$8,775.77. The Rector, Rev. R. W. Clark, receives \$3,000. The music cost \$1,528.92. The contributions for diocesan purposes amounted to \$14,678.82. Of this amount \$1,120, were for diocesan missions; \$50.38 for aged and infirm clergymen; \$1,160 for St. Luke's Hospital; and \$11,850 for the increase of the Episcopal Fund. For general purposes the parish contributed \$1,352.02. Of this amount \$1,181.28 went to missions; \$50 for the education of candidates for the ministry; \$60 for the Dean Stanley Memorial. The Woman's Auxillary of this parish raised \$738.62. The Rector reports 452 communicants, 49 baptisms, 27 confirmed, marriages, 11; burials, 19; families, 240; pew-holders, 115; for the Sunday-school a membership of 342, and for All Saint's mission S. S., a membership of 112.

What Does This Mean?

To the Editor of the Living Church:

In the Philadelphia Record of July 5th, I met with the following article:

Rev. James Saul, D. D., of the Protestant Episcopal Church, answers to his name at the Diocesan Convention as rector of St. Bartholomew's Church. He is a man of great wealth, and gives largely to charitable objects, and especially to the cause of Missions. A stranger in the city, having learned of the Rev. Saul's benevolence, and desiring to hear the preaching of the great philanthropist, inquired of the whereabouts of St. Bartholomew's Church, and was directed to York street and Germantown avenue. He was rather late, and Service had begun. The church was well filled, and the Service was rendered with more pomp and ceremony than he expected and had been accustomed to in an Episcopal Church. There was the swinging of the censers for giving sweet incense; acolytes in colored robes assisted several priests, the Celebrant being vested in alb, gorgeous chasuble, colored stole and maniple. There was also the sounding of gongs, and the altar was a blaze with lights. The preacher ascended the pulpit

to preach the sermon; but, on inquiry, the stranger learned it was not the Rev. James Saul, D. D. "He must have gone on his vacation and have developed into a rank ritualist," muttered the stranger, as he left the church between two Confessional boxes. The entire Service was rendered according to the Roman usage; and the admiral of Dr. Saul was put to his wit's end for an explanation of what he had seen. The fact is, that, sixteen years ago, St. Bartholomew's Protestant Episcopal Church was sold for debt, and went under the control of the Roman Catholic Church. Dr. Saul and his Vestry have always maintained their corporation, and St. Bartholomew's has its place in the roll of the Episcopal Convention, like any live and thrifty parish in the diocese.

Upon inquiry, I learned that St. Bartholomew's Church, under extreme "Evangelical" rule, became a failure, and was sold, under a foreclosure of a mortgage, passing into the hands of the Roman Catholics. That body has made a great success of it. They have enlarged and beautified the church, and built a clergy house, gathering a large congregation.

In the year 1869, the Rev. Dr. Saul, having resigned his position as Assistant Minister of St. Clement's Church, found himself without a seat in the Annual Convention. He was "provided for," by being made, for the time, the Assistant Minister of St. Luke's Church. The old Charter of St. Bartholomew's Church was placed in his hands, and he was, by somebody, made the Rector! Of course, he never held a Service, as he had no church in which to officiate. But, he secured his seat in the Convention, which was of the greater importance.

A suit was begun in the courts to recover the property. How much that suit cost the Reverend Doctor, is not known, but he had to submit to a disastrous failure. He is still the Rector of St. Bartholomew's Church, and is so recorded in the Journals down to this Year of Grace, 1882.

Upon reference to the Journals of the Diocese of Pennsylvania, it appears, that, in the year 1873, this Reverend Doctor is reported, as the Rector of Bartholomew's Church, Philadelphia; the Rector of Christ Church, Waterford, New Jersey; and the Rector of Christ's Church, Camden, New Jersey! He reports to the Bishop of New Jersey, and would fain have a seat in that Convention, by reason of his dual Rectorship in that Diocese. But, not having produced Letters Dimissory from Pennsylvania, that additional honor failed to rest on his venerable head.

May I be allowed to ask what all this means? Does the Bishop of Pennsylvania know that the Rector of St. Bartholomew's Church has no church? Does he know that no Service of any kind whatever, connected with our Communion, has been held in that parish for years? Does he know, that, to outsiders, all this looks very like fraud? It cannot escape observation, that the "Evangelical" Party—so-called—lays itself open to very grave suspicions of manufacturing votes in its own favor, by connivance with such transactions.

It would be interesting to know how many votes are recorded in the Pennsylvania Diocese, which are in any way related to this matter.

I know, personally, of the case of a clergyman, who had resigned his parish because of declining health, and whose name was immediately stricken from the roll. But—he was a High Churchman! FIAT JUSTITIA.

St. John's Hospital, Brooklyn, N. Y.

A correspondent, referring to the Chapel of this Institution, of the formal opening of a new wing of which, an account was given in last week's issue of the LIVING CHURCH, says that it is a gem, in every particular, and will seat 450 persons comfortably; and that, while it is intended especially for the wards which open into it, it is also able to accommodate the whole of the people of the Church Charity Foundation. The cost of the whole is \$85,000, all of which is paid for save about \$4,000.

The largest donor was Miss Louisa A. Nichols, to found the chapel as a memorial of her mother, Mrs. Elizabeth Nichols, and other friends gave \$10,500; Mr. Thos. Smith, \$5,000; Mr. Kirkwood, (bequest) \$5,000; women and children have contributed, besides, \$45,000; the Bishop, by special appeal, collected \$15,000; and others gave \$5,000.

At the last Diocesan Council in Central New York, resolutions of affectionate regard were forwarded to the Presiding Bishop on the occasion of his completing his 88th year, and entering on his 89th, which found him in the enjoyment of his usual health and spirits. This kind manifestation was very gratifying to our aged Bishop. His coming Jubilee in St. Paul's Chapel next October, the 31st, when he will have been in the Episcopate half a century, (exceeding all others) will be without precedent in the American Church. It will be remembered that Bishops Hopkins, McIlvaine, and Doane were all consecrated at the same time with Bishop Smith. It is confidently expected that the distinguished sons of two of those Bishops will take part in the Services.

It is positively asserted, that John Bright has resigned his seat in the Cabinet, owing to his dissent from the Egyptian policy of the government, to which, as a member of the Society of Friends, he could not give his adhesion.

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished by reliable correspondents.]

Central New York.—On Wednesday, July 5th, a very interesting Service for the Deaf-mutes was held in the Church of the Good Shepherd, Binghamton, (the Rev. G. Livingston Bishop, Rector), by the Rev. Thos. B. Berry, of Christ Church, Manlius.

After a brief Service, read by the Rev. Dr. Parke and the rector, and interpreted by the Rev. Mr. Berry, the latter addressed the eight Deaf-mutes present in their own sign-language. He also spoke to the congregation, explaining to some extent the deaf-mute signs, and telling what the Church was doing in this and in other Dioceses, for these "silent people."

The eyes and the actions of the Deaf-mutes, of whom two are communicants of this parish, showed that they esteemed this Service a very great privilege; and all the congregation were greatly interested in it.

Connecticut.—From a recent report made by the Rector, the Rev. Wm. B. Buckingham, the following statistics of St. James' Parish, New London, for the year past, are taken:

Families, 301; baptisms—adult, 7; infant, 43; total, 50; confirmed, 22; communicants admitted, 33; added by removal, 11; lost by removal, 8; deceased, 9; present number, 356; marriages, 18; funerals, 31; Sunday-school teachers, 21; scholars, 285. Communion aids, including Christmas offerings, \$487.65; Diocesan Missions, \$250.00; domestic, \$1,452.22; foreign, \$307.00; Sunday-school, \$243.00; parish expenses, not otherwise specified, including salaries, \$16,898.30; church and charitable purposes within the Diocese, \$948.00; church and charitable purposes without the Diocese, \$102.00; total, \$20,678.18.

There are connected with the Parish as part of its work, three societies for charitable purposes; an Altar Society, an Industrial School, and a Young Men's Guild. Missionary boxes to the value of \$1,170 have been sent to faithful workers, chiefly in Dakota and other Western Missionary Jurisdictions. The Rector appears to be earnest and faithful; and with his various bands of co-workers, is doing admirable work for Christ and His Church.

The Bishop of the Diocese consecrated Grace Church, Long Hill, Fairfield Co., on July 6th, attended by seventeen of his clergy. Hundreds of Church people, young and old, will long remember the instructive Service, the Bishop's sermon, and the happy day.

The design of the church is by Dudley, the plans being the gift of the Rev. Dr. Beardsley. The chapel window is quite good, artistically, and perpetuates the name of the Rev. Ashbel Baldwin, M. A., who was ordained by Bishop Seabury in 1785. Another window keeps fresh the name of a lamented Warden. The request to consecrate was read by the Rector, the Rev. Samuel Hall.

Illinois.—The choir of the Ascension, Chicago, is making preparations for its annual camping-out expedition. On Thursday evening, the 13th, they gave a concert at their rooms on La Salle avenue, to assist in defraying the anticipated expense. The choir has been lately under the training of Mr. Greenleaf, and gave evidence, in its bright and well rendered glees, of careful drill. With such ability in the choir, it is not surprising that the musical services at the Ascension are so successful. The following was the programme:

- 1.—Glee: "Oh, the Flowery Month of June," Jackson, the Choir; 2.—a Serenade, Moszkowski, B Rondo, C Minor, Chopin, Mrs. Haddock; 3.—Song: "Because of Thee," Tours, Miss Street; 4.—Recitation: "The Owl," Harley Hibbard; 5.—Glee: "The Song of the Triton," Molloy, the Choir; 6.—German Rounds Nos. 3 and 4, Moszkowski, Mrs. Smith and Mr. Greenleaf; 7.—Song: "Good-bye," Paul Tosti, Miss Martin; 8.—Glee: "Hail! Smiling Morn," Spofforth, the Choir; 9.—Overture: "William Tell," Rossini-Gottschalk, Mrs. Haddock and Miss Warren; 10.—Duet: "L'Addio," Donizetti, Miss Street and Mr. Greenleaf; 11.—Glee: "The Owl," E. Sitas, the Choir.

The numbers chiefly worthy of mention were the vocal solo of Miss Street, the duet by Miss Street and Mr. Greenleaf, and the piano duet by Mrs. Haddock and Miss Warren. Much of the success of the concert was due to the presence of a Weber piano ("a baby grand"), kindly lent from the Washburn avenue warerooms. This was the only assistance obtained from outside the parish. By this legitimate parish effort, the excursion of the choir is assured.

Kansas.—The flourishing parishes of St. Mary's, Galena, and of St. Mark's, Baxter Springs, have been called upon to part with their devoted and energetic Rector, the Rev. William Horsfall, who has done for them so much. He goes, under the pressure of an earnest call from Montana, and of his own conscientious conviction of duty, from a pleasant home and work well organized, out into untrodden paths, to plant the Church in the wilderness. Whoever succeeds him in Kansas, will find a pleasant field to work in. Within the last two years, great things have been accomplished there. Mr. Horsfall held his first Service in the county, near the close of 1879, in a board shanty without flooring, called a "Varieties Theatre," while instruments of music accompanied by hilarious song could be heard in saloons near by. At that time the sects had possession of the place, but having failed in their attempts to effect any improvements, had, one by one, abandoned the attempt. Now, the Church stands there alone, and is firmly established. St. Mary's, with its beautiful chapel, the latter lately consecrated, is free from debt and has a commodious rectory. The surrounding grounds of church and rectory are neatly laid out and substantially fenced, and a new fine-toned bell calls to the various Services a congregation of over a hundred worshippers.

Much that has been said of Galena, can also be said of Baxter Springs. Both places have been under the pastoral care of Mr. Horsfall, and both are to be supplied. The latter promises to be one of the leading Churches in South-eastern Kansas.

Mississippi.—After Commencement at the University of the South, which takes place on the 3d of August, Bishop Green, the Chancellor, will spend the remaining summer at the White Sulphur Springs.

The last Diocesan Council, the 55th, which was held at Vicksburg, will be a memorable one. The good Bishop, in his Annual Address, after referring to the fact that he had been in the ministry 62 years, and that he was now in the 33d year of his Episcopate, spoke most feelingly and affectionately, of the pleasant relations which had ever existed between him and his people. He recognized it as a settled fact, owing to the kind provision made for his relief, he must soon have an Assistant who would share with him the pleasure and the duty of presiding over them in the Lord, thus allowing him a partial retirement from active duty, made necessary by failing health—a retirement which he would improve by redoubled prayer and supplication

for them. He then lovingly commended them, "one and all, to the guidance of that Gracious Spirit without Whose help nothing is strong, nothing is holy." Of all the clergy who welcomed his coming among them, one only remained to be with them on that affecting and interesting occasion.

The Rev. William B. Cooper, late of Tokio, Japan, was present, and it is anticipated that he will find work in the Diocese.

Montana.—Bishop Brewer is laying out work on an extensive scale in the magnificent region of the Yellowstone. His purpose is to establish Missions along that river, extending 75 miles north east, and 300 miles west of Miles City, which is to be the centre of operations. To have the special oversight of this great work, he has invited the Rev. William Horsfall, of Kansas, who has accepted the duty with the assurance from the Bishop, that the work will be hard, very hard, taking him frequently from home on long and fatiguing journeys, amid many dangers, and that he will be subject to severe exposure during the inclement season of Winter. One of the first things to be done on the arrival of Mr. and Mrs. Horsfall at Miles City, will be the erection of a Mission School to be presided over by the Rector's wife.

Bishop Brewer has done well to select one who has such a notable record to show, and he is to be warmly congratulated that a man of Mr. Horsfall's rare qualities has consented, with his excellent and efficient wife, to accept a position which, in a worldly sense, is so uninviting, and so full of toil and danger.

Who, among the Church's favored ones, will supplement their prayers for his success, with substantial aid and encouragement?

New York.—The Rev. Henry Mottet, the faithful and laborious Rector of the Church of the Holy Communion, expects to sail for Europe on the 2d of August, on business connected with Church work. His place, during a brief absence, will be supplied by the Rev. John Vaughan Lewis, D. D.

Grace Church, Broadway and Tenth St., is improving the summer vacation by exchanging its old spire, which few suspected was of wood, for one of marble, as the Rector considered the former very unsafe in case of fire.

The Sister whose reception at St. Ann's, W. 18th St., was postponed because of Bishop Potter's inability to be present, was finally received by Bishop Starkey at a Service late in the day, whose kind offices had been obtained through the persevering efforts of Dr. Gallaudet, who could not willingly consent to let the day pass without the consummation of that which had been looked forward to with so much interest, and which had drawn together from afar so many sympathizing friends.

Quincy.—On Sunday last, a class of nine persons—six adults and three children—was confirmed in the Church of the Good Shepherd, Quincy.

The entire class came from the denominations; among them a prominent lawyer of our city. The Address of the Bishop, was easy, natural, and suggestive. This is the third class confirmed this year in the Parish.

Besides the new chancel, altar, reredos, and pipe organ—memorial gifts of the past year—the parish is now erecting a school building on the parish grounds, for various parochial uses.

Most devout gratitude is felt on account of the prosperity of the parish; and its influence is steadily increasing in many directions.

Rhode Island.—The regular monthly meeting of the clergy was held in Lonsdale, the essay being by Rev. Mr. Carver on the "Growth of Modern Preaching."

The new church building at Crompton is expected to be ready for Services about the middle of the present month. It is proposed to build a chapel at Apponaux. One of the best lots in the village has been secured and about \$1,750 in money.

The Sunday Schools in the diocese have presented the Bishop with a valuable seal ring.

Western New York.—The Rev. J. H. Hobart De Mille, Priest in charge of St. John's Mission, Canisteo, has lately issued a number of the St. John's Mission Record, containing his Third Quarterly Report, in which a very hopeful and encouraging view is taken of the Church work in that place. The Services have been well attended, and interest is growing. The Ladies' Parish Aid Society, by the untiring labors of its members, has accomplished a great deal. The Convocation of the Deanery of Rochester held its twelfth session at Canisteo, early in May; and Bishop Cox visited the Mission on the last day of the same month, and confirmed a class of 12 persons. He expressed himself as being both surprised and pleased at the evidences of vigorous growth which met his eye.

The recent arrival of three Church families, from the North of Ireland, has at once increased the number of Communicants by fourteen. There are now 52 Communicants attached to the Mission.

Wisconsin.—The Racine Daily Journal of July 10th says that St. Luke's Church, in that city, of which the Rev. Ingram N. W. Irvine is Rector, "can now claim the most beautifully-rendered Services of any Episcopal Church in the State." And it proceeds to say: "The changes made by the present Rector have been successful ones, the best proof of which is the appreciation shown by the vestry and congregation. It is wise to let the rector be the rector. To their credit be it said, the wardens and vestrymen of St. Luke's have done this."

It seems that St. Luke's rejoices, now, in a mixed choir, composed of forty-two members, men, ladies, and boys. "The lovers of a grand liturgical Service," says the Journal, "with creditable musical rendering need not travel far from their doors in this city to find what they wish. The congregation at St. Luke's yesterday was very large, the Rector preaching from the subject 'Such a great and progressive nation as ours needs a settled Faith.'"

The coal-fields of Alabama cover 10,860 square miles, and the coal is all bituminous, but differs widely in quality. The best coal in the state, and in fact, in the United States, being fully equal to English canal coal, is the Montevallo coal. No industry in the state has so rapid a growth as the coal industry. In 1873 only 10,000 tons were mined in the state; in 1879 the annual output had been swelled to 290,000 tons; in 1880 to 340,000 tons, and in 1881 to 400,000 tons.

A negro found, last week, on a plantation fifteen miles from Tuscaloosa, Ala., not far beneath the surface of the ground, an entire skeleton over six feet long with a necklace upon it of white stone beads. The bones crumbled as soon as exposed. They were found close to an Indian mound, and, as other three skeletons have been unearthed on the three other sides, it is supposed the bodies were buried at the four ends of a cross, the mound being the central point.

There is quite an excitement about "unsafe buildings" in the city. Many of the unsafe buildings can be easily avoided, by reading the signs on them such as "Saloon," "Wine room," "Pool Room," "Sample Room," etc.

BOOK REVIEWS.

THE PRINCE AND THE PAUPER. By Mark Twain. Boston: James R. Osgood & Co.

"It may have happened, and it may not have happened; but it could have happened." This frank statement of the author, in the preface, may not satisfy those who must have the relations between history, legend, and wholly "make believe," clearly settled before they can quite enjoy themselves in the border-lands of romance. But they for whom the "Prince and the Pauper" was written—"the children of all ages"—will surrender themselves to the charm of the story, notwithstanding it sets all probability at defiance.

The reader must not expect a funny book, because it is by Mark Twain. There is a vein of gentle humor running through it, however; and the astounding idea upon which the plot is founded—that the gentle boy-king, Edward the Sixth, should have wandered in poverty and rags through his kingdom, while a pauper born and bred swayed the sceptre of the Tudors, is certainly droll—audaciously droll.

"I tell the tale as it was told to me." So says the author. We doubt, however, if it was told to Mark Twain as delightfully as Mark Twain has told it to his readers. This is the way the Prince and the Pauper talk together:

The Prince.—"Tell me of the Offal Court. Hast thou a pleasant life there?"

The Pauper.—"In truth, yes, so please you, sir, save when one is hungry. There be Punch-and-Judy shows, and monkeys—oh, such antic creatures! and so bravely dressed! and there be plays wherein they that play do shout and fight till all are slain, and 'tis so fine to see, and costeth but a farthing—albeit it is main hard to get the farthing, please your worship."

"Tell me more."

"We lads of Offal Court do strive against each other with the cudgel like to the fashion of the apprentices, sometimes."

The prince's eyes flashed. Said he:

"Marry, that would not I mislike. Tell me more."

We strive in races, sir, to see who of us shall be fittest"

"That would I like also. Speak on."

"In summer, sir, we wade and swim in the canals and in the river; and each doth duck his neighbor, and spatter him with water, and dive and shout and tumble and—"

"'Twould be worth my father's kingdom but to enjoy it once! Prithee, go on."

Then the pauper tells of the May-pole in Cheapside; and awakens the envy of the prince, who hears for the first time—mud pies. Ah! if but once he could revel in the mud! The pauper accedes readily to the proposal to change clothes, to see how it would seem. "Garlanded with Tom Cauty's fluttering odds and ends," the prince finds himself mistaken for the pauper, and—hence the story which we will not spoil for the reader by giving the plot.

The publishers have done their part most attractively, in letter-press, binding and illustration.

ETYMOLOGICAL DICTIONARY OF THE ENGLISH LANGUAGE. By the Rev. Walter W. Skeat, M. A., Professor of Anglo-Saxon in the University of Cambridge. Oxford: Clarendon Press; New York: Macmillan & Co. Chicago: Jansen, McClurg & Co. Price, \$2.50.

A CONCISE ETYMOLOGICAL DICTIONARY. By the Rev. Walter W. Skeat, M. A. Harper's "Student Series." New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, \$1.50.

These two books are the latest and best authority on the subject of the origin of our English words. Neither book is the original, which has just been completed in four volumes at a price of \$10, but each in some respects is an improvement upon the original work, the former in price, and the latter in condensation and in the addition of new matter.

It goes without saying that no one living is better authority on the subject than the Rev. Mr. Skeat and no one, we think, has shown greater scholarship in this direction.

It is true that the science of etymology is only of recent cultivation, and, undoubtedly, much that is crude and fanciful has been written upon the subject, but there is no crudity with Mr. Skeat. Long and laborious research, both by himself and several able assistants has been made; and the result, in the books before us, must be the standard authority for a long time to come.

Mr. Skeat's work is not only a laborious and critical compilation, it is also a solution of previously unsettled questions of derivation. Our author's scholarship and extensive knowledge of early English and of cognate sources of information have enabled him to make many new and important discoveries in this respect. Even Muller's scientific work must yield the palm of excellence.

An inspection of a few specimens, taken almost at random, as *gevgaw*, *imbecile* (not in Muller), *lollard*, *swamp* (slurred over in Wedgwood), *swine*, *tram*, *trinket*, will serve to show the improvements and the characteristic excellence in Prof. Skeat's book.

Much account is made of vowel sounds, and justly so, judging from the excellent discussion of the subject in the preface. (It ought to be remarked by the way that the same preface with the introductory matter is well worthy of consideration.)

In commending the result of Mr. Skeat's scholarship as the best and clearest authority now published, there are two things which we wish might have been otherwise.

In Macmillan's reprint the type is too small, even for a book of reference. The second fault is in Prof. Skeat himself. He is not sufficiently authoritative in some of his conclusions. We are told that the book "is not intended to be always authoritative, nor are the conclusions arrived at to be accepted as final." Of course, as the

science goes on unto greater perfection, it is to be expected that changes may be made, but it seems to us these doubtful cases might have been indicated in the body of the work, as they occurred, and thus the doubt that is thrown over the whole work by this remark, be avoided.

It should be said that the "Student Edition" is all that could be desired in typography, and for most of our readers will prove quite as valuable as the larger edition.

THOMAS CARLYLE. A History of the first Forty Years of his Life. By James Anthony Froude. New York: Harper & Bros. For sale by Jansen, McClurg & Co., Chicago. Price, \$1.

This is a book that is sure to be extensively read, notwithstanding the first curiosity concerning Carlyle has been gratified in an earlier publication. Froude, authorized by Carlyle himself to be his biographer, has attempted to carry out Carlyle's idea of what biography should be, the picture of the man as he was. "How delicate, decent, is English biography," says Carlyle. "Bless its mealy mouth!" Froude uses Carlyle's letters for much of the book, and delightfully like Carlyle they are. Doubtless he was "gay ill to live with," as even his mother said of him. But in a book, Carlyle is altogether entertaining. Froude does not pass by his "prickly aspects," though he does give him this well-deserved eulogy:

"When the devil's advocate has said his worst against Carlyle, he leaves a figure still of unblemished integrity, purity, loftiness of purpose, and inflexible resolution to do right, as of a man living consciously under his Maker's eye, and with his thoughts fixed on the account which he would have to render of his talents."

JOHN INGLESANT. A Romance. By J. H. Short-house. New York: Macmillan & Co. For sale by Jansen, McClurg & Co., Chicago. Price, \$1.

This is an attempt to present metaphysics in the form of a story. The result seems favorable neither to the metaphysics nor to the story. The author has endeavored to trace distinct threads in "the tangled web of a life-story—the conflict between Culture and Fanaticism—the analysis and character of Sin—the subjective influence of the Christian Mythos." Truly a tremendous undertaking for the pages of a romance! That he is not always clear as to the author's meaning, may be the reader's misfortune, but it is hardly his fault.

THE YEAR BOOK OF THE CHURCH. A record of work and progress in the Church of England, compiled from official sources, for 1882. Edited by Charles Mackeson. F. H. Revell, 148 and 150 Madison St., Chicago. \$1. Full of reliable information of interest to all American Churchmen.

Thomas Whittaker has endeavored to supply, in the *Sunday School Teacher's Biblical Dictionary*, a work reasonably full, and of practical service to the teacher. Its 1220 double-column pages contain nearly twice as much matter as any single volume Bible Dictionary now extant.

St. Gabriel's School, Peekskill. Correspondence of the Living Church.

The closing exercises of St. Gabriel's School, of the Sisters of St. Mary, took place on the 20th of June.

Early in the morning, the scholars all assembled in their own Oratory at the Celebration of the Blessed Sacrament, to unite in that last act of worship before parting for their vacation. There was something exceedingly touching and impressive in the early Morning Service rendered with so much reverence and devotion, evidencing as it did, the result of careful Christian training.

In the afternoon, the scholars with the friends and patrons of the school, together with a number of clergymen, filled to overflowing the Hall of the new building in process of erection, where a programme of Music, Song, and Essay, selected with admirable taste and good judgment, was rendered to the hearty enjoyment of those present. Then followed the reading of the Honor Roll for the past year, and the presentation of Diplomas to the Graduating Class, closing with the Benediction by one of the clergy present.

The Sisters of St. Mary are to be heartily congratulated, at the close of the tenth year of St. Gabriel's School, upon their success in the work of education.

Steadily has the School grown in numbers, until a large building has now to be erected to accommodate the increasing application for admission. Steadily has the class of its scholars improved, requiring the curriculum of study to be raised and extended, in order to meet the needs of the patrons.

For it must be remembered that St. Gabriel's is not the beginning of the work of the education by the Sisters of St. Mary. That was made in 1868, in the establishment of St. Mary's School in New York City (numbering now, by its catalogue, about 125 pupils), to meet, if possible, in some degree, the want of a school in our own Communion to which Church people might send their daughters, for that intellectual and religious training for which they were obliged to send them elsewhere. St. Gabriel's was determined upon later, when it was found advisable to establish a house in the country; and the idea took shape, first, in a school for a lower grade of pupils, with a limited course of study. But the desirableness of the location, its freedom from the influences of city-life, the beauty of its scenery, and the healthfulness of the climate, combined with the same thoroughness of instruction and careful attention to the culture of the individual pupil which is found in all the schools of the Sisters of St. Mary, have steadily drawn attention to the school. And, how thoroughly the long-needed work—not of instruction only, but of education—is being accomplished, and how successfully the Sisters of St. Mary are meeting that want, is apparent by the growth of that work under their control in the four schools now established by them in their respective localities.

ALL AROUND THE WORLD.

Millions of army worms on Long Island were destroyed by the heavy rains of last week.

Cloudbursts and wind-storms are reported in northern Shasta and western Siskiyou counties, California.

The biggest body of water lying wholly in the United States, is Tulare Lake in California. Yet few persons ever heard of it.

Secretary Teller promises to have Captain Payne summarily ejected from the Indian Territory in the event of another raid.

Three thousand tons of sand are annually dug from Neversink mountain, near Reading, Pa., for use in the foundries of that place.

In the middle of June the snow lay thick at Balmoral, Scotland, and the cold was intense. Snow also fell in Fifeshire, and in Norfolk, England.

Falquierie, the French sculptor, is erecting upon the summit of the Arch of Triumph, Paris, a group of figures of heroic size, symbolic of the triumph of progress and liberalism in France.

The census of Cochise county, Arizona territory, is completed and the population settled at 9,646. The population of Tombstone is 5,300, twenty-four different nationalities being represented.

The English sparrow nests at Dunkirk, N. Y., depot came near setting it on fire, recently, and the nests are now knocked down every week. There must be over two thousand of them at the depot, say the employes.

The Fourth of July dinner for the Aurora (N. Y.) convicts included 1,000 pounds of gingerbread, 800 pounds of ham, 300 pounds of cheese, 350 pounds of crackers, 40 pounds of sugar, 40 pounds of coffee, and 20 gallons of milk.

Probably the oldest twin brothers in the United States reside in Plumstead township, Bucks county, Pa. They are Barney and John Kepler, 91 years of age. Neither of the brothers has ever been married. Both reside in the same house, and both still enjoy good health.

In the Hall of the Five Hundred, at Florence, a fortnight ago, was unveiled before a large assemblage a statue of Savonarola. Among the speeches that were made at the ceremonies were one by a senator and another by Prof. Villari, the well-known biographer of the great Florentine reformer.

A boulder in Conway, N. H., is represented to be a little more than seventy feet in length, thirty feet in height, and twenty-five feet in breadth. It lies almost on the surface of the ground, supported on a bed of small blocks of granite, one mile from the Shattajee village. Its estimated weight is 3,500 tons.

An old elm stands near the depot in Fair street, Kingston, N. Y., which is a favorite building place for birds. More than 200 nests have been counted among its branches this season, and the birds fill the old tree with song. It is the admiration of every visitor. Many go to hear the singing of the birds in the morning.

Early next year England will receive a visit from the young Nizam of Hyderabad, the foremost Mohammedan prince of India, and the oldest ally of the British empire there. He will be accompanied by his minister and regent, Sir Salar Jung. About the same time the Gawkwar of Baroda, a great Mahatta chief, and a wise and enlightened ruler, will also make a tour to the seat of empire.

There are now upon the Skagit river, Washington Territory, about twenty logging camps, which are putting into the water from 1,000,000 to 1,500,000 per month, and new camps are constantly being added as trade and settlement progresses up the river. There is an immense body of timber on this stream, much of which is still quite easy of access.

In September last a new perpetual clock was put up at the Gare du Nord, Brussels, in such a position as to be fully exposed to the influence of wind and weather, and although it has not been touched, it has continued to keep good time ever since. The inventor, M. Auguste Dardenne, a native of Belgium, showed his original model at the Paris exhibition of 1878, but has since considerably improved upon it.

There seems to be a growing interest in the cooking schools all over the country, and it is said the demand for teachers is greater than the supply. If schools of this class can be established in every city and town throughout the Union it would be a mercy to the girls who depend upon household work for their living, and an estimable blessing to those who employ the girls.

A snapping turtle was caught in the Passaic river, at Paterson, N. J., the other day, that weighed a little over thirty pounds. A man that weighed 160 pounds stood on its back while it crawled rapidly over the floor, apparently without any trouble. In the body were found 199 eggs, with shells as hard as hens' eggs. They were about an inch and a half in diameter, nearly circular, and as white and translucent as porcelain.

Prince Bismarck has conspicuously published an announcement that he will, during his stay at Varzin, attend to neither official nor semi-official business, and that he will not even read any documents relating thereto. At the same time he receives daily dispatches concerning the Egyptian imbroglio, confers occasionally with envoys from the east, and it is believed by many, inspired the sultan to bestow upon the rebellious Arabi the imperial order of Medjidie.

News from Iceland states that the Spitzbergen floe ice surrounds the north and east coast, entirely preventing navigation. Owing to the presence of these immense ice fields, vegetation has made no progress, causing a great loss of horses and sheep through starvation. Epidemics of measles and small-pox have been introduced into the island from Europe, and are making extensive ravages among the population; the former is especially prevalent in Reikiavik.

Mr. Francis Darwin says: "I am collecting my father's (the late Charles Darwin) letters with a view to a biography. I shall be obliged to any of my father's friends and correspondents who may have letters from him if they will kindly allow me to see and make copies of them. I need hardly add that no letter shall be published without full consent of the owner." The address of Mr. Francis Darwin is, Down, Beckenham, England.

The man in charge of the crescendo and diminuendo whistle on Frost's silk mill at Paterson, N. J., undertook on the Fourth of July to play "Yankee Doodle." Never having gained the consent of Mr. Frost and of the common council to practice, he experienced some little difficulty. He had to feel for each note, like a beginner on a violin. In two minutes the entire city was aroused. He succeeded very well with the "Yankee Doo," the notes being near together, but he went all to pieces on the "die," which, being several tones higher, had to be felt for more at random. The climax was reached when the player came to tell in music the story of the attempt to ride a pony. The whistle gave a whoop, and a waver upward and a waver downward for the lost note, in a way that burst the buttons and the books and eyes of scores of usually placid Patersonians.

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

The Church's Name.

To the Editor of the Living Church: Catholic Churchmen may be resigned to, but can never be satisfied with, the present assumed name of the American Church.

As applied to the Church, "Episcopal" is tautologic; while "protestant," in its popular significance, is a contradiction in terms. I know the name can be explained; the necessity of its adoption last century can be urged; and even "P. E." itself is susceptible of a Catholic interpretation.

Nevertheless, I verily believe that this, our ecclesiastical misnomer has hurt the Church more than any other one of the legacies of the 18th century.

The question then arises, how shall the evil be remedied? There can be no doubt that the present condition of ecclesiastical sentiment, both within and without the Church, renders it inexpedient if not impossible to drop our present name entirely, and assume a more accurate and Churchly appellation, such as the American Church, the American Catholic Church, the Catholic Church in the U. S. A., or the like.

Reform in this matter must be gradual. But let us not be discouraged. I beg to call attention to a letter of the Rev. T. W. Capen, in the May number of the Church Eclectic, proposing that the title of the Prayer Book be amended to read as follows: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church or ORTHODOX CATHOLIC CHURCH in the United States of America."

I ask, whether that proposal is not at once feasible and satisfactory? Give us "Orthodox Catholic," merely as an alternate; and our present nom de guerre will speedily give place to it, as "Snowdon's Knight" to "Scotland's King," or as *Il Bondocant* to Haroun Alraschid; and "P. E." will in the future be looked upon merely as the alias of our youthful dallies, the *nomen fictum* of our "protestant" escapades.

There be some of us—anti-Romanists—who relish the Oriental flavor of the proposed name; and who, indeed, esteem "the Orthodox Catholic Church in the U. S. A." a better and more Churchly designation than "the Orthodox Catholic Eastern Church" (which is the legal title of the Greek Communion), and certainly far superior to "the Catholic Apostolic Roman Church,"—which is the official name of the present Tridentine Corporation.

Moreover, with "Orthodox Catholic" on our banner, the Wesleyan Shepherds will no longer presume to say, as of late two of them have patronizingly remarked to me, "Ah, yes; I am a Methodist Episcopalian, and you are a Protestant Episcopalian."

Then, too, the adoption of this name would redeem from gross misuse two of the most important words in the whole range of language, viz: "Catholic" and "Orthodox." On the one hand, people would stop calling Romanists "Catholics;" Churchmen and Dissenters alike would cease to yield the name, the privilege, and the honor of Catholicity, exclusively to the Latin intruders. And, on the other hand, that grand sacred word "Orthodox" would be lifted out of the mire and clay of New England Puritanism, and be again planted upon the Rock. Some of the readers of the LIVING CHURCH may not be aware of the fact, that, here in New England, the title "Orthodox" is commonly regarded as the special and peculiar privilege of the Congregational Societies. Indeed, it is an almost every-day occurrence, to hear some pious Independent exclaim: "O, I'm not an Episcopalian; I'm Orthodox."!!

For myself, I confess, I am charmed with the name "Orthodox Catholic;" and, in the present condition of Christendom, and the existing misuse of words, I do not believe we could do better than to adopt this name as the legal designation of the American Church.

ARTHUR W. LITTLE.

St. Paul's Church, Portland, Maine.

The Clergymen's Retiring Fund-Society.

To the Editor of the Living Church: Will you kindly permit me briefly to inform your clerical and especially your lay readers, of the present condition of the Clergymen's Retiring-Fund Society, and of a part of that which has been accomplished in preparing it to do its good work for the benefit of the veteran working clergy.

The membership of the Society is 312, at this date, resident in 30 dioceses and Missionary jurisdictions, and is constantly increasing, representing a pledged annual increase of its General Fund, of at least \$3,700, exclusive of offerings in churches, and other contributions. Its General Fund is over \$10,000. It will pay this year, to four annuitants, about \$50 a piece.

A constant movement has been proceeding, recently, to secure official endorsement of the Society's purpose and methods, by Bishops and Diocesan Conventions. Up to the present date, they have received that endorsement from eleven

Bishops, and from the Conventions of eight Dioceses, by resolutions of commendation, adopted upon the reports of Special Committees, appointed to investigate the Society's plans.

Action of great practical value has been taken by the Conventions of five Dioceses, namely, Long Island, Pittsburgh, Central Pennsylvania, New Jersey, and California. In each of the four first-named Dioceses, a clergyman has been appointed by the Bishop, on the recommendation of the Convention, to represent the Society, and present its plans to the clergy and laity. In California, a committee of three laymen was appointed by vote of the Convention to do that work, and has begun to do it, and the work will be begun by the appointees in the other Dioceses mentioned, as soon as possible.

These facts encourage the friends of the Society to believe that the manifest sympathy which it has met heretofore, where its good purpose has been understood, will be shown hereafter, elsewhere, and convince them that the Society is on the eve of rapid growth.

I have made this short statement of what the Retiring-Fund Society has done and is doing, as its most forcible appeal to the sympathy and co-operation of the Church. It purposes, in a reasonable time, to solve the problem of the maintenance of veteran clergy. It earnestly desires that the Church should be fully informed of its methods. All of your readers who may desire that information, through the publications of the Society, or in writing, will receive it in response to a request addressed to the Rev. F. B. Chetwood, Financial Secretary.

Elizabeth, N. J., July 6, 1882.

The Efficacy of Prayer.

To the Editor of the Living Church: The following item I clipped from the morning Sun:

The Bishop of Melbourne, Australia, has declined to grant the petition of some of the people of his Diocese to direct prayer for rain. He says that material phenomena are under the control of laws which will not be changed or interrupted in answer to prayer, and that prayer should be a request for spiritual blessing only.

The Bishop of Illinois, at the Reunion breakfast of the Alumni of the General Theological Seminary, spoke of the skepticism of the present age as an intellectual skepticism, and he showed very plainly that the assaults against religion were made from the vantage ground of scientific thought.

That a Bishop of the Church should decline to grant a petition of his people to direct prayer for rain shows that this intellectual skepticism is making strong headway in our very midst. Would it not be well for the best thought of the Church to be directed to the subject? Is the assertion of the Bishop of Melbourne scientifically true? And has he not given an advantage to those who scoff at prayer altogether, that will materially hinder the progress of a faith in God's Providence?

I do not feel myself competent to discuss the question; but I should like to call attention to the teaching of two men upon the subject, men who have each exerted a great influence upon the religious thought of the present day—Frederick W. Robertson, and Dr. Liddon. The Bishop of Melbourne seems to have followed the former. In a sermon on prayer, Mr. Robertson says: "A common popular conception of prayer is, that it is the means by which the wish of man determines the Will of God."

Try this conception by four tests. 1. By its incompatibility with the fact that this universe is a system of laws. Things are thus, rather than thus. Such an event is invariably followed by such a consequence. This we call a law. All is one vast chain, from which, if you strike a simple link, you break the whole.

To hear that it is expected, that, to comply with a mortal's conscience or plans, God shall place this whole harmonious system at the disposal of selfish humanity, seems little else than impiety against the Lord of law and order." The Preacher then tries it by fact, and by the prejudicial results of such a belief; and lastly he asserts that it would be most dangerous as a criterion of our spiritual state. He says: "Two farmers pray, the one whose farm is on light land, for rain; the other, whose contiguous farm is on heavy soil, for fine weather; plainly one or the other must come, and that which is good for one may be injurious to the other. If this be the right view of prayer, then the one who does not obtain his wish must mourn, doubting God's favor, or believing that he did not pray in faith. Two Christian armies meet for battle. Christian men on both sides pray for success to their own arms. Now, if victory be given to prayer, independent of other considerations, we are driven to the pernicious principle, that success is the test of right." Mr. Robertson's argument seems very plausible; and there are many, no doubt, whom it would convince. But Dr. Liddon, in his Elements of Religion, Lecture v. part III., presents a counter argument, which to my mind is unanswerable. I would respectfully ask all who hold the belief of Mr. Robertson and the Bishop of Melbourne, to read that lecture. There is room here for only a few extracts: "The first presumed barrier against the efficacy of prayer to which men point, is—the scientific idea of law reigning through the spiritual as well as the material universe."

Does not the very word 'law,' by reason of its majestic and imposing associations, here involve us in some indistinctness of thought? What do we mean by law? When we speak of a 'Law of Nature,' we are thinking of some self-sustained invisible force, of which we can give no account except that here it is, a matter of experience? Or do we mean by a 'Law of Nature' only a principle, which, as our observations show us, appears to govern particular action of the Almighty Agent Who made and Who upholds the universe? If the former, let us frankly admit that we have not merely fettered

God's freedom; we have, alas! ceased to believe in Him. * * * * * Where is the absurdity of asking Him to hold His hand, or to hasten His work? He to Whom we pray may be trusted to grant or refuse a prayer, as may seem best to the highest wisdom and the truest love. And if He grant it, He is not without resources; even although we should have asked Him to suspend what we call a natural law. * * * * * No; to pray for rain or sunshine, for health or food, is just as reasonable as to pray for gifts which the soul only can receive. All such prayers presuppose the truth that God is not the slave of His own rules of action; that He can innovate upon His work, without forfeiting His perfection; that 'Law' is only our way of conceiving of His regularized working, and not an external force which governs and moulds what we recognize as His work. It dissolves into thin air, as we look hard at it, this fancied barrier of inexorable 'law;' and, as the mist clears off, beyond there is the throne of the Moral King of the universe, in whose eyes material symmetry is as nothing, when compared with the spiritual well-being of His moral creatures."

There is not a point which Mr. Robertson sets forth in his compromise with scientific skepticism, but what is taken up by Dr. Liddon, thoroughly sifted and answered. I do not know that Dr. Liddon had Mr. Robertson's sermon in mind, when he wrote this lecture; but the one seems a complete antidote to the other. Far be it from me to cast reproach upon the name of Robertson. His life and letters and many of his sermons I have read with interest and profit. There is a burning spirituality throughout them, which is much needed in our day. But I believe it is acknowledged, that, upon some points of theology he was not sound. Surely the Church cannot afford, as the Bishop of Melbourne seems to have done, to depart from the faith set forth in the Prayer Book—the belief in God's Providence—the faith, as I conceive it, once delivered to the saints, a corollary at least of the Article which reads: "I believe in God the Father." God's love stands out above His majesty. He is not only an intellect, He is a heart. Through Jesus Christ, by prayer, we can feel the pulsing of that Heart in sympathy with our daily wants. "More things are wrought by prayer than this world dreams of," said King Arthur, as he passed away. And the poet spoke a grander truth than ever did the man of science, when he said:

For so the whole round earth is every way Bound by gold chains about the Feet of God. J. D. HERRON. New York, June 30.

The Revival of the 18th Century.

To the Editor of the Living Church: Among your book reviews, there was lately noticed Mr. Hood's "Great Revival of the Eighteenth Century." It is known, that over ninety in every hundred of those now professing Christianity do not look on these events talked about by Mr. Hood as any Christian revival at all; but, on the contrary, as very anti-Christian, and very damaging to the world. All the great Catholic and Apostolic branches of the Church, and many also, who do not hesitate to call themselves "Protestants" are emphatic in denouncing that so-called "Revival," as only a large amount of conceited craziness, added to the religious bewilderment of "the Great Reformation."

In connection, thus, with so great a body of Christians, it is no way immodest to publish and reprint the above denunciatory opinion. But, as a Churchman, my attention is especially called to the bold misrepresentation of the Church, in its relation to Methodism. The birth of what is now called "The Methodist Episcopal Church," took place at a Conference in Baltimore, in 1785. Methodism, as a Society in the English Church, had existed then some half a century. That birth, in the Conference at Baltimore, was a simple stealing of certain energetic features and methods of the English Church. Then, having stolen them, not only shamelessly claiming them as their own organization, original with themselves, but adding sharp and persistent abuse of the grand Church from which they had stolen.

There is no lack of books from which to prove the foregoing; but no better late issue can be read, than that third edition of the Tract "Methodism as held by Wesley," by the Rev. John Alden Spooner. Can you not reprint the first three numbers in the Appendix of that Tract?

IGNATIUS.

Dr. Warring's Series.

To the Editor of the Living Church: Your correspondent "L," thinks it strange that Dr. Warring's series on Genesis I., "of so much learning and value, should have called forth so little comment" or criticism. It may be that many, like the writer of this, regard the articles in question as entirely beyond the pale of criticism. The Doctor is attempting to reconcile what is utterly irreconcilable; like the many learned and ingenious men who have spent their lives in the fruitless effort to discover or invent perpetual motion—and it is done, of course, at the sacrifice of the truth. The Doctor begins by adopting the igneous origin of the earth. Now permit me to say that there is not the slightest evidence whatever, of such origin. If true science proves anything, it proves that the earth never could have had such origin. It never could have been a great ball of fire, or molten mass, whose crust has cooled down sufficiently to form the land on which we live. The absurdity of this is too great for any rational man's belief; and all advocacy of it must be ascribed to too fertile an imagination. For the Earth moves in her orbit around the Sun, at the rate of about 66,000 miles an hour. She also revolves on her axis from West to East, at the rate (at the equator) of about 1,000 miles an hour. This axis is at an angle of 66½ degrees with the plane of her orbit. At the vernal equinox, the Earth in her orbit is moving directly north; at the autumnal equinox

directly south. Hence, at these times, her daily motion from West to East, is at right angles with her orbital motion. Now, these two motions could not possibly take place, if the Earth were of uniform density. If such were the case, then, according to all the laws of combined motion, the axis of the Earth would at once be drawn from the angle of 66½ degrees to the plane of her orbit, and would correspond with the ecliptical axis. Any one only slightly acquainted with the laws of combined motion, will at once see that this must take place. That it is not thus drawn, is conclusive proof that the Earth is not of uniform density, which it would be on the theory of an igneous origin. To permit the daily revolution on an axis at 66½ degrees from the plane of the orbit, without disturbance (as it is without disturbance), requires that the great mass of the Earth should be centred in and around the ecliptical axis. To have this so much greater density here, proves that the Earth never could have been a great ball of fire or molten mass, and that the igneous origin of the Earth is only the wild and childish imagination of dreamers. Q. E. D.

Honor to Whom to Honor is Due.

To the Editor of the Living Church: There is a part of the history of the last Diocesan Council of Minnesota, which has been left unwritten, and which in the interest of truth, I desire to put on record. Much has been said in religious and secular newspapers on the excellence of the music at the opening Service. The credit has been given to others than to the musical director.

All honor to those who assisted him, but the Musical Director elected by the Council a year ago, was the Rev. Mr. Swan, and to him, in the first place belongs the praise of having provided the music which has been so highly spoken of. It would be a longer story than you could admit to your columns to tell how indefatigable he has been for months past, in preparing the music. In this, as in other good things, the public enjoy the results, without at all considering the labor which has been required to effect them.

WM. C. POPE.

"That Calcium Light!"

To the Editor of the Living Church: Please inform the editor of a certain New York Church paper that a calcium light has been in use in St. George's Church (Dr. Tyng's) for several years past. It, too (like the terrible light complained of as a "novelty in ritualism" in old Trinity), is placed in the gallery, and throws its rays directly on the altar, sometimes through the medium of red, white, and green glasses!! The reredos is illuminated by it, or rather the tri-colored walls of the apsidal chancel in the rear. The light is lit once a year, too—as at Trinity—on the occasion of the parish festival! only, this occurs on Innocent's Day, generally, instead of Ascension. There is also a grand piano used, in plain sight, on the chancel platform, at that time, and a silver cornet!

O Ritualism! thy name is legion. X.

The Revival of the 18th Century.

The announcement lately made, that the dome of St. Sophia at Constantinople is in a dangerous state, is deserving more than a passing notice, as being one of the most remarkable buildings in either Eastern or Western Christendom. The great Italian architect, Michael Angelo, has attained an universal reputation, by his saying that he would place the dome of the Pantheon in the air, and by the successful accomplishment of his boast in the elevation of the Pantheon at Rome. But this work of the Byzantine architect, Anthemius, is antecedent to his by the space of a thousand years, and to him must be assigned the proud distinction of being the architect who first erected an aerial cupola. Mr. Ferguson, our celebrated English critic on architecture, who is generally chary of his praise, speaks of this dome in warm terms of eulogy: "It is certain that no domical building of modern times can at all approach that of St. Sophia, either for appropriateness or beauty." The dimensions of the dome, surmounting the Pantheon at Rome, are 143 feet in diameter, and 143 in height from the pavement. The dome of St. Peter's is 139 feet in diameter, and 452 from the pavement. The dome of St. Paul's Cathedral, London, is 107 feet in diameter, and 365 in height from the pavement. This list will help to the realization of the dimensions of St. Sophia, and of the skill of its constructor. Its dome is 107 feet in diameter, and 183 from the pavement. This dome of St. Sophia, Mr. Ferguson says, "is some third less in diameter than the Pantheon, but the whole unsupported expanse of its central aisle is nearly double that of the Roman temple; and, owing to the judicious manner in which the parts are used, it is in appearance more than double. Indeed, it may be safely asserted that, considered as an interior, no edifice erected before its time shows so much beauty or propriety of design as this, and it is very questionable whether anything in the middle ages can surpass it." The present Mosque of St. Sophia has a remarkable history. Built by Constantine, the founder of the first really Christian city in the world, and destroyed twice by fire, it was reconstructed in its present form by the great Emperor Justinian and his pious Empress Theodora, and retained its splendor until it was turned into a Mosque by the Ottoman conqueror Mahomet II., and has been accepted as the model pattern of example of all the later Mosques at Stamboul. This dangerous state of the cupola of St. Sophia will excite strange feelings in the public mind in these eventful days at Constantinople. An ancient tradition prevails that the ruin of St. Sophia will be the precursor of the fall of its Mahometan conquerors. There is always a greater or lesser fear at the Ottoman Porte of the fulfillment of this prediction. It finds an apt expression in the lines of "Childe Harold"—

"The city won for Allah from the Giaour, The Giaour from Othman's race again may wrest, And the Serai's impenetrable tower Receive the fiery Frank, her former guest." —English Churchman.

PERRY DAVIS' Pain-Killer



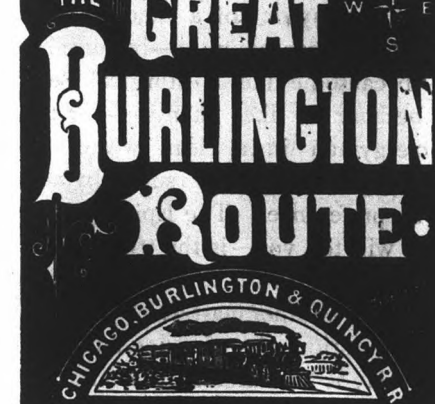
A SAFE AND SURE REMEDY FOR Rheumatism, Neuralgia, Cramps, Cholera, Diarrhoea, Dysentery, Sprains AND Bruises, Burns AND Scalds, Toothache AND Headache.

PAIN-KILLER is the well-tried and trusted friend of all who want a sure and safe medicine which can be freely used internally or externally, without fear of harm and with certainty of relief. Its price brings it within the range of all, and it will annually save many times its cost in doctor bills. Price, 25 cents, 50 cents, and \$1.00 per bottle. Directions accompany each bottle.

FOR SALE BY ALL DRUGGISTS.

COMPOUND OXYGEN!

cures Lung, Nervous, and Chronic diseases. Office and "Home Treatment" by A. H. HAYTT, M. D., 40 Central Music Hall, Chicago. Write for information.



PRINCIPAL LINE

AND OLD FAVORITE FROM CHICAGO OF PORTIA TO KANSAS CITY

Universal service conceded to be the best equipped Railroad in the World for all classes of travel.

OMAHA DENVER LINCOLN CALIFORNIA

All connections made in Union Depots. Through Tickets via this Celebrated Line for sale at all offices in the U. S. and Canada.

T. J. POTTER, Vice Pres. & Gen'l Manager, Chicago, Ill. PERCEVAL LOWELL, Gen'l Pass. Agt., Chicago, Ill.

Earphones

make the DEAF hear, and the HEARING hear clearly for circular, Prof. S. NORTH, 8 Monroe Block, Syracuse, N. Y.

OPIUM & MORPHINE EATING

CHEAPEST BIBLES Ever Furnished Agents, in all parts of the world. Agents WANTED.

CANCER INSTITUTE

Established in 1873 for the cure of Cancer, Tumors, Ulcers, Scrofula, and Skin Diseases, without the use of knife or loss of blood and little pain. For information, circulars and references, address Dr. F. L. FOND, Aurora, Kane Co., Ill.

HIGHLAND AND FRENCH RANGES,

HOUSE FURNISHING GOODS, HARBESON & JUDD, 88 N. Clark Street.

BIBLE DICTIONARY FOR 10 CTS.

A complete encyclopedia of Bible truths and narratives, antiquities, geography, biography, and natural history; correct pronunciation of words, original meaning—in all, 2,000 complete articles; a book of over 800 columns, and nearly 100,000 words; postpaid. Also, eight other choice books for Sabbath school teachers and Christian workers, together with our Teachers' Library. The whole price for Rev. DAVID G. COOK, Revolution Publisher, 46 Adams Street, Chicago.

The Living Church.

July 22, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.

Subscription, \$2.00 a Year
To the Clergy, 1.50
Advertising Rates, per square line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 6 Cooper Union.

During three years past the LIVING CHURCH has been constantly adding to its attractions, and increasing the amount of reading matter, at a very large increase of expense over the original estimates. That the present standard of excellence may be maintained without pecuniary loss or gratuitous service, a slight advance in price must be made. After November 1st, 1882, the subscription price will be \$2.50 a year; to the clergy, \$2.00. All subscriptions and renewals forwarded before Nov. 1st, will be received at the present rate.

The Reason Why?

A subscriber wants to know "the chief reason that a Churchman can give for being a Churchman." Well, the writer of this article can answer the inquiry only by giving the one chief reason why he himself is a Churchman. It would be hard to give any one principal reason for being an "Episcopalian;" but it ought not to be a difficult thing to say why we are "Churchmen." A man might be an "Episcopalian" for any one of a hundred reasons—because his parents were—because his wife is—because he likes a liturgical Service—or because he likes chanting—or to see a clergyman in a clean white surplice. An "Episcopalian" is such by accident or by preference. The Episcopal Church—he will tell you—is the "Church of his choice." With the Churchman, however, it is quite another matter. With him it is not a question of preference but of principle. He is a Churchman because he cannot be anything else. It is a matter of deliberate conviction and of conscience. We say this by way of preface.

The writer will now try to give the one chief reason why he is a Churchman, and it will be convenient to drop the editorial "we," and speak as one man would to another in person. He speaks for himself, then in saying that the reason why he is a Churchman, is that he believes that the Church is of God and not of man; that it is of Divine and not of human institution.

There is more in the reason given, than might appear at first thought. Let us look the question in the face, and answer it unmistakably. What constitutes a Church? The common notion is, that, though indirectly it may be of God, yet as to foundation or institution, it is of man. So the Presbyterian speaks of John Calvin as the founder of his Church; and the Methodist, of John Wesley as the founder of his; and the "Reformed Episcopalian," of George Cummins as the founder of his Church. So we speak of Williams and Brown, of Edward Irving and Mr. Channing, of Hosea Ballou and Alexander Campbell, as founders of their "Churches" or denominations.

Now, what is involved in this? We must face the issue and accept the consequences. It is, inevitably, this. If John Calvin or George Cummins could found a Church, then, reader, you or I, or any man living (or for that matter, any woman, either) could do so. It would be a "Church," and as good as there is going, at least so far as the right of foundation goes. It would not signify either whether it was three hundred years old, or ten years, or one year, or one hour old, for that matter; nor whether it had a million members or two or one only. It would be none the less a "Church," on that account. Indeed, a man may be his own Church and he may be the only member of it. Manifestly, rights that inhere in one man do in another. If Church-making be an inherent right, then I am as free to exercise such right as any one else; and I may do so this very day, before the sun goes down. This is an evitable inference, if we admit that men have any such right.

But we do not admit it. To admit that they have, would be to admit that which in its result would simply end in the utter disintegration of Christianity. It ends in *Individualism*. This is what it has already ended in for thousands of Americans to-day. Go to hundreds of those around you, and ask any individual of them what Church he belongs to, and he will say "to none; I have my own opinions; they suit me; I do not care whether they suit other men or not." That is, they have carried out the common Protestant notion to its logical results; and for them it has ended in individualism. It is, too, an unassailable attitude, if you admit that men have any right to found a Church. It is a principle which has in it, for Christianity, the seeds of utter disintegration. We Churchmen do not admit it. As it seems to us, it involves the destruction of all that we hold most dear. Not admitting it, we must act accordingly. We must belong to a Church which denies it *in toto*, and plants itself on the very opposite of it, namely, that Christ's Church is of God and not of man; that it was founded by our Lord and Saviour Jesus Christ, and not by any follower of His, however devout or good or well-meaning he may have been. We Churchmen, therefore, do not and cannot look to any individual Christian as the founder of the Church, nor to the fallible expounder of any system or polity or theology. We do not admit the right of any man or of any set of men, or of any School or party, to define for us the Faith which we confess. We go back to our Divine Lord Himself, and to that Mount of the Ascension where with uplifted hands He said: "All power is given unto Me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

Here, then, we find the great charter of the visible Kingdom of God set up among men. We find it in the great Apostolic Commission; in the Faith then given; in the Sacraments then enjoined; in the things which our Saviour taught and commanded His appointed ministry to teach; and, above all, in His pledged in-dwelling presence in and with that Church of which He spake, when he said: "I appoint unto you a Kingdom." When we turn to history, we find that this Kingdom has existed from that day down to this. We find a certain Ministry, a certain One Faith, certain Sacraments, certain Sacramental Rites, and other distinguishing notes which characterize it to-day, and which characterized it through the Christian ages all along. Now, of this Kingdom of God, we Churchmen believe that the Anglican Communion, of which the "Episcopal" Church in this country is an integral part, is a pure, Scriptural and Apostolic branch; therefore, we belong to it, and must belong to it. We are Churchmen on principle, and cannot be anything else.

A Noble Record.

No one can read, unmoved, the brief manly record that tells the sad story of the suffering of poor Captain De Long and his ill-fated companions, amid the ice and snows of the Arctic Ocean. Our readers have, no doubt, read it in full in the daily papers. But certain of those sad entries may well go on record in the pages of the religious press. We refer to such as these:

Erickson was very low, and prayers were read for him before the others sought rest. Nothing for supper except a spoonful of glycerine. All hands were weak and feeble, but cheerful. God help us. We are in the hands of God. Friday—Laack was found dead about midnight, between the Doctor and myself. Lee died about noon. Read prayers for the sick when we found he was going. Went down in a hole in the bank and camped. Sent back for Lee. He had laid down, and was waiting to die. All united in saying the Lord's Prayer and Creed. Sunday, Oct. 16—Alexy broke down. Divine Service. Monday—Alexy dying. Doctor baptized him. Read prayers for sick. Sunday—Everybody pretty weak. Slept or rested to-day, and then managed to get enough wood in before dark. Read part of Divine Service.

Noble men! What a costly sacrifice! All honor to their high endeavors, their brave hearts, their noble, Christian bearing! Peace to their souls! Still, we must say that we think it wrong for men to de-

liberately thrust themselves into a fate so almost inevitable. How certainly men look to God in such an hour. How touching, how manly, are the simple records of their hopes in Him, in those awful hours! What a blessing has the Prayer Book been to men, in such times of their blank despair of all human help! As in this case of De Long and his companions in suffering and death, so was it also in the case of Sir John Franklin and those who shared his sad fate. A worn pencil-marked Prayer Book, found together with a few bleached bones on the ice plains of the Arctic Ocean, was, alas! all that was left of them, save the memory of their high endeavor. But was it not the noblest memento? And what a singularly similar service it was the mission of our Book of Common Prayer to render to De Long and his starving companions, in their hour of need! May they be the last to suffer such a fate!

In one of the entries of the diary of the lamented Lieut. De Long, he says: "All united in saying the Lord's Prayer and Creed." Many printers have evidently been at a loss to understand what he meant. So, in papers far and near, the brave Lieutenant is made to say—"All united in saying the Lord's Prayer, and *cried*." In his editorial comment, the editor of a daily paper pictures the pathetic scene, and dwells with much feeling on the supposed fact that they "all united in saying the Lord's Prayer," and *cried*. Are our newspaper men so ignorant of the existence of the Creed, that they could not understand the meaning intended, and so must needs have thus misrepresented poor De Long and his brave men; even growing pathetic over the supposed fact that they "cried." It is a curious mistake; one, too, which we doubt if the heroic De Long would want men to make. Let us hope that, hereafter, American journalists will know what is meant when it is said of men, that they "united in saying the Lord's Prayer and Creed."

Patience!

There are Hotspurs in the Church as well as in the State—men who drive ahead irrespective of the feelings and views of others. They are found among all schools. Others may be set for defence. Their vocation manifestly is offence. They are an illustrious line, dating back even as far as St. Peter's sword which cut off the right ear of Malchus, the High Priest's servant; and the succession has never been lost. Hot runneth their blood in their veins, and very rapidly waggeth that member of which St. James gives us a fiery genealogy. A very uncomfortable generation are they, especially to those who love peace and quietness in the house; and we incline to protest against their preposterous spurs and clanking long-swords, and perpetual gabble, almost as vehemently as we protest against those ecclesiastical aspens who are always trembling in the purple distance, and exclaiming, "There, we told you so!"

If the Catholic and Apostolic Church were a mere sapling of a sect, we should feel more alarm at times than we do, lest the storm, which these Hotspurs of all kinds raise, should bend it until it break; but, being a brave old oak which had defied many centuries of tempest, and is just as strong as ever, we do not fear for it.

What are you trembling about, good friend Aspen?

Do you honestly think this glorious Church of ours is going to do anything worse than she has been doing all through these many years last past, in which you have been shaking? And what has she been doing?

In thirty-five years she has tripled the number of Bishops, and she has tripled the number of "other clergy." Her communicants have increased from 72,000 to 350,000, and her Sunday school teachers and scholars from 45,000 to 300,000. Her contributions for all purposes in 1844 were about \$1,500,000. This year they will not be less than \$6,500,000. In 1844 the Lord Bishop of Oxford expressed great surprise at her growth since our two Bishops landed at New York on Easter Sunday, 1787. "From puritan Massachusetts in the north," he said, "down to the slave-tilled bottoms of torrid Louisiana, and from the crowded harbor of New York back to the unbroken forests and rolling prairies of Illinois, the successors of the Twelve administer in Christ's

Name the rule of this spiritual Kingdom." Now, the whole boundless continent is ours, and Illinois is in the very centre.

And all this time we have been going to Rome, or to Geneva, or somewhere; for dear Aspen, whom we sincerely respect, has told us so!

Men and brethren, let us put away these childish fears, and have faith in God. Ye who forbode evil things because you cannot have every shoe made on your last, look up to the calm stars, and see how silent they are—golden symbols of the wise, patient, loving Hand that framed them, and Who frets not nor grows weary; but, unperturbed by the tumults of the world, does His blessed work in His own calm Divine way.

Brief Mention.

A Baptist exchange says that the meaning of the Greek root *Bapto* is settled among all scholars. Nobody doubts that it was settled long before Roger Williams and his followers were heard of; yet every Baptist paper nowadays still devotes a large part of its columns to attempting to unsettle it.—Here is a new word, or rather a new way of using it. The Bishop of Antigua is spoken of as about to "celebrate a Confirmation."—Ten years ago Congregationalism had six per cent. of the population in London, England. The present population is only three per cent. In the same time the Baptist proportion has gone down from eight to four.—There is a parish clerk in Sheffield, England, who has just completed fifty years of service. He has lived to see the original parish divided into thirty-six, and has witnessed 42,607 marriages, 53,506 Baptisms, and (up to the closing of the churchyard, in 1853) 19,303 Burials. Just think of the number of amens he must have said in all these years!—The Canadian Monthly is dead; the disease is said to have been too much broadness in its views.—The *Parochial Churchman*, Richmond, Va., comes to us this month draped in black. The excellent associate editor, whose death we have previously noticed, was well worthy of all the tributes that have been written to his memory. Young, of unusual ability, his death was a sad loss to his parish, and to religious journalism as well as to the Church at large. There is a paper, a religious paper, published in Philadelphia, which, sometime since (about a year, we believe), absorbed a contemporary, drawing it to its capacious maw all the way from Chicago. And now this same religious paper is dreadfully troubled because another religious paper called the *South-Western Presbyterian* has just found it out. In these stirring times it is hard to keep track of the little things of no particular interest to more than a handful of readers.—England gave near five million dollars for missions in foreign countries, last year, not a bad showing.—The Journal of the Diocese of Quincy is just out, fresh and clean from the Living Church Press. The financial total, though for only about nine months, owing to change in time of holding convention, is \$32,962. Pretty good for one of the "failures in small dioceses."—We regret to see that the Rev. Mr. Conover, who has won great praise both in secular and religious journalism, has withdrawn from the associate editorship of the *Church Helper*. He is succeeded by the Rev. Dr. Corbett and the Rev. J. E. Waller. The new title of Mr. Kimball, of debt-raising fame, is the "Finangelist."—The excellent report of the Wisconsin Convention, by our special correspondent, has found its way into several of our exchanges. It is not fair, however, to the parties concerned, that it should have been taken from our columns without acknowledgement.—The Rev. James A. Bell has been appointed clerical agent of the "Irish Scriptural Society," and will visit Canada and the United States in its behalf.—The *Church Messenger* is publishing a very good series of articles on the Creed, in its Family Department.—The Religious Tract Society of England distributes its publications in 142 languages. The total circulation from the home depot has reached over 73,000,000, and the issues from foreign depots are estimated at \$14,000,000.—The *Central Baptist*, St. Louis, which has been kind enough in past days to say some good words about the LIVING CHURCH—good words which have been honestly reciprocated, is about to lose its editor, owing, we are sorry to say, to ill health. The new editor comes from Virginia.—The newest addition to the methods of the Salvation Army is the banjo. At a recent service in Baltimore, a new convert appeared and played several selections on this instrument. We are not told whether he received an encore.

We wish to place on record the obligations under which we lie to the various Secretaries of Conventions, who have kindly forwarded to us copies of the last journals of the following Dioceses: Florida, Indiana, Delaware, Missouri, Iowa, South Carolina, Georgia, Albany, Pennsylvania, Springfield, and Arkansas.

We are informed that a Retreat for the Clergy will be held in the Autumnal Ember Week at the Church of St. John the Evangelist, Haverhill, Mass., commencing on the afternoon of Sept. 20th, and ending on the morning of the following Saturday. Clergy from all parts of the country will find a welcome.

The number of patients treated during the year in the New York Hospital, was 4,342; at Chambers Street Hospital, 12,135. The ambulance-calls have numbered 3,319. At Bloomingdale Asylum, 343 persons have been under treatment. The cost of maintaining these three institutions was \$281,936.80.

A Timely Work.

It may not be generally known to the readers of the LIVING CHURCH, that there exists an organization in England known as St. John's Ambulance Association, having for its object the instruction of all classes of the people in the treatment of ordinary cases of injury or sickness previous to the arrival of a physician. Timely aid to one suffering from an accident, or suddenly prostrated by certain well-known forms of illness, may often greatly influence the rapidity of recovery; and, indeed, be not unfrequently the immediate means of the saving of life. About a year since, the officers of the State Charities Aid Association of New York had their attention attracted to this subject, and an off-shoot of that body was in time organized, under the title of "The Committee for First Aid to the Injured." General George B. McClellan was President, Miss Eleanor Blodgett, Secretary; and John Paton, Esq., Treasurer. The first yearly report of the Committee has been somewhat recently submitted to the public. Although the Committee did not get really at work until the earlier part of last January, thirty-two classes underwent the first established course of five lectures, before the warm weather brought about a temporary stoppage of activity. A number of the city physicians volunteered, and instructed these classes. Of the thirty-two courses of lectures, eight were paying classes for women, and two for men. There were twelve free classes for women, and ten for men. By a judicious arrangement, the Committee provided that the income from one paying class should defray the expenses of several free ones. The eighteen free classes were attended by shop-girls, women in tenement houses, and men connected with Workingmen's Clubs. Two free classes were held in large manufacturing establishments, for the benefit of the employees. There is a movement on foot in the New York Police Department, for making the Committee's course of lectures an obligatory portion of the usual preparation required of police officers; and work will be extended in other directions.

At the termination of each course of instruction, an examination is held. Written questions are submitted, something like the following: "How would you go to work on a person taken out of the water apparently drowned?" "How would you treat a person overcome by heat?" "How should a sick room be ventilated?" The Committee is careful not to encroach in any way upon the province of the physician; and no technical terms are used in teaching.

It is proposed to extend this work all over the country, by means of branches; and, partly for this reason, we have taken occasion to call the attention of the readers of the LIVING CHURCH to it. It is as much needed in one locality as another. A circular containing valuable information has been prepared, and will be forwarded to any who may be interested. A committee, composed of the directors of Life Insurance Companies will send this circular to their agents in different parts of the United States, requesting them to make known the principles and methods of the movement to the people of their neighborhoods. In some cases, placards will be hung up in country and town post-offices, stating something of the matter, and offering to supply information. The receipts for the Committee's first year were \$2,071.30, and the expenditures, \$1,535.84. In the autumn much new work will be undertaken. The Committee's future is, and ought to be, a bright one.

Thus far there are three of them. Three of our Protestant Episcopal contemporaries have made an amazing discovery, and they publish the discovery in these words:

"It is well known that the 'Reformed Episcopal Church' has not ventured to furnish a catechism for its children."

Now, it happens that this same Reformed Episcopal Church has two Catechisms for its children. Will these same three editors confess the wrong they have done and retract it?—*Recorder and Covenant*.

If we are included in the above condemnation, and have made a mistake, we are certainly ready to rectify it. We are ready to assert, if need be, that the R. E. Church has a dozen catechisms. One for each member might be a good thing and would not be impossible. It is a matter of no particular interest at present, to know the exact number, and we judge that a few years from now it will be of less, save, perhaps, as a historical curiosity.

St. Stephen's Church, Chicago, has begun to show its old spirit to its new minister. In all its work great activity is evinced. On the evening of the 13th inst., the Parish Guild held a reception at the residence of the Priest, 475 S. Oakley Ave. The Rev. Mr. Gorrell and his daughter made the time pass so agreeably, that the people cry for more. Mr. Brooks, Mr. Macaulay, Miss S. Gorrell and Miss S. Macaulay gave some excellent musical and elocutionary selections.

In reply to a correspondent, we beg to inform him that the late General Washburne was a citizen of La Crosse, Wisconsin; that he was not a Churchman, but was a man of high moral character, and manifested a great respect for Christianity. He left several hundred thousand dollars to found a hospital and orphanage at Minneapolis, which are "undenominational."

It will be remembered by many, that the great chime of bells which formed so prominent a feature of the Centennial Exhibition at Philadelphia, passed, by purchase, into the possession of Mrs. A. T. Stewart, and by her was placed in the tower of the Cathedral of the Incarnation, now in process of erection at Garden City. Recently, these bells were connected by electric wire with the great organ of the Cathedral, so that the organist can play them on occasion, together with his organ. The work of finishing the various parts of the edifice is going steadily on; but the precise date of completion is not yet publicly known.

TO ST. MARY'S, KNOXVILLE, ILL.

Written for the Living Church. "Thou! our daughters may be as the polished corners of the Temple."

The Sculptor worked with steady, patient care; The stone into a thing of beauty grew.

In silent loveliness, it met His view, Whose own the Temple was. Enough that He beheld its grace—approved its modesty!

Another Temple rises near His hand, All glorious, eternal as His love. The Church Triumphant grows at His command;

The stones, though fashioned here, transferred above. Your offerings may the Master-Builder own;

Yourself the sculptor, and your lives the stone! St. Louis, Mo., June 30, 1882.

On Wednesday, the 12th inst., the recently-consecrated Church of the Holy Communion, Geneva Lake, was the scene of an interesting service, viz.: the Institution, by the Bishop of the Diocese, of the Rev. R. T. Kerfoot, as Parish-priest and Rector.

It was a lovely day, and the beauty of the sacred building was greatly enhanced by the bright rays of the summer sun, as they shone through the "storied windows richly light."

At 10:30, a good congregation was present, to witness the Institution of their beloved rector to his sacred Office. During the singing of the hymn, "Onward, Christian Soldiers" eight priests, preceded by the Bishop, entered the Church in procession.

The Revs. Dr. Parker, of Racine College, and Messrs. Knowles, of Chicago, Hughes of Elkhorn, Holmes of Delaware, and G. S. Todd of Milwaukee, took part in the opening services; the Bishop, of course, saying the Office of Institution. The sermon was preached by the Rev. Father Prescott, from St. Matt. xxviii:19.

"Go ye, therefore, and teach all nations." After the Holy Communion, at which the rector was celebrant, the Bishop wished him God-speed, in which the congregation and members of the Church heartily united.

On the following day, the Bishop held a Confirmation, six clergymen being present. The Rt. Rev. Father laid his hands upon eight young people, and addressed them in words of tenderness, yet full of power.

During the Celebration, a new set of sacred vessels for Holy Communion, and two handsome brass vases were placed upon the Altar, and consecrated by the Bishop before using.

These were the gifts of a member of the Church. The Chalices and Paten were a thank-offering for the Confirmation of two children. On the former is the inscription: "In Thy Presence is the fulness of joy."

On the latter is inscribed: "I will not leave you comfortless, I will come to you." On the reverse are inscribed the words: "Those that seek Me early shall find Me."

"Thanks be to God," July 13th, 1879—July 13th, 1882. On the vases are the following inscriptions: In Memoriam Cecil Delafield Shipman. Entered into Rest, June 9th, A. D. 1882.

The Rev. Thos. Bell has received and accepted a call to Iowa City, Iowa, and is expected to enter upon his duties on the 1st Sunday in August.

The address of the Rev. C. A. Cary, Jeffersonville, Ind., will be 401 Woodward Ave., Detroit, until September 1st.

The Rev. G. L. Lines has resigned St. Luke's, San Francisco, Cal. His address during July and August will be Binghamton, N. Y.

The Rev. F. S. Luther has been elected Professor of Mathematics, Logic, and Astronomy, at Kenyon College.

The Rev. Alfred S. Clark has removed to Thibodaux, La. Address accordingly.

Mr. Charles Hill, who has charge of the School of St. John Evangelist, Boston, Mass., is to take charge of Jarvis Hall, Colorado.

The address of the Rev. Albert M. Stanley, for the months of July and August is 216 West 38th St., New York City.

The Rev. J. Sydney Kent has resigned the charge of St. Peter's Ascension Mission, Washington, Warren Co., New Jersey. Address unchanged for the present.

The Rev. George Wallace, accompanied by his family, left for the Sandwich Islands, on Tuesday, the 18th inst. His address will be, St. Andrew's Cathedral, Honolulu.

Miscellaneous.

For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work.

Reference is made, by permission, to the Bishops of the Province of Illinois, C. W. LEFFINGWELL, Rector.

AGENTS WANTED.—In another column of this paper will be found the advertisement of Hill's Manual of social and business forms. A work that every man, young or old, should have.

This work is sold entirely by agents, and should this meet the eye of any one desiring a good opportunity of making money, he should address the publishers of this popular work and engage territory at once.

WANTED.—To complete a file, Diocesan Journals of Illinois previous to 1840, also for the years 1849, 1850, 1853, 1854, 1855, 1859. Expense of postage or express will be paid. C. W. Leffingwell, Knoxville, Ill.

Experienced teacher of Classics, unmarried, layman, wishes place for September. Best reference college preferred. L. H. D., Living Church, Chicago.

Good opening for a physician at Jubilee College, country practice. Address Rector Christ Church, Robin's Nest, Peoria Co., Ill.

The Rector of a pleasant country parish, near Boston, will receive into his family one or two boys to prepare for College. Valuable experience. Best of references. Address H. F. S., Church Rectory, 5 Hamilton Place, Boston, Mass.

FOR SALE.—A House, 10 Rooms, closets and good cellar, fine Grounds, Shade and Fruit Trees, good improvements, located in Knoxville, Knox Co., Ill., a pleasant walk to St. Mary's School. For particulars address K. this office.

SUFFER FROM A FEELER OF SURE REFUGE AND CURE is open to you and your dear and faithful fellow-martyr. Go to Mackinac Island. Its pure and bracing atmosphere has never failed to relieve or cure every case of your disease that has come under its influence.

The best physicians say it is infallible. The Michigan Central Railroad has just issued a charming little book in regard to this glorious wave-washed sanitarium, which is sent free to every one who applies for it, by letter or postal card, to O. W. RUGG, General Passenger Agent, Chicago. Send and get a copy. You will be welcome to it, and it is a beauty.

SOCIETY FOR THE INCREASE OF THE MINISTRY. The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1882-3. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be realized.

The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 8th.

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

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

HERBERT ROOT, President.

THE WESTERN Farm Mortgage Co., Lawrence, Kansas.

First Mortgage Loans upon improved productive farms in the best localities in the West negotiated for banks, colleges, estates and private individuals. Coupon Bonds, Interest and principal paid on day of maturity at the Third National Bank in New York City. Funds promptly paid. Large experience. No Losses. Investors compelled to take no land. No delay in payment of interest. Only the very choicest loans accepted. Full information given to those seeking safe and profitable investments. Send for circular, references and sample documents.

F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNER, Vice-Pres. C. W. GILBERT, Treas. N. F. EART, Auditor.

Don't Pay Rent! Lots at EAST GROVE, 30x122 feet with shade and ornamental trees and side-walks \$40 to \$100, on \$5 monthly payments. Beautiful high rolling land. Rich garden soil, clear water, perfect drainage, pure bracing air, comfort and good health. First-class houses of all styles and prices on monthly or other payments to suit. Anybody can buy on our terms. Trains almost every hour. STREET & CO., Owners, 300 La Salle St., Chicago.

A. REED & SONS. PIANOS. Guaranteed FIRST-CLASS in tone and durability. Old instruments taken in exchange. Correspondence invited. Catalogue 1882 free.

REED'S TEMPLE OF MUSIC, Est'd 1842, 136 State-St., Chicago.

FOR 30 CENTS The Standard Book Co., 111 Madison St., Chicago, will send post-paid, a beautiful edition of Edwin Poe's "LITTLE FISH," with 111 illustrations and notes and letters of the author and his family in cloth, gilt title; or one bound in extra o. th. gilt edges, gilt and black ornaments, or in half russia, red edges.

Sunday-School SUPPLIES.

Every Sunday School—5 papers a week for each family, at the cost of one using our graded papers, in place of the ordinary, costly school books—specimens free.

Teachers' and Scholars' lesson helps in five grades—the only complete series for both, make lesson study a success. Lesson songs, with patent old and new tune combination, to sing a-sing, save 50¢ books—more impressive and instructive.

Library for Teachers.—Nine books, including Bible dictionary, Commentary on Mark, Compendium of Teaching, etc.; books worth 75¢. \$1.50 each. Price, 10¢ each; whole nine, 80¢.

Teachers' Bibles.—Most complete made, 406 pages, plain binding, gilt edges, as low as \$1.25. Rewarded Cards, one-third price; three twenty-five cent packs for 50¢. Sample pack, 15¢.

Temperance Sunday-school supplies, for all classes of temperance students, school reports, Catalogue free. DAVID C. COOK, Rev. Union Sunday-school Library, in neat chromo catalogue, illustrated, 50¢ or more at 10¢ each. Sample, 12¢.

"Little songs for little singers." For Home Primary Schools, Kindergarten, etc., by W. T. Gilfe, Price 25 cents.

"Music Made Easy," only practical Music Primer 50 cents.

GEO. D. NEWHALL & CO., Cincinnati, O.

N. E. BROWN'S ESSENCE JAMAICA GINGER. IS PURE, STRONG AND RELIABLE. 25 CENTS. N. E. BROWN, Prop., Burlington, Vt.

THE SEA GIRT COTTAGE, Cape May Point, N. J. This pleasant and desirably located Cottage, fronting the ocean, in full view of the surf, and within sight of the railroad station, is in complete order, and will be opened for guests on the first of July.

MAYHEW BUSINESS COLLEGE. Book-keeping, Telegraphy and Shorthand. Conducted by the author of Practical Book-keeping for Common Schools, and University Book-keeping for Higher Institutions. For information of Books or College, address Ira Mayhew, L. L. D., Detroit, Mich.

ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882.

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

MADMOISELLE DE JANON, No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Sept. 29th, 1882.

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

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

MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23.

SEASIDE HOME AND SCHOOL. For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1882. Boarding and tuition \$300 per year. Address Miss JULIA ROSS, Principal.

ST. MARY'S HALL, Fairbault, Minn. Rt. Rev. H. B. Whipple, D. D. Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The seventeenth year will begin September 14th, 1882. For Registers with full details, address Bishop Whipple, or the Rev. Geo. B. Whipple, Chaplain.

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

MISS MONTFORT'S SCHOOL FOR YOUNG LADIES. Grove Hall, New Haven, Conn. Highly endorsed by the late Dr. Leonard Bacon, by Prof. Dana and others. Eighth year begins Sept. 20. For Circulars address MISS MONTFORT.

MISS GRINNELL'S Boarding & Day School. For Young Ladies reopens Oct. 2. Collegiate course of study. Pupils prepared for the Harvard examination. French and German taught practically.

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Coxe, D. D., Visitor. For circulars address the MISS BRIDGE, Principals. 191-13

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday Sept. 4th, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafay, of Leipzig Conservatory, French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

COLUMBIA FEMALE INSTITUTE, Columbia, Tenn.

Rt. Rev. C. T. Quintard, D. D., Visitor. Rev. Geo. Beckett, S. T. D., Rector. Founded in the year 1836. This school furnishes a full college course, beginning with a Preparatory Department, and ending with the most liberal education of women. It is furnished with the most modern apparatus in Physics and Chemistry. The Museum of Art and Science is probably the largest in the South. For circulars and further particulars, address Rev. Geo. Beckett, Columbia, Tenn. The next session will open Sept. 4, 1882.

THE HANNAH MORE ACADEMY, Reisterstown, Md. The Diocesan School for Girls, 15 miles N. W. from Baltimore. Noted for healthfulness, careful training, thorough instructions and the influence of a Christian Home. The next term will begin Sept. 20. REV. ARTHUR J. RICH, A. M., M. D. 194-13

SHATTUCK SCHOOL, Fairbault, Minn. Gives thorough fitting for college or business, and a pleasant home with the teachers. The grounds are large, the location healthy and invigorating. Physical Culture by daily Military Drill and first-class Gymnasium. School year begins Sept. 14th. Send for catalogue with full description of system and course of study. Rev. JAMES DOBBIN, A. M., Rector.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D. The 12th School Year will commence on Wednesday, Sept. 12th, 1882. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

ST. MARY'S SCHOOL, Raleigh, N. C. THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th. For catalogue address the rector, the Rev. BENNETT SMEDES, A. M.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTER IN CHARGE.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H. The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees. Boys fitted for College or the Higher Scientific Schools, or instructed in all usual branches of school study. Charges \$250 per annum. No extras. Fourth year begins Sept. 14th. For circulars and full information apply to the Rector, the Rev. FREDERICK M. GRAY, Plymouth, N. H.

ST. MARY'S HALL, Burlington, N. J. The Rev. J. LEIGHTON McKIM, M. A., Rector. The forty-sixth year begins Wednesday, Sept. 13th, 1882. Charges, \$350 per annum and painting the only extra. For other information address the Rector.

MISS ISABELLA WHITE'S Stamford, Conn. School for Young Ladies, will open (D. V.) Sept. 20, until Sept. 1. Address MISS WHITE, at Butler, Pa.

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

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTEN, Prin. 193-13

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

A CHURCH CLERGYMAN An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 13th. Terms \$650. Address Rector, Office Living Church.

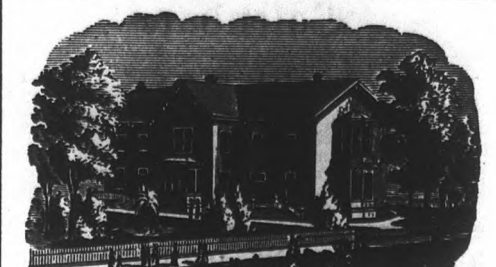
CHARLIER INSTITUTE, On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20. The Prospectus contains full details. Twenty-eighth year will begin September 19, 1882 93 13 Prof. ELIS CHARLIER, Director.

OONOMOWOC SEMINARY, Oconomowoc, Wis. A Boarding School for Girls. The next school year on Sept. 14th, 1882. For circulars, address MISS GRACE P. JONES, Principal.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-7 The Rev. GEO. W. WEST, M. A., Rector.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above. ECCLIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

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



HARPLEGROVE SEMINARY, for girls, Tonawanda, Niagara Co., N. Y. Rt. Rev. A. C. Coxe, D. D., Visitor. Full academic course, Special attention to Modern Languages. Healthful situation, half way between Buffalo and Niagara Falls. Accommodations comfortable and homelike. Board and tuition \$216 a year. No extras. The Seventh year will be in Sept. 18th, 1882. For circulars address, Rev. H. A. DUBOC, Rector, Tonawanda, N. Y.

THE NEW ENGLAND CONSERVATORY OF MUSIC. COLLEGE of MUSIC.

EMBRACING School for Piano, Organ, Violin, Orchestral and Band Instruments, Voice, Artists' Vocal Course, Harmony, Composition, Theory, and Orchestration, Tuning Pianos and Organs. School for ENGLISH BRANCHES and HIGHER LITERATURES, Languages, Normal Instruction, Elocution and Dramatic Action, Physical Culture, and Fine Arts.

ON THE BROADEST SCALE. Certificates and Diplomas awarded, Degrees conferred. Fall Term commences Sept. 14, 1882.

THE NEW HOME, costing \$700,000, is the largest Conservatory Building in the world. Here fine rooms and good board are furnished at moderate prices in the heart of Boston, confounding the musician and artistic center of America. Apply immediately to secure rooms for Fall Term. Send stamp for calendar to 191-1 E. TOURJEE, Director, Boston, Mass.

HAMNER HALL. MONTGOMERY, ALA.

The Diocesan School for Girls. The Rt. Rev. THE BISHOP OF ALABAMA, Visitor. The Rev. GEO. M. EVERHART, D. D., Rector. The next School Year begins Oct. 2.

"Dr. Everhart is one of the leading educators of the times, and under his management any school must prosper."—The Alabama, Progress—the Official Journal of Education. "Hamner Hall—Under Dr. Everhart's management, is pre-eminently a success. The next session will open in October under the most flattering auspices."—The Montgomery Daily Advertiser. 191 10

CHICAGO MEDICAL COLLEGE

Med. Dept. of Northwestern University. Twenty-fourth Annual Announcement. The collegiate year embraces a regular Winter session of six months, and a special session for practitioners commencing Tuesday, September 25, 1882, and closing March 27, 1883, at which time will be held the public commencement exercises. A Special Course for Practitioners will commence on Wednesday, March 28, 1883, and continue four weeks.

For further information address PROF. N. S. DAVIS, Dean of the Faculty, 65 Randolph Street, or PROF. W. E. QUINE, Secretary, 3151 Wabash Ave., Chicago, Ill.

LAKE FOREST UNIVERSITY.

COLLEGE—Three courses. Training thorough and comprehensive, under professors of progressive and productive minds. Special attention to training for the ministry. Examine for your self. ACADEMY—Classical and English. Offers the best training for college and business. FERRY HALL—Seminary for ladies only. Unsurpassed in solid and ornamental branches. Year begins September 13, 1882. Apply to 193-8 FRET GREGORY, Lake Forest, Ill.

UNION COLLEGE OF LAW, CHICAGO, ILL.

The twenty-fourth year begins Sept. 20th. Diploma admits to the Bar of Illinois. For circulars address H. BOOTH, Chicago, Ill. 192-8

CHICAGO FEMALE COLLEGE.

Morgan Park (near Chicago). A Boarding School for Girls in Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago. 189-12

Gannett Institute FOR YOUNG LADIES Boston, Mass.

The 29th year will begin Wednesday, Sept. 27, 1882. For catalogue and circular, apply to Rev. Geo. Gannett, A. M., Principal, 69 Chester St., Boston, Mass.

Lasell Seminary, Andover, Mass.

Boston advantages with delightful suburban home. Special care of health, manners and morals of growing girls. Good board. Teaches cooking and like household arts. To secure place apply early. Address C. C. BRAGDON, Principal.

MORGAN PARK MILITARY ACADEMY

A Christian Family School for Boys. Prepares for College, Scientific School or business. Send to Capt. ED. N. KIRK TALCOTT, Principal, Morgan Park, Cook Co., Ill., for catalogue.

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.

FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed days previously. WILFRED H. MURRO, A. M., President.

ST. JOHN'S SCHOOL FOR BOYS, B. and Wayne Springs.

Faulkland, New Castle Co., Delaware. Rev. Fredrick Thompson, M. A., Rector, assisted by three resident masters. School re-opens Sept. 13. Boys prepared for college or business. Climate mild. On an elevation of 400 feet above the sea, no malaria. Easy of access by rail from all parts of the country. Number limited to thirty-five. Terms \$50 for School Year. For admission address the Rector.

Calendar.

July, 1882.

- 2. 4th Sunday after Trinity. Green.
9. 5th Sunday after Trinity. Green.
16. 6th Sunday after Trinity. Green.
23. 7th Sunday after Trinity. Green.
28. St. James' Apostle. Red.
30. 8th Sunday after Trinity. Green.

QUALIFICATIONS OF PREACHERS.

(A la Hudibras)

Written for the Living Church.

I read Church papers when they come,
No matter whether gay or grim;
No matter how my humor lies,
It's all the same; there's much to be seen
Light on, to make me laugh or ponder;
And much whereat I greatly wonder.

Up the St. Croix.

By an Occasional Correspondent.

The morning train has deposited us at Stillwater, and we step from the cars almost directly to the deck of the little steamer which is to bear us and our fortunes up the stream.

And this is the St. Croix, prized by lumbermen no less than by tourists; for even now the surface of the stream is so nearly covered with rafts of timber, that in many places scant space is left for the passage of our little craft.

The scenery at this point is quite varied in interest. For a considerable distance, the wooded banks slope to the water; but, as we proceed, precipitous crags show their rugged sides, whose varied hues contrast well with the foliage of deep green, which covers the slopes of the cliff.

But, while my mind is dwelling upon dreamy speculations as to the past, and prosaic contemplations as to the present condition of things on the St. Croix, a new turn is given to my thoughts by the sound of music in the saloon; and there I find two or three couples, who, undaunted by the narrowness of the space allowed for their gyrations, are engaged in threading the "mazy" (as Mr. Richard Swiveller would have termed it), to the lively tones of a piano.

But we must to the deck again, to note what Nature has in store for us. The character of the scenery continues much the same, only that for the present, the loftier bluffs have receded inland; and, on each side of us, wooded slopes have taken their place, between which glides the stream, deep and clear. High up, on the slopes, groups of lofty pines shoot up above the surrounding foliage; and ancient cedars, stooping over the brink at an angle of forty-five degrees, stretch out their weird and moss-covered boughs over the rapid waters beneath.

mile away, on the left bank. Between us and it, and overhanging the river, rises a precipitous bluff, on whose very edge is perched a tall and naked pine, which stretches out two scraggy branches over the abyss; and the serenity of the imagination at once converts it into some forlorn wretch throwing up his arms in horror, aghast at the imminent peril of his position.

"But what does all this lead up to?" enquires the justly impatient reader—"and what is to be the outcome of all this long-drawn-out description of scenery, with the like of which most of us are not unfamiliar?" Gentle Reader! bear with me a while; all this leads up to—"The Dalles of the St. Croix." As the tourist approaches the town of Taylor's Falls, he perceives that the channel of the river becomes suddenly contracted.

And it may here be mentioned, that the earliest Canon of the New Testament is the Alexandrian, drawn up about the year A. D. 210, by Origen. This does not include the Epistles of St. James and St. Jude. It is not until a century later that we have a second list of the canonical books by St. Athanasius; and this list agrees exactly with our own.

Indeed, the word Canon is not applied at all during the first two centuries, to the Holy Scriptures; but to the traditional Rule (Canon) of the Church, the Rule of truth, the Rule of faith, the Law by which the progress of the Church was regulated, and especially the Creed in which that Law was embodied.

Now, from the very nature of the case it cannot have been otherwise than that when the Apostles first went abroad to preach the Gospel everywhere, they must have preached it without taking with them even one of the New Testament writings. They were commissioned by their Divine Master to go into all the world, and preach the Gospel to every creature.

And that which, in this respect, was the case of the first Apostles of our Lord, the same was also the case of the other ministers as well. They went forth in the name of the Church, as the commissioned heralds of the Gospel, and themselves were not yet furnished with any of the Gospel Scriptures.

The first extensive introduction and use of Hansom cabs in this country is to take place in Philadelphia, Pa., in a short time, by the Pennsylvania Railroad company. The cabs are to be constructed in the best manner after the English pattern, and a contract for thirty has been given to the enterprising Connecticut firm of carriage builders, Messrs. Hincks & Johnson.

One of the topics to be discussed by the Concord School of philosophy, this summer, is "The Relation between Common Sense and Philosophy." It has been supposed generally, by those who have buckled themselves to the task of reading the proceedings of this school, that there is little, if any relation between the two.

The Church and the Bible.

From "Manuals for the People."

This is a subject that demands more serious attention than it appears to have obtained; for it is one which relates to the very foundation of our faith; it must, therefore, be of great importance.

The Church and the Bible cannot in their use rightly be separated with regard to the office they perform respectively in relation to religious truth, being each in their own way sources of that truth. God in His infinite wisdom has ever joined them together; therefore they must not be separated by man.

In the first place, it may be mentioned as a fact which, as being in itself undeniably certain, will therefore at once be admitted as true by every well-informed and right-thinking mind; that "both the faith of the Church and her visible constitution were complete and in full force before a single word of the New Testament Scriptures was written."

Now, be it observed, that the descent of the Holy Ghost on the Day of Pentecost took place in the year A. D. 33. And be it likewise observed, that the Epistles of St. Paul to the Thessalonians, which, according to the best authorities, are the earliest published writings of the New Testament, were not written till A. D. 52.

And it may here be mentioned, that the earliest Canon of the New Testament is the Alexandrian, drawn up about the year A. D. 210, by Origen. This does not include the Epistles of St. James and St. Jude. It is not until a century later that we have a second list of the canonical books by St. Athanasius; and this list agrees exactly with our own.

Now, from the very nature of the case it cannot have been otherwise than that when the Apostles first went abroad to preach the Gospel everywhere, they must have preached it without taking with them even one of the New Testament writings. They were commissioned by their Divine Master to go into all the world, and preach the Gospel to every creature.

And that which, in this respect, was the case of the first Apostles of our Lord, the same was also the case of the other ministers as well. They went forth in the name of the Church, as the commissioned heralds of the Gospel, and themselves were not yet furnished with any of the Gospel Scriptures.

And that which, in this respect, was the case of the first Apostles of our Lord, the same was also the case of the other ministers as well. They went forth in the name of the Church, as the commissioned heralds of the Gospel, and themselves were not yet furnished with any of the Gospel Scriptures.

And that which, in this respect, was the case of the first Apostles of our Lord, the same was also the case of the other ministers as well. They went forth in the name of the Church, as the commissioned heralds of the Gospel, and themselves were not yet furnished with any of the Gospel Scriptures.

And that which, in this respect, was the case of the first Apostles of our Lord, the same was also the case of the other ministers as well. They went forth in the name of the Church, as the commissioned heralds of the Gospel, and themselves were not yet furnished with any of the Gospel Scriptures.

Timothy had heard from St. Paul are what he had himself been taught, and what he was, to teach others also. And what could these things be, but the great doctrines of the Church of Christ, and which, as a minister and Bishop of that Church, he had now in an especial manner committed to his charge. "That good thing," therefore, which was committed to Timothy to keep, could be nothing else than the substance of the Catholic faith, as is so clearly indicated in the chapter next preceding that in which these words occur; for in that chapter the Apostle says, "Hold fast the form of sound words, which thou hast heard of me."

(To be continued.)

How to Keep an Umbrella.

"Len! me yer umbrella a minnit?" Such was the exclamation of Jones, as he rushed into the office of Squire Lickshingle. "Certainly, certainly," said the squire, laying down his newspaper and taking a fresh chew of fine-cut; "glad to accommodate you."

Jones darted into the corner, seized the green gingham relic, and was preparing to fly with it. "Stop! stop! stop!" said the squire, raising his hand majestically; "not too fast, young man. Wait till I make out the necessary papers."

The squire shoved his spectacles over his bald spot until they formed two skylights in his intellectual roof, and looking Jones full in the face, said: "You only want to run across the street. You'll return in two seconds. Young man, that's what they all say. I take no stock in it. Man wants but little here below, but when he wants his umbrella he wants it. I have known people in my time who have listened to the song of the siren, who came to borrow umbrellas, until she has transformed them into a people without an umbrella between them and the pelting storms."

Jones thought of his wife and babies, and the pleasant home that was all his own. Then he looked at the rain that was pounding at the doors and windows, as if to get in out of the wet. A glance at his new overcoat, and Jones was decided. "I'll risk," he said, and stepping to the desk with measured tread and slow, he clapped his hand to the mortgage, and was off with the umbrella.

A Church Paper.

We wish every family in the parish would take a Church paper; and the reason is plain. We are apt, if we do not see what other parishes are doing, to think that our little work is all with which we have anything to do. We are only one little fragment in a vast system. A man might just as well think that his family is the only organization with which he has any connection or to which he owes any duties.

To both the General Church and the Diocese we owe certain duties, and a Church paper by its weekly visits remind us of that fact. It broadens our ideas, and prevents us from thinking that our parish is the only branch of the Church with which we are connected, or in which we have any interest.

Now, of all our Church papers there is none we can so heartily recommend as the LIVING CHURCH. Our reasons for liking it we will briefly state: A Boston man besought his wife, he being but three years married, for the privilege of a latch-key. "Latch-key!" she exclaimed, in tones of amazement, "what use can you have for a latch-key when the Women's Emancipation League meets Monday night, the Ladies' Domestic Mission Tuesday, the Sisters of Jericho Wednesday, the Woman's Science Circle Thursday, the Daughters of Nineveh Friday, and the Women's Progressive Art Association and the Suffrage Band on alternate Saturday nights. You stay at home and see that the baby doesn't fall out of the cradle." He stays.—Quiz.

- 1. Its tone is thoroughly Churchly, and it always has decided opinions. We do not have to wait a month or two to learn what its opinion is on any question of the day.
2. It gets all the Church news, and presents it in a very readable form.
3. Being published in Chicago, it reaches us Western people from one to three days sooner than the New York papers.
4. Its editorial articles are always vigorously written; and, if they do not always have rhetorical polish, they have what is better, viz.: pith and force, and are sure to command the attention of the laity.
5. Its subscription price is only \$2 a year, which puts it within the reach of nearly every family.—Parish Worker, Stockton, Cal.

THE SAFE MAN.—There is a type of safe man to be found chiefly in England who may be described as an Anglican Optimist. He thinks everything Anglican perfect, and never "goes behind the Reformation." He is always talking of the wisdom of the Reformers, and the Anglican Via Media. He thinks more highly of Cranmer than Cyprian, of Andrews than Augustine, and of Taylor than Tertullian. Not that he is able to compare them by any great acquaintance with their respective merits; but only because he is an Anglican Optimist. Safe men of this type are generally of the high and dry school, they write safe books and safe sermons, in which they always strenuously uphold their own Anglican ideal. But their publications, though, to a certain extent, pleasing to the English Church public, are very much of the sand and sawdust style of literature. As regards improvements in Ritual, the safe man never originates any himself, nor does he accept them until they are beyond suspicion. In their earlier stages he will probably say they are of a Romanizing tendency; later on when they have made their way, he quietly adopts them. It is now quite "safe" to preach in a surplice, to have a surplined choir, an early Celebration, "prophets blazoned on the pane," etc. But the revival of decency and order is no more due to safe men than is the doctrinal advance which has accompanied it. Both reforms have grown together, but they were neither planted nor watered by safe men.—Irish Ecclesiastical Gazette.

Cultivate cheerfulness, if only for personal profit. You will do and bear every duty and burden better by being cheerful. It will be your consoler in solitude, your passport and recommendation in society. You will be more sought after, more trusted and esteemed, for your steady cheerfulness. The bad and vicious may be boisterously gay and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind, and a pure, good heart.

A good woman knows the power she has of shaping the lives of her children; and she endeavors to use that power wisely and well. She teaches her boys and girls that they must be brave in doing their duty, truthful in speech and action, honest and honorable, kind, cheerful and unselfish. By her own good example she enforces and illustrates what she teaches.

To be beautiful in person, we must not only conform to all the laws of physical health; and; by gymnastic arts and artificial appliances, develop the elements of our physical being in symmetry and completeness, but we must also train the mind, and develop the affections, to the highest possible degree.

A religious system which interferes with the infinite love and justice of God, which introduces the idea of imputed righteousness transferring the perfection of a perfect Being to an imperfect one, and the imperfection of an imperfect being to a perfect one, on an act of the mind, over which, in many instances at least, the man himself has no power; which distinguishes the love of God the Father from the love of God the Son, representing the one as inexorable in his demands for compensation and the other infinitely compassionate in undertaking the payment; and, lastly, which converts a perfectly just and righteous God, who rewards every one according to his works, into an arbitrary tyrant, who selects one man for eternal salvation and another for eternal damnation, irrespective of their moral conditions—such a system as this appears well calculated to foster sin and carelessness in some, and Unitarianism, if not Agnosticism and Atheism in others.—Exchange.

Mr. Julian Hawthorne's "Fortune's Fool," in Macmillan, cannot be called wanting in incident, even if the balance of probabilities may be somewhat freely drawn upon. The little girl's explanation of a theatre, given to a boy who had never heard of one, is capital:

"Oh, it's where everything is the way it ought to be, and the people do things to make you cry and laugh; and they seem to live all their lives, and yet it is over in two or three hours. And everything they say means something, instead of being only 'How do you do?' and 'It's a fine day,' as real people do; and they tell you all they feel and all they mean to do, just as you think things when you are alone. Then, when it's over, a great green curtain comes down, and you go out, and there are people going up and down the streets, just as if nothing had happened, and it is so common and stupid you can hardly bear it. It makes you wish there were no real people alive."

A Boston man besought his wife, he being but three years married, for the privilege of a latch-key. "Latch-key!" she exclaimed, in tones of amazement, "what use can you have for a latch-key when the Women's Emancipation League meets Monday night, the Ladies' Domestic Mission Tuesday, the Sisters of Jericho Wednesday, the Woman's Science Circle Thursday, the Daughters of Nineveh Friday, and the Women's Progressive Art Association and the Suffrage Band on alternate Saturday nights. You stay at home and see that the baby doesn't fall out of the cradle." He stays.—Quiz.

The Household.

Satin can be renovated in the same way that velvet often is—that is, by taking a hot iron, placing a wet cloth over it, and holding the satin in the steam, the wrong side nearer the heat.

If onions which are to be boiled be put in salted water after they are peeled, and be allowed to remain in it for an hour before they are cooked, they will lose so much of their distinctive flavor, that they rarely will remind one hour after of what he had for dinner.

A handsome curtain for a portiere is made of dark olive-green canton flannel; the border is of autumn leaves in applique; they may be of silk, satin, or velvet, or have some of one material and some of another.

About tact in management of servants, Quix says: "We knew a cook once, a jewel of a cook, who made excellent soup out of a lark's skeleton, or some light and inexpensive material, who persisted in remaining in a place she disliked, because she had a feather bed to sleep on.

Potato croquettes are nice for supper, and are prepared by some people to the much-praised Saratoga potatoes. Take two cups of cold mashed potatoes, two eggs, a lump of butter half the size of an egg, salt and pepper to taste, and half a cupful of fine cracker crumbs.

FRENCH LACE.—Cast on 15 stitches. 1st row: Knit 3, over, narrow, knit 3, over, knit 1, over: knit 3. 2d row: Knit 6, over, knit 3, over, narrow, knit 3, over, narrow, knit 1. 3d row: Knit 3, over, narrow, narrow again, over, knit 5, over, knit 6. 4th row: Cast off 4, knit 1, over, narrow, knit 3, narrow, over, narrow, knit 1, over, narrow, knit 1. 5th: Knit 3, over, narrow, knit 1, over, narrow, knit 1, narrow, over, knit 3. 6th row: Knit 3, over, knit 1, over, slip 2, knit 1, pass the slipped stitches over the knitted one, over, knit 4, over, narrow, knit 1. Begin 1st row.

Lemon candy with which to celebrate the children's birthdays, is made of three pounds of white sugar, the juice of one lemon, the grated peel of half the lemon, half a teaspoonful of soda, and over a half cup of water, do not put the sugar and water on the stove to boil until the sugar is entirely dissolved, then let it boil until it will harden, in cold water, add the lemon then, and let it boil up once. After this is put in, take from the stove, and stir in the dry soda; turn out on buttered plates, and pull vigorously when it is cool enough to take in your hands; form in sticks or odd figures, lay on a platter, and set in a cool place for an hour.

PERFUMATION.—The unpleasant odor produced by perspiration is frequently the source of vexation to persons who are subject to it. Nothing is simpler than to remove this odor much more effectively than by the application of such costly unguents and perfumes as are now in use. It is only necessary to procure some of the compound spirits of ammonia, and place about two teaspoonfuls in a basin of water.

The fashion for table scarfs is by no means passing away. Elegant new ones are exhibited in fancy stores, and the variety is almost endless. Bands of plush across the ends, with Kensington embroidery above, or bands of satin hand painted, are the favorite decorations. Now, too, we see scarfs for the sideboard and for the upright piano. The material of which these are made varies with the taste and the purse of the maker.

HOUSEHOLD SERVICES.—Somewhere in shed or cellar contrive to have a home workshop. As a device for keeping boys out of the street, it is to be highly recommended. There should be a tray with divisions for all scraps of brass, tin, and bits of machinery or household fixtures. A rivet, a cap to a certain rod, the eye for a picture cord, may be wonderfully convenient often, and I have learned to hoard all these things, finding how frequently the work in hand is stopped for want of such a trifle.

It was a lovely evening in the July of 1665; that fearful year, in which London was visited by the Great Plague. But the scene of our story takes us far away from London, and into one of the wild little villages that lay among the Derbyshire hills. A group of laborers were seated on a bench outside the door of the only inn at Eyam; and, in so sad a time, it was not likely that their conversation should be anything but melancholy.

The Plague at Eyam. A. D. 1665.

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

It was a lovely evening in the July of 1665; that fearful year, in which London was visited by the Great Plague. But the scene of our story takes us far away from London, and into one of the wild little villages that lay among the Derbyshire hills. A group of laborers were seated on a bench outside the door of the only inn at Eyam; and, in so sad a time, it was not likely that their conversation should be anything but melancholy.

"I heard ye ever the like of these news from London, my masters?" asked old John Crowley, the host. "I remember in my time two or three plagues; but never one that made half the havoc of this."

"They say," said Master Wall, "that grass grows in the very streets of the city. Every night towards twelve o'clock, a cart goes about with a lantern and a bell-man; and as he rings the great bell, he cries out, 'Bring out your dead!' bring out your dead!" Then the corpses are thrown into the cart, and when it is full, away it rumbles to the great pit-hole; for the churchyards of London are not large enough; and, if they were, there is no time to make separate graves for each dead man."

"Ay," cried Master Crawley, "and they say it is a fearful thing to see on so many doors the red cross, and, 'Lord have mercy upon us!' underneath it. And as to the stories they tell of the horrid sights that are to be seen, it is enough to make one's blood run cold."

"You may be going by a plague-house," continued the sexton, "and all of a sudden one of the windows shall be thrown open, and you shall hear most lamentable screams, issuing therefrom; or a plague-stricken man, with only a sheet thrown over him, shall pass by you like a ghost in the street, and run down to the river, poor wretch, to slake his burning thirst."

"There's an end of your trade, Master Sexton," said John Cox, a stout-hearted yeoman; "for there is no Service read, as I hear, and no bells tolled."

"Bells tolled! Why, if all the bells were kept tolling together, there would hardly be a stroke for each dying man. They say that in one night there died a thousand people, and a hundred thousand were taken sick," said the landlord.

"At all events," remarked the sexton, "the London parsons, God bless them, have put their lives in their hands, and gone among the sick and dying, and done all for them that man can do."

"So I hear," said Cox; "and I'll warrant you that if our Parson had been there, he would have done as well as the best of them."

"That he would," said Master Crawley, "and Mistress Mompesson would have been not a whit behind him. But here comes Dick Price, looking as if he were pursued by a serpent. What ho! Master Price, what news?"

"News, Master Crawley! Why, we are all dead men, or very near it. Here's the spotted fever broke out at Giles Thomson's, the tailor's."

"Now God preserve us all!" cried more than one voice. "But how know you?"

"I was coming by his house,—and there was our Parson, and the Churchwarden, and one or two more, at the door; I heard Master Mompesson speak: 'Good people,' quoth he, 'for there were several looking on, 'you had better go home and keep quiet,' and then Master Churchwarden called for red chalk, to make the Cross. Oh dear! Oh dear! It's all over with us—we may be all struck already—what shall we do? Where shall we go?' And the poor man wrung his hands like one distracted."

"I tell you what, Prince," said the landlord, "if you take on in such a way, you will be carried to your grave in no time. Those who fear the thing most are sure to have it first."

"If it's only the spotted fever," began Cox. "Only the spotted fever!" said the sexton. "Why, the plague and it are all one; or at least it needs a good physician to tell the difference. If that's all your comfort, we have little indeed. Well, my masters, if you take my advice, you'll all go quietly home; I shall step up to Master Mompesson, and if he can hit on anything for us, I'll send round, and let you know."

"That will be the wisest way," said the landlord. "So I shall shut up house to-night, and good even to all of you."

It was much about the same time that Mr. Mompesson was returning to the parsonage from the cottage of death.

"It was a calm, peaceful sight that met his eyes; how different from that which he had left! The low oak room, the old-fashioned bow-window, with its open lattices; the sweet smell of roses and honeysuckles from the parsonage garden; the round table near the window where his wife sat at work; the cradle, wherein a baby of six weeks old was lying in the calm sleep of an infant. And as he entered the room, a little girl of some three years of age ran towards him, and held out her little arms to be taken up."

"Send Mary away, Catherine," he said; "I want to speak to you alone."

"Oh, not I, not I," cried Catherine Mompesson, throwing her arms round her husband. "Let me stay; you have no right to put me from you: God made us one, and the plague cannot divorce us; you took me for sickness as well as for health, and this is sickness indeed."

"But our children, Catherine," said Mr. Mompesson. "Supposing it pleases God to take both of us, what is to become of them?"

"Then He will take care of them, as he has promised. Let us send them away at once; He will raise them up friends if they need them."

"Well Catherine, it shall be as you like. But what you decide now you must remain by. I shall write to the Earl, telling him that if he will engage to supply the village with such provisions as we cannot ourselves procure, I will engage that none of my parishioners shall stir beyond Eyam."

"But how are the provisions to be supplied?" "That will be easy. On such a day, at such a place, we shall expect to find a sack of flour; on such a day, a side of beef; on such a day, a cask of ale. Then, for our parts, I will dig a little basin in the bed of one of our mountain streams, and there we can lay the money in exchange, and the flowing water will purify it of its infection. Thus, by God's grace, we shall confine the disease to this one valley, and prevent its spread in the country."

"That night the two children were sent off to Derby; and when it was dark, the passing bell was heard. None in the village but knew that the plague-stricken man was departing; and I believe there were few who did not accompany his spirit with their intercessions to the judgement-seat of God. Towards ten o'clock, Mr. Mompesson, finding that no time was to be lost, went down to the church, and taking the sexton along with him, caused him to ring the bell. Most of the parishioners, rightly judging that it was to call them together on some important business, flocked thither, and by the harvest moon, Mr. Mompesson spoke to them on the village green."

He told them that it had pleased God to take to Himself one of their neighbors by the dreadful disease of which they had heard so much; that they could not expect His Hand would stop here; that probably several more would be called, ere long, into the unseen world; that it was their duty to confine the fever, if possible, to the village, and not, by flying from it, to spread it in the country round; he explained the system he wished to adopt; he gave them his reasons for believing the plague to be contagious,—a question much disputed then, and not settled yet—and he asked them whether they would agree in promising not to leave Eyam, let the worst come to the worst.

There was at first a little hesitation; but soon the better feelings of the people prevailed. They determined to die together rather than carry death among their neighbors; and they kept their determination.

Then Mr. Mompesson made choice of a swift and trusty messenger, and sent him with a letter to the Earl of Devonshire, in which the arrangements he had mentioned were clearly stated.

"There is yet one thing more," said Mr. Mompesson, "that I wish to say. Now to leave off God's service when we are in danger would be madness indeed; and yet as He requires us to use means, we are not wantonly to expose ourselves to risk. I do not think that we ought to meet in the church; it would be the surest way, and more especially this sultry hot weather, of spreading infection. I will choose some spot, with my churchwarden, where I think we may meet, and will give notice where it is. Now good night; and God grant I may prove a false prophet, and that the sickness may not spread."

(To be Continued.)

Appropos of the recent solar eclipse, a story worthy of Hacklander has recently gone the round of the German papers. It appears that on the morning of the event alluded to, Capt. von S—, of the Fusiliers, issued the following verbal order to his company, through his sergeant-major, to be communicated to the men after forenoon parade: "This afternoon a solar eclipse will take place. At 3 o'clock the whole company will parade in the barrack-yard. Fatigue jackets and caps. I shall explain the eclipse to the men. Should it rain they will assemble in the drill-shed." The sergeant-major, having set down his commanding officer's instructions in writing as he had understood them, formed the company into hollow square at the conclusion of the morning drill, and read his version of the order to them thus: "This afternoon a solar eclipse will take place in the barrack-yard, by order of the captain, and will be attended by the whole company, in fatigue jackets and caps. The captain will conduct the solar eclipse in person. Should it rain, the eclipse will take place in the drill-shed."

It is humility above all other things which weakens or snaps asunder the holdfasts of selfishness.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

"COULD NOT HAVE LIVED A YEAR LONGER." A clergyman in Mississippi says in a recent letter: "I feel so much improved in health that I think it my duty to inform you of the great benefit your Compound Oxygen has been to me. I was very low and suffering greatly. I could not have lived a year longer without receiving relief in some quarter. I am now going about my ministerial duties, and last Sabbath, while officiating at a funeral, a storm overtook me, and I was drenched in rain; but no serious consequence followed, as I had reason to expect from past experience." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Felen, 1109 and 1111 Girard Street, Philadelphia, Pa.

"Afraid?" exclaimed Madame Patti, with charming humility, when asked if she did not fear assassination in Russia. "Not a bit of it. The Russians can always get another czar, but never another Patti!"

While science cannot trace to its original the vital spark, it can regulate nature's force. In all cases of disordered nerves, Dr. Benson's Celery and Chamomile Pills give comfort and tone. They cure dyspepsia, headache and aggravating wakefulness.

It was Dr. Oliver Wendell Holmes, we believe, to whom, as he waited for a prescription, the druggist said: "That is my son, sir, sitting by you; don't you think he looks like me?" "Well, yes," replied the poet, "I think I can see some of your liniments in his face."

Perry Davis' Pain-Killer is an excellent regulator of the stomach and bowels, and should always be kept on hand, especially at this season of the year, when so many suffer from bowel complaints. There is nothing so quick to relieve attacks of Cholera. Sold at only 25 cents a bottle, by druggists generally.

Conjugal amenities.—He: "My darling, I really believe my rheumatism has wholly disappeared." She: "I'm so sorry! Now we shall never know when the weather is going to change."

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected. It allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Sores, Crusts, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

SURPRISING EFFECTS OF EXTRACT OF CELERY AND CHAMOMILE UPON THE NERVOUS SYSTEM AND DIGESTIVE ORGANS.

AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S CELERY AND CHAMOMILE PILLS.

They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Neuralgia, Nervousness, Sick Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will cure any case.

Sold by all druggists. Price 50 cents a box. Depot 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1. or six boxes for \$2.50, to any address.

DR. C. W. BENSON'S SKIN CURE

Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up in two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

C. N. Crittenton, Sole Wholesale Agent for Dr. C. W. Benson's Remedies, 115 Fulton St., New York.

SUNDAY-SCHOOL TEACHERS' LIBRARY

Nine choicest books for S. S. Teachers' for 10c each, the whole for 90c, postpaid; includes: 1, Word Pictures; 2, Sunday-School Management; 3, Compendium of Teaching; 4, The Ideal Sunday-School; 5, The Teachers' Bible Dictionary; 6, Normal Half-Year; 7, The School and Teacher; 8, Primary Teaching; 9, Commentary on Mark; books worth 75 cts. to \$1.50, cheaply but strongly bound in postal card covers, wire stitched. Also choice reward cards, three 25c. packs for 25 cts. (see quantities). Teachers' Bibles, Oxford plates (most complete Teachers' bible published, with maps, concordance, index, etc., etc.); all the matter of 216 Bible in gilt edges, for \$1.20, postpaid. S. S. Library Books, (largest size) equal for wear to most expensive, 10c each; sample, etc. Address, DAVID C. COOK, REVOLUTION SUNDAY-SCHOOL DEPARTMENT, 46 Adams Street, Chicago.

MENEELY BELL FOUNDRY.

Favorably known to the public since 1838, Church, Chapel, School, Fire Alarm and other bells; also Chimes and Pevles. MENEELY & CO., WEST TROY, N. Y.

TEN NIGHTS IN A BAR-ROOM.

It is Arthur's great book. The complete work, with eight illustrations, sold for \$1, and thirty-nine premium copies free. A chance to give, and yet cost you nothing. No temperance book ever written so thrilling, forcible, and telling. Every one bound to read, and sure to be impressed, be he saloon-keeper or temperance man. You are buying a few books. We offer you an interesting book as has never appeared, and at the lowest price it has ever been sold, viz.: \$1 (see Porter & Co.'s list); and with it we send thirty-nine additional copies for you to give away, or will mail twenty-nine additional copies to individual addresses, you sending us names, all post-paid. Book gotten up in cheap style of binding, but worth just as much for the reading; and in place of selling at reduced price, we take this means of inducing a wide distribution of the book, believing that all can surely afford to help to scatter a book of this kind when it costs them nothing but a sacrifice of gilt binding. Address THE TEMPERANCE REVOLUTION, 46 Adams Street, Chicago.

THE GOOD PEOPLE OF THE U.S. OF AMERICA

AND The rest of Mankind WHO Contemplate Spending the SUMMER AT EITHER OF THE World-Renowned Watering Places:

Milwaukee, Waukesha, Paisyra, Madison, Prairie du Chien, Pewaukee, Lake Side, Hartland, Nashotah, Giffards, Okauchee, Oconomowoc, Kilbucka City (Dells of the Wisconsin), Sparta, Frontenac, St. Paul, Minneapolis, Prior Lake, Big Stone Lake (Ortonville), Spirit Lake, Lake Okobojee, Clear Lake, Lake Minnetonka, White Bear Lake, Beaver Dam, Elkhart Lake and Ashland.

Chicago, Milwaukee & St. Paul RAILWAY.

Continues to run its Palatial Coaches and Parlor Cars over its magnificent lines between Chicago, Milwaukee, St. Paul, Minneapolis and all principal cities, villages and towns in the vicinity.

Golden Northwest,

and continues to give unbounded satisfaction to its immense hosts of patrons, because of the perfection of its track, equipment and service. Numerous daily trains (except Sundays), each way between Chicago, Milwaukee and all points named. Excursion and Commutation Tickets in keeping with the requirements of the times, between Metropolitan and Suburban places at rates to suit King Lords, Commons, the Republican and Democrat Citizens and Sovereigns of the "Land of the Free and Home of the Brave." Let it be remembered also that this

Reliable & Excelsior Thoroughfare

traverses the Bonanza Regions of Illinois, Wisconsin, Iowa, Minnesota and Dakota, and that a Tourist Ticket between Chicago, St. Paul and Minneapolis, over the Chicago, Milwaukee & St. Paul R.R., gives the possessor of it a choice between three finer routes than can be found elsewhere on this continent, all owned and managed by this company, and a round trip ticket by it affords the traveller a grander variety of everything pleasing than can be found on any other Railway. Come and see for yourselves.

S. S. MERRILL, Gen'l Manager. J. T. CLARK, Gen'l Supt. A. V. H. CARPENTER, Gen'l Pass. and Tkt. Ag't.

WARNER BROTHERS CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets. \$10 REWARD will be paid for any corset in which the Coraline break has been used within six months ordinary wear. Price by mail, W. B. (cutting), \$2.50; Abdominal, \$3.00; Health or Nursing, \$1.50; Coraline or Flexible Hip, \$1.25; Misses', \$1.00. For a list of leading merchants. Beware of worthless imitations banded with cord. WARNER BROS. 141 Wabash Ave. Chicago.

IF YOU WANT

"The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get MADAME FOY'S IMPROVED CORSET SKIRT SUPPORTER. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.30. Manufactured only by FOY, HARMON & CO., New Haven Conn.

TEMPERANCE SUNDAY-SCHOOL SUPPLIES.

All kinds of Temperance Supplies for use in temperance work in the Sunday-school. Pledge Books, Placards, Certificates, Badges, Papers, Lesson Books, Charts, Song Books, Concert Exercises, Capitanes, Libraries, etc., at such prices that work of this kind can be self-sustaining. Large catalogue free. Address THE TEMPERANCE REVOLUTION, 46 Adams Street, Chicago.

W. H. WELLS & BRO., Stained Glass Works

48 & 50 Franklin St., Chicago

Andrews' Parlor Folding Beds. Best Patent Improved. If Style, good sized spring-mat. Elegant, comfortable. Save room rent. Bedding folds out of sight (see cut.) Made only by A. E. Andrews & Co., Chicago.

LADIES desiring to add to their personal beauty and charms can unquestionably do so by using

Champlin's Liquid Pearl. It not only removes every blemish, but gives a glow and bloom to the complexion. It is absolutely harmless. Ladies of Fashion give to it the highest recommendation. Send for testimonials. Ask your druggist for it and take no other. Beware of imitations. 50c. a bottle. CHAMPLIN & CO., Props., Buffalo, N. Y.

AUTHORS & PUBLISHERS

Will consult their own interests if they consult the Claremont Manufacturing Co., CLAREMONT, N. H. Before they make contracts for the MAKING OF BOOKS. \$5 to \$20 per day at home. Samples worth \$5 free. Address BRINSON & CO., Portland, Me.

CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

Mack's Oat Meal and Cracked Wheat.

News and Notes.

Foreign.

The British demonstration before Alexandria (Admiral Seymour in command of the fleet) has been eminently successful. On the morning of Tuesday, the 11th inst., the bombardment of the city commenced (as we noticed in last week's issue); eight men of war at once firing upon the devoted city. Two of the forts were silenced in twenty minutes. Five gun-boats then attacked and soon silenced the Marabout batteries, at the entrance to the harbor. A party of marines was soon after landed at Fort Mex, and the heavy guns were blown up with dynamite. At 8 A. M. the magazines at Fort Ada, close to the palace, was destroyed by an explosion. By noon, five men of the English fleet had been killed, and twenty-seven wounded.

On Thursday morning, the Infexible and Temeraire opened fire on the Moncrieff fort, and greatly damaged the batteries. Early in the afternoon, a flag of truce was displayed from the city, and a gun-boat from the fleet proceeded to open communication, the firing in the meantime being suspended.

At daylight on the 13th, the flag of truce was still flying. Of the result up to this time, of the bombardment of the city, the correspondent of the Daily Telegraph says, that all the batteries facing the sea were destroyed, and the guns dismounted. Many hundreds of persons have been killed, between Adjem and Alexandria. In the middle of the fort, an explosion took place, killing everybody inside. The loss of life among town-folk and citizens was estimated at two thousand. The city was evacuated early this morning, and was being rapidly destroyed by fire; the effect, partly, of the storm of shells that had fallen upon it, and partly, of the acts of incendiaries. Arabi Pasha, previous to leaving the city, released all the convicts, who proceeded at once to commit the most horrible atrocities, in which they were aided by the Pasha's troops. Soon after daybreak, on the 13th, boats, with crews armed to the teeth, left the ships, in order to rescue a party of about a hundred Europeans (but of whom only one was an Englishman), who had passed a fearful night in the Egyptian Bank, defending themselves desperately against the attack of their assailants. They finally succeeded in fighting their way through to the shore, where they were rescued as related above.

General Stone, the American-Egypto Pasha, is not, as was reported, in league with Arabi, but cast his fortunes with the legitimate authority, the Khedive. The coolness and courage of the last named has not deserted him in the horrible crisis through which he has been passing. He has been rescued; and, on the 14th, was received on boat the Invincible.

One day last week, the American Admiral steamed around the British fleet, his men cheering each ship in succession. The Queen has telegraphed Admiral Seymour, congratulating him upon the success of the fleet under his command.

On the evening of Friday, the 14th, a large party of seamen from British and neutral ships of war went ashore to keep order during the night. The American vessels also landed sixty marines, under command of Capt. Cochran.

It is rumored that one of the royal princes—the Duke of Connaught—will take command of a brigade of the Guards in Egypt.

Already order is being re-established, and confidence is reviving in Alexandria; but it is stated that, even under the most favorable circumstances, it must take more than twenty years to restore it to what it was previous to the bombardment. Famine, it is said, is imminent, and the vast numbers of unburied dead threaten a pestilence. In the meanwhile, advices from Cairo state that sanguinary riots have broken out there.

The whereabouts of Arabi Pasha seems to be uncertain, but it is reported that he is encamped within twenty miles of Alexandria, at the head of a disaffected army greatly reduced in numbers.

The naval and military operations in Egypt have so monopolized public interest in Europe, during the last two weeks, that Irish affairs even have been at a discount. In the House of Lords, on the 14th, the Royal assent was given to the Repression Bill. In a special Gazette, issued on the same day, sixteen counties, eight cities, and four baronies, were "proclaimed" under the new Repression Act. It is said that Parnell intends to spend some months among the mountains of Switzerland, for the benefit of his health. He has suffered great anxiety, owing to the quarrels and disunion which are rife among the minor leaders of the Irish movement.

The Rev. Dr. Blomfield, who is a son of the late Bishop of London, was consecrated as suffragan bishop of Colchester, at St. Alban's Abbey, on St. John Baptist's Day. The Archbishop was consecrator, assisted by the Bishops of St. Alban's, London, Ely, and Bedford. Upwards of a hundred of the clergy of the diocese were present, vested in their surplices.

London butchers do not take at all kindly to the frozen meats recently brought to them from New Zealand. One of their number has sent a letter to the leading journal, giving free expression to his wrath. When the meat first reached the market he says it looks bright and clean enough; it is as hard as a lump of stone; but when it thaws it looks, says the indignant butcher "as if it had been drawn through a horse-pond." Nobody of consequence sees any of this meat, because it is sold to the very poor, at a few pence per pound, just as the worst of English meat is disposed of. Replies have been made to this indictment. One of them declares that good butchers are willing to take the meat at from 11 to 12 1/2 cents per pound, feeling sure of selling it at from 2 to 4 cents advance on those prices.

Home.

Mrs. Abraham Lincoln died at Springfield Ill., on Sunday last.

The Senate has voted to postpone until December next the consideration of a national bankrupt law.

Thirty dead bodies have been taken out of the ruins of the wrecked building at Texarkana, Ark., and fifteen more are missing.

The Governor of Iowa distributed on Saturday \$28,000, contributed from various sources, to the relief of those who suffered by the recent cyclones.

Each day adds to the number of the killed by the destructive Fourth of July pistol. In New England alone the results from this cause already amount to 25.

Herbert Spencer, the distinguished English philosopher sailed for America on the 12th. He comes for health and recreation, and has positively refused to lecture.

Congress had a disgraceful time of it last week discussing the appropriation for the doctors of the late President. The whole subject, like a dreadful plague, ought to be gotten rid of at any price, and the quicker the better.

Secretary Folger has published a report in regard to the Doyle counterfeit bond plate, founded on an examination by experts. The report shows that the plate is counterfeit in every part, and that there could not have been any assistance rendered by the employees of the Government, or any use made of the genuine plate.

Crop reports from the West still continue favorable, though there are some discouraging accounts of the prospects in the "corn belt." The wheat harvest is in progress in many of the States, and an extraordinary yield seems to be assured. A large number of cars of new wheat now reach Chicago, daily.

The New York Institution for the Instruction of the Deaf and Dumb, located at 162nd Street, has treated 432 persons, at a cost \$139,536.36. The course of training possesses much of interest for outsiders. The deaf mutes are given a thorough knowledge of the various useful industries, so that some of the more painful results of their infirmity are done away. The Rev. Dr. Gallaudet has made work among this class, a familiar theme to Churchmen. And this reminds us (and we trust will remind many) that the 12th Sunday after Trinity is gradually approaching, the time when the worthy Church-Mission to Deaf-mutes puts forth its annual appeal for the aims of the faithful.

Grinnell, Iowa.—The Scene of the Recent Tornado.

Correspondence of the Living Church.

Thinking that the readers of the LIVING CHURCH might be interested, I pen a few lines from this place.

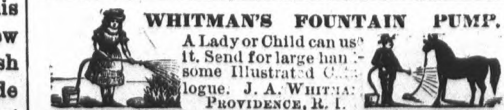
Grinnell is situated on the Chicago, Rock Island and Pacific R. R., at its junction with the Iowa Central. Its distance west from Davenport is 122 miles; its population is about 3,000. The people, for the most part, are Americans, of culture, from New England. It has well sustained the reputation of being a beautiful village, made up of quiet, industrious people, and can boast of pleasant, neat, and peaceful homes. Here, also, were the buildings of Iowa College, where year by year from two to three hundred students were accustomed to assemble. This year the graduating class numbered thirty.

In this most Puritan of Western villages, is the finest Congregational church-building in Iowa, if not the finest in the West. Its cost was over \$30,000. Here, in a place where the people were prejudiced against the Church, our Mission was planted. The Rev. T. B. Kemp formerly held Services, and the clergymen from neighboring towns lent a helping hand. Through the influence of the Rev. Canon Kellogg, of Davenport, a Hall was leased, and regular weekly Services have been maintained. The Rev. F. J. Mynard, of Griswold College, Davenport, served very acceptably during the winter; the Rev. Canon Kellogg came once a month for Holy Communion. The Rev. W. P. Law took charge of the work last spring, and is residing here for the summer. Several persons are awaiting Baptism, and five were baptized last year. The Bishop was to have met the class for Confirmation, on June 25th, but, owing to the confusion resulting from the cyclone, the visit has been postponed.

We have some money on hand towards building a church. There are many who would come with us if we had a church-building, who do not feel like making a change until we are more firmly established. The storm has deprived those who have helped liberally, of the means even of providing for themselves. Some of our Church people are wounded, some were killed, and several of our families are homeless. One hundred and fifty-two homes were destroyed, and property to the amount of \$400,000; many people were wounded, and some forty citizens killed.

Under such circumstances, it is not easy to collect money in Grinnell for a church-building. We need at least \$500 of outside aid. Will not our fellow-Churchmen help us, now, in the time of need? Offerings may be sent to Henry Spencer, Cashier of 1st National Bank, or to the Rev. W. P. Law, Grinnell, Iowa.

Mummies are the only well-behaved persons who are now left in Egypt.



WHITMAN'S FOUNTAIN PUMP. A Lady or Child can use it. Send for large catalogue, some Illustrated Catalogue, J. A. Whitman, Providence, R. I.

The Living Church is recommended to business men, in all parts of the country, as a good Advertising Medium for those who seek the best Trade.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall-st., N. Y.

Chas. Gossage & Co.

Dry Goods Retailers, CHICAGO.

OFFER AT

"Great Sacrifice!"

FINE IMPORTED

Thin Dresses!

In Grenadine, Mulls, Veiling, Pongees, Lawn, Swiss, and Light Silks, embracing many very elegant Costumes, from the most celebrated artists in Europe.

At Immense Reduction,

Black Silk Mantles!

The most attractive assortment of elegant and stylish garments in the city.

SPECIAL BARGAIN!

Jetted and Lace Trimmed

Silk Shoulder Capes!

At \$10 up.

WORTH DOUBLE.

We Close SATURDAYS during JULY and AUGUST at 1 P.M.

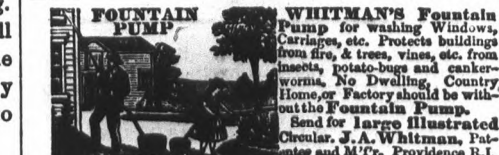
Chas. Gossage & Co.

25c. CHURCH CHOIR ANTHEM BOOK.

Twelve editions already sold. Choicest pieces, by ablest writers; 160 pages of matter, the whole costing but \$2.00 per dozen copies. The ordinary anthem book costs from \$1.00 to \$1.50 each. We offer a book equal for only 25c. This is a new invasion. If you are not a church chorister, please call your chorister's attention to this book. If you are a chorister, will pay you to send 25c. for a specimen copy, post-paid. Also, Church Song-Book, for congregational singing; 97 choice pieces, responsive readings added; 5 per 100; same as 10c. Song-Book, 83 pieces; Band of Hope Song-Book, 50 pieces, each at same rates. Address DAVID C. COOK, Revolution Publisher, 46 Adams street, Chicago.

AGENTS WANTED TO SELL THE NEW BOOK TREASURY SONG

FOR THE HOME CIRCLE. An elegant volume; over 250 best loved Gems of Song gathered from the whole realm of Music. Usual cost, separate, nearly \$100! Here, only \$2.50. No book like it. Field incalculable. No competition! Sale will be immense! Three million homes want this book. For full particulars, address HUBBARD BROS., 36 LaSalle St., Chicago, Ill.



WHITMAN'S Fountain Pump for washing Windows, Crystals, etc. Protects buildings from fire, and trees, vines, etc. from insects, potato-bugs and caterpillars. Home or Factory should be without it. Send for Large Illustrated Circular, J. A. Whitman, Providence, R. I.

A \$100 LIBRARY FOR \$4.75.

Four dollars and seventy-five cents buys a library of 100 volumes of choicest \$1 to \$1.50 Sunday-school books, sent post-paid. Books all catalogued and numbered, put up in pamphlet form; wire stitched; light and flexible; will outlast most expensive ones; and are sold at 50 cents each. Catalogue free. Sample book and library, exchange, 5 cents. DAVID C. COOK, Revolution Publisher, 46 Adams street, Chicago.

HULLERS For pamphlets describing the Great Alliance, Church Building Attachment write THE AULTMAN & TAYLOR CO., Mansfield, O.

MARSHALL FIELD & CO. State & Washington Sts. CHICAGO.

"BARGAINS" IN Cloak & Suit Dept.

"SILK MANTLES," FROM \$5 UP.

"Cloth Jackets," \$2 AND \$3.

"White Suits," \$5 AND UPWARDS.

Seaside and Mountain Dresses IN Various Styles and Colors.

THESE ARE NEW AND DESIRABLE GOODS AT VERY LOW PRICES!

INSPECTION SOLICITED.

WE CLOSE OUR RETAIL STORE ON SATURDAYS AT 1 O'CLOCK.

TARRANT'S SELTZER APERIENT. "Throw Physic to the Dogs," says Macbeth. Much of it might be disposed of with advantage to mankind, but it would be hard upon the dogs. The "sweet oblivious antidote," which Macbeth asked for in vain, is Tarrant's Seltzer Aperient. It regulates, purifies and invigorates the system; is a positive specific for indigestion and constipation; promotes and reduces fever. Sold by all druggists.

Investment Bonds.

We offer for sale: \$100,000 Columbus, O., 30 year 4 per ct. Bonds. \$75,000 Delaware county, Ind., 6's. \$27,000 Wapello county, Ia., 5's. \$9,000 Avondale, O., School, 6's.

PRESTON, KEAN & CO., Bankers, 100 Washington St., Chicago.

SUNDAY-SCHOOL Reward Cards.

One-third Price. Perfect beauties. Latest styles Reward Cards. Will send THREE 25 cent packages for 25 cts.; TEN packages for 80 cts. Specimen package containing one of each 20 kinds, and descriptive catalogue, for 15 cts. Also, teaching Bible, gilt edge, most complete published, the matter of best \$16 teachers' Bible, for \$1.30. Bible Dictionary, 90 engravings, 500 columns of matter, and eight other choice books for teacher, worth \$1.00 each—the whole nine books for 25c. all post-paid. Catalogue free. DAVID C. COOK, Revolution Sunday-school Publisher, 46 Adams street, Chicago.

HILL'S MANUAL of Social and Business Forms.

Thos. E. Hill, is the easiest and best selling book by subscription in the world, appealing as it does to the wants and tastes of all classes. For the child it is a complete instructor in penmanship and the forms of letter-writing; and the young people who desire, at all times, to do the right thing can not well do without it, as it is a complete and unexcelled work on etiquette.

ESSENTIALLY ILLUSTRATED. For the business man it is a volume of Legal and Commercial Forms always at hand, complete and accurate, closing with choicest gems from the poets. Indispensable in the parlor, counting-room and workshop. Sells only by agents. Reader, if you wish to own or sell it, address, HILL STANDARD BOOK CO., 103 State Street, Chicago, Ill.

REWARD CARDS. Great Job Lot.

Over 5,000 packages of choice American and English designs. Prices ranging from 10 cts. to 25 cts. Discounts of 15 to 35 per cent. to close out. Sample of each 25 kinds for 15 cts.; 3 selected, 25 cts.; 10 packs, 80 cts. Wall mottoes, 8 1/2 x 11 inches, exquisite designs in many colors; 6 for 1 sample, 25 cts. Catalogue, free. DAVID C. COOK, 46 Adams St., Chicago.

J. & R. LAMB. TRINITY SEASON. All Wool goods, 48 wide, from \$3.00 per yard—proper quality, and proper color. Silk and Mohair fringes and galloons. Fine Gold Color. ALMS-BASONS—SILVER & BRONZE—New Designs. ALTAR CROSS WITH JEWELS—NEW DESIGNS. STAINED GLASS WINDOWS—NEW DESIGNS. MEMORIAL TABLETS.

Now in progress of work For Detroit, Mich., For Chicago, Ill., For Princeton, N. J., For New York City, For Indianapolis, Ind., For Salt Lake City.

JONES & WILLIS, CHURCH FURNITURE MANUFACTURERS, Art Workers in Metal, Wood, Stone, and Textile Fabrics. 43 Gt. Russell Street, London, W. C., Opposite the British Museum, And Temple Row, Birmingham.

VESTMENTS AND CLERICAL DRESS. Send for Illustrated Price List to JOHN SEARY, CLERICAL OUTFITTER, 13 New Oxford St., London, W. C.; or at Oxford.

Stained Glass. FOR CHURCHES, Manufactured by Geo. A. Misch, 217 East Washington Street, Chicago, Ill. Altar Desks, Altars, Altar Cross, Lecterns, Altar Vases, Chairs. R. GEISSLER CHURCH FURNISHER, 127 Clinton Place (West 8th St.) New York. ART-WORKER IN WOOD, METAL AND MARBLE. MEMORIAL BRASSES FOR ST. JAMES' GRAVE. Send for circular.



McCULLY & MILES, MANUFACTURERS OF Stained, Enameled, Embossed, Cut and Colored GLASS, 1, 3, 5, 7 & 9 Madison St. CHICAGO.

R. GEISSLER, CHURCH FURNISHER AND DECORATOR, 127 Clinton Place (W. 8th St.) N. Y. Works now in Progress of Execution ALTAR REREDOS and Choir FURNITURE for St. Chrysostom's Chapel, Trinity Parish, N. Y. From designs of F. C. Withers, architect. ALTAR and REREDOS, St. Philip's Church, Atlanta, Ga. ALTAR and REREDOS for Kay Chapel, Newport, R. I. ALTAR and CHANCEL FURNITURE for St. James' Church, Zanesville, Ohio. MEMORIAL BRASS for Burlington, Vt. MEMORIAL BRASS for Weymouth, W. Va. MEMORIAL BRASS for Litchfield, Conn. MEMORIAL BRASS for Green Cove Springs, Fl. MEMORIAL BRASSES for St. James' College, Md. SEND FOR CIRCULAR.

Mitchell, Vance & Co. 836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

WHITE MOUNTAIN HAMMOCK CHAIR. THE WHITE MOUNTAIN HAMMOCK CHAIR offers from all the other stationary or reclining chairs in that it is better, stronger and simpler; is adapted to the house, lawn porch or camp, and is just chock full of quiet comfort and blessed rest. It is far superior to the Hammock in every way, and can be put up so as to be always in the shade. The cheapest and the best article in the world for the enjoyment of fresh air. It assumes and can be used in any position, from sitting up to laying, without any exertion of the occupant, and supports and rests the body in whatever position it is placed, while the price is so low as to be within the reach of every one. Price, \$4.00. GOODELL & CO., Antrim, N. H., M'rs. 191-3 Montgomery, Ward Co. Agents Chicago, Ill.

866 a week in your own town. Terms and \$5 outfit free. Add. H. Hallett & Co., Portland, M.