

The Living Church.

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

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CHICAGO, SATURDAY, AUGUST 26, 1882.

WHOLE No. 199.

News and Notes.

The Reverend Messrs. Hall and Shepherd, of the Society of St. John the Evangelist, are at present engaged in giving Missions in the Diocese of New Westminster, B. C. A special meeting of the Synod was called to welcome them, and the Bishop has drawn up a prayer to be used in all of his churches for the Divine Blessing on them and on their labors. The Bishop of this distant Diocese, Dr. Sillitoe, attended the recent convocation of Washington Territory, and produced a very strong impression by his genial manners, and his earnestness of purpose.—St. Stephen's Church, Saanich, B. C., has been presented by Calvary Memorial Church, Philadelphia, with a very handsome Altar Cross in memory of President Garfield. Such marks of brotherly feeling between different branches of Holy Church do more good than is often apparent at the time.

Canon Basil Wilberforce, Vicar of St. Mary's, Southampton, and brother to the Bishop of Newcastle, has written a long letter to the Archbishop of Canterbury calling attention to the extremely awkward fact that the Church is the proprietor of a larger number of drinking saloons than any other land owner in the kingdom; and, what is worse, that whenever the leases fall in, the Church Commissioners have the property valued, to ascertain if the rental can be increased. The Primate, in his reply, says that the facts are new to him, and promises to draw the attention of the Commissioners to the subject, which he acknowledges is of great importance. The result will be awaited with much curiosity.

The death is announced (on the 16th inst) of the Right Rev. Nathaniel James Merriman, D. D., Lord Bishop of Grahamstown, a diocese embracing the Eastern portion of the Cape Colony, South Africa. Dr. Merriman was formerly Archdeacon and Canon of Grahamstown, and on the translation of Bishop Cotterill to Edinburgh, in November 1871, was duly elected his successor to the See.

Great excitement has been caused not only in Ireland, but all through the British Empire, by the imprisonment for "contempt of court" of Mr. E. Dwyer Gray, M. P., High Sheriff, and formerly Lord Mayor of Dublin and one of the leaders of the Home Rule Party. Mr. Gray is proprietor of the "Freeman's Journal" a paper which a few days ago inserted a letter accusing a jury of being drunk. For this, he was called before the court, and sentenced to pay a fine of \$2,500, with three months imprisonment. A general opinion is expressed that the sentence is an iniquitous one, and it is to be feared that it will do much to retard the pacification of Ireland.

According to the latest reports, Turkey has backed out, or is trying to back out of its agreement with England. Arabi has not yet been proclaimed a rebel, and it is even said that the Porte has concluded an alliance with Russia. Such an alliance would immediately bring on a European war, which would probably render all our present maps useless. In the meantime things remain about the same in Egypt. Sir Garnet Wolseley is now there, and if the "only general" has his usual luck, the insurrection will be speedily at an end.

Senator Hill of Georgia, one of the most distinguished members of political society, died, at Atlanta on the 16th inst., after prolonged and intense suffering. He was born in 1823, and at a very early age took a prominent part in politics. During the war he was a member of the Confederate Congress, and was chosen to the Senate in 1877. His loss has called forth expressions of profound sorrow from the whole state of Georgia.

The British Parliament has been adjourned until October, a course of action without precedent during this century, but which has been rendered necessary by the delays caused by the obstructionists. The bills which failed to pass last session, many of which are of great importance, will be re-introduced in October. Foremost amongst these stands the celebrated "Procedure Bill" which is destined once for all to do away with obstruction.

A letter from the Pope to the Irish bishops, dated Aug. 1, has been published in Rome. His Holiness, expressing his profound regret that tranquillity has not been restored in Ireland, and that murders continue to be committed, says: "The Irish people by following the advice of their prelates may hope for an alleviation of the ills from which they suffer. A just cause must be upheld by just means. Secret societies must be shunned. In the words of Saint Augustine, the first characteristic trait of liberty is the non-commission of crime. The priests ought to be active supporters of public order during the present trouble."

The letter concludes by expressing the hope that the English government will do justice to the equitable claims of the Irish people, remembering that the pacification of Ireland constitutes an element of tranquillity in the whole empire.

The ancient city of Newcastle gave a right royal welcome to its new Bishop, whose sermon in the cathedral, and various speeches at social gatherings, predisposed his future flock wonder-

fully in his favor. The scene in the Pro-Cathedral of St. Nicholas, to say nothing of the multitudes which thronged the streets, was a suggestive one, and likely to have far more lasting results than the many previous occurrences which have rendered the church famous in history. Within its walls Queen Elizabeth was examined as to her religious knowledge; James I. worshipped, on his way south to assume the British crown; and Charles I., as a prisoner, protested against the insults heaped upon him. But the divorce of the diocese from Durham, and the practical resuscitation of the ancient see of Lindisfarne, which has just been accomplished, will be something more than an interesting historical fact. The Duke of Northumberland, who, as the lineal descendant of one who united in his person the Earldom of Northumberland and the Bishopric and Prince Palatinate of Durham, rightly took a leading part in the proceedings, well pointed out that, now Northumberland was severed from the historic see of Durham, it had to make traditions of its own, which will date back from the refoundation of an ancient see. The Bishop of Newcastle repeated a good story told him by a recently consecrated prelate, viz. that a great merchant prince had said that for the first six months a new bishop could do nothing wrong, and afterwards he could do nothing right. That certainly does not apply to the Bishop of Durham, whose popularity is greater every day, and whose separation from Northumberland is the one subject of sorrow in the formation of the thirtieth new diocese in England since the year 180.

The Cathedral Choir at Nashotah.

Few places are more beautiful in natural surroundings than Nashotah, and to the loving children of the Church, no spot in Wisconsin, or the Northwest, has such a store of blessed memories. No chapter in American Church History is so replete with instances of heroism, self-denying zeal and unwearied devotion as that which, beginning forty years ago, narrates the story of this Mission and the work of the many, who, imbibing its spirit, have wrought for the glory of God and the good of men. Nashotah is a glorious spot, even for a day of recreation, for the atmosphere is such that the surpassing beauty of its natural scenery, with every view of lawn or lake, is always telling of the lives of devotion nurtured in these surroundings; and deepening, with the pleasures of the present, the many consecrated memories and associations of this garden of the Lord.

At an early hour the Choral Union of the Cathedral, making a party of nearly sixty, left Milwaukee in a special car, for Nashotah Station. Arriving there at 8:30 A. M., the Shelton Hall omnibus was ready to take to the Mission such as did not care to walk through the woods. Arrived at the Mission, all were welcomed by the Bishop and the Shelton Hall household, and after coffee and lemonade, were soon scattered in groups on the lawn and lake shore. Shortly before 11 o'clock the clergy and choir met in the old chapel, now the recitation-room of Dr. Adams, and, after robing, went in procession to the west door of the church, and with the hearty singing of the opening hymn began the choral service. The Holy Communion having been administered at an earlier hour, the Festival Service closed with the stirring hymn, "The Son of God goes forth to War," following Morning Prayer. With the recessional hymn, the choir led the way to the robing-room, and being dismissed made ready for the luncheon. The places selected were shady spots in the neighborhood of the chapel, with pleasant views of the Upper Nashotah. Merry and joyous were the groups on the wide-stretching lawn, and, after luncheon, games of base and foot-ball; rides on the Nashotah and Nemabin lakes in the barge and smaller boats, and rambles over bluff and meadow; happy boys and girls, and those who, older in years, were young for the day and its joys. At 5 o'clock was Evensong, and the merry party then made ready to return to the city, rejoicing in a day spent in the country in the midst of natural scenery so beautiful, and Christian associations so many and so cherished.

PERSONAL.—On the 22d of July, the Rev. Dr. Spalding, Dean of the Cathedral, sailed in the Rhinelander for Antwerp. His destination is Carlsbad, where he hopes to receive benefit from the use of the waters. The Rev. Mr. Ward is spending the summer with his family at Nashotah. The Rev. Dr. Cole has gone East intending to remain until the latter part of September. The Rev. Dr. Adams and the Rev. Dr. Kemper will spend the summer at Nashotah.

The Rev. Mr. Lester, of St. Paul's Church, Milwaukee, has gone to Europe for a visit of two or three months. Among the visitors and guests at Shelton Hall, Nashotah, are the Rev. Mr. McLean and family, of Janesville; the Rev. Mr. Seabreeze and family, of Flint, Mich.; the Rev. Mr. Tait and family of Niles, W. Mich. The Rev. Father Gardiner, Church of the Advent, Boston, has been spending some time in Oconomowoc. The Rev. D. D. Chapin, of W. Mich., with his family, occupies a cottage at Nashotah for the summer. The Rev. Mr. Ross, of Black River Falls, is taking a rest of a few weeks. His place is supplied by the Rev. J. Slidell, of Nashotah. The Rev. Mr. Sleight has gone to his missions in the vicinity of Chippewa Falls; and the Rev. Mr. Starkweather is busily at work in Superior. The Rev. Dean TenBroeck and the Rev. Mr. Dorset are making a missionary journey in the region between the Black River and the Chippewa.—Wis. Calendar.

A Summer Cruise.

Editorial Correspondence.

III.

DEAR LIVING CHURCH.—The Island of Mackinac is the most delightful and romantic spot that the voyager on the great lakes will find. The quaint town, the picturesque fort, the wooded cliffs, the rugged shore, all have a historic as well as a romantic interest. The mind of the visitor is entertained, while his body is invigorated by the cool air and delicious water. He is especially fortunate if he happen to have friends "at court," and is permitted to enjoy the hospitality of the genial officers of the fort. We date our acquaintance with the charming people who inhabit this old castle (their quarters are new and elegant, though the block-houses antedate revolutionary times), from the firing of our little cannon as we anchored in the harbor. A great gun from the fort soon boomed out a responsive welcome. It is to be hoped that it will never need to be used for any other purpose than firing salutes. The boys were greatly delighted at the response, and were seized with an ardent desire to fire the big gun, in which longing Fred was afterwards gratified by the obliging commandant.

Our afternoon was spent at the fort, where we were entertained by the Adjutant of the Post, the commanding officer being absent. On this and other occasions we had some observation of the ritualism of the army, and found no place or need for entering a protest. Such "formalism," it might be supposed, would be inconsistent with the simplicity of genuine patriotism. Would not a soldier, trained to the mint, anise and cummin of military life, be more concerned about his position in line and his manners of marching, than about the defence of his country? When we learned, however, that these martial formalists had given several years hard service in the wilderness, and that the better a force is disciplined in camp the better it fights in the field, we did not deliver our little sermon on ceremonialism!

On Sunday we attended our Church Service in a public hall, where the Rev. M. C. Stanley officiated at that time. We are happy to learn that the pretty new church in the shadows of the fort has been completed. Brother Stanley deserves great praise, and may he have his reward at the Last Day, for his self-denying labors there and at St. Ignace! I assisted at the Service, the rude stage serving for chancel. There was no surplice for me, but the Prayer Book was all the same. We had good singing, an intelligent congregation, and audible responses. There was a camp-meeting of some sort on the Island, and one of the preachers had engaged to address the people in the hall, which he did at the close of Morning Prayer. It was a very ordinary discourse, not lacking in sense but confused in theology; a fair specimen of vague talk, without rant. The principle impression left upon the mind of the hearer was, "Believe you are saved and you are saved." There was exhortation to good works, but not a word about the believer's relation to the Body of Christ, or to the means of grace.

Our stay of a week in Mackinac was made a pleasure to be remembered, by the unbounded hospitality of Major Sellers, Commandant, and his good wife, with the kind attention of all the officers and their families. The most exciting adventure of our cruise, was our fishing excursion to the Cheneaux Islands. The Major accompanied us, equipped and accoutred as only an old soldier and fisherman knows how to be. Our little yacht was very proud of its distinguished guest, and did its best to reach the fishing ground before dark. But the winds were against us, and though the Major's trusty man Piero was our pilot, he could do little for us after the darkness closed down upon sea and shore. We had just light enough to see that we had entered the intricate and dangerous channel which led by a tortuous course among a "thousand isles;" and to make our way among these with a head wind, in the darkness, was indeed a perilous undertaking. We groped our way, heaving the lead and standing by to cast anchor. Fortunately, the wind was moderate and the sea was broken by the islands among which we were entangled. The boys were sleeping sweetly in their berths, but the six men on deck kept an anxious and laborious watch. For the first and only time in our cruise the sailors were nervous. It was said that they feared, not wind or water. They had been wrecked on rocky coasts and spent whole nights in the water, more than once, and the prospect to them was not cheering. For my part, I felt safer to be where we could touch bottom with the lead, for I had an instinct that should worse come to worse I could swim ashore.

We knew it must come, and it did come. We struck! It was very gently, but the thrill along the keel was felt in every nerve. There was plenty of water all around, but a single rock had found its way out from shore and was lying there in ambush to catch the belated mariner. The sails were down in an instant. The boats were out, all hands on board, and a vigorous effort was made to swing the yacht off shore. This failed; then the anchor was carried out a long way, and we all hauled at the cable. But the

anchor had fallen among rocks and did not hold. It was exciting work, the darkness of a cloudy midnight being relieved only by the glimmer of lanterns. Shore and sky were invisible; only the black water on which the faint light flickered, could be seen. In the midst of it all, the rain came down in torrents. It was a scene long to be remembered; the massive form of the Major, in his storm suit, loomed up in the dim light, and disappeared over the side in the small boat, "to lighten the cargo," as he said; S—, in his great coat and with bare legs, swinging a lantern and shouting, "Come on!" the sailors tugging at ropes and oars, with broad shoulders and brawny arms; and the writer paying out the cable as the anchor was carried off in the darkness.

[To be continued.]

New York Matters.

On the tenth Sunday after Trinity, the Rev. John O. Bache preached a farewell to his congregation at the Church of the Mediator, New York. The Church is a Mission of the parish of Holy Trinity, and Mr. Bache has been Assistant Minister in full charge. In the sermon he stated that during the six years of his pastoral work 145 persons had been presented for the rite of Confirmation, 60 couples united in holy wedlock, and 68 burials conducted. The sum of \$9,439.07 had been contributed by the congregation during that period. He goes to assume the rectorship of the new parish of St. Matthew's. A church edifice is in process of construction, and will, it is anticipated, be ready for occupation in December. The Rev. John D. Rockwell, late Rector of St. Gabriel's, Sugar Loaf, Diocese of Central Pennsylvania, is to take charge of the Church of the Mediator.

A rumor reaches us, which we certainly hope to be true, that the people of St. Paul's parish, Morrisania (the upper end of New York City) have paid off their church debt. The Rev. Thomas R. Harris, the hard working rector, reported last year 145 communicants. The parish is not a wealthy one.

In the flood-tide of summer charity, which has provided so many blessings for the city sick and poor, the little folks of the Sheltering Arms have been very nearly forgotten in the matter of certain privileges of the season, which they have been taught by experience of previous years to look forward to, almost as a matter of course. While thousands of children have been sent to country homes for a holiday by the *Tri-bune* Fresh Air Fund, and scores of others made happy at sea-side nurseries, or sent on joyful excursions by the thoughtful generosity of private gentlemen, the boys and girls of the favorite Church Nursery of the city have had to endure the stifling air of an unusually hot season, almost without relief. Transportation companies have failed to repeat the invitations of other years for steamboat excursions; possibly the very heat of the summer, and consequent increased travel, having deterred them. The usual gifts for holiday trips and swimming excursions have failed to come in, with the exception of three, aggregating \$53, making a provision of thirty cents for each child—an amount very welcome indeed, but clearly inadequate. The health of the children has been very good, considering their enforced deprivation of sea breezes and salt water baths. One little girl who was taken sick the fifth day after her admission to the Nursery, fell asleep shortly, in the Arms of the Good Shepherd, and was laid to rest in the quiet churchyard of St. Michael's. The Hospital is seldom empty, but no serious cases have occurred. Some children in New Jersey sent recently a quantity of wild flowers—daisies, clover, and other common varieties—and as the hospital is located so as to get no view of the pretty flower garden which the girls of the institution keep and tend, these were given to the little sick ones, and made them rarely happy.

The Furness Cottage of the Sheltering Arms Nursery, recently opened for use, has given some of the indications of a newly built house already. The floors of the play-room and bath-room have had to be re-laid, the frost of last winter having injured the fresh and untried cement, which did not, however, show its condition until put to the test by little feet. Six weeks may be required for the processes of drying and hardening, and meanwhile the boy occupants have been transferred to Wolfe Cottage. It had been intended to repair and fit up the Wolfe Cottage for a family of girls, but as the trustees lacked sufficient funds for the purpose, it was allowed to lie empty for the summer; and very fortunately the Furness Cottage refugees were thus able to find a shelter under its roof. We doubt not present sorrows will be forgotten, and the play-room floor fully appreciated when once the boys get back again.

In Orange, N. J., where so many New York business men have their homes—they are very pretty comfortable homes, for the most part—an institution to be known as the House of the Good Shepherd has been established, the object being to provide care for the aged and infirm, for convalescents, and for young children sickly or in temporary need of better care than they can get at their own homes. All the parishes are united in its support, pledging themselves for certain regular sums according to

ability, and supplementing this by special payments for the maintenance of parishioners admitted to the House. Individual gifts are needed to promote efficiency and provide that important factor in all public institutions, endowments. The management is in the hands of the rectors of the several parishes, assisted by two ladies from each congregation.

The Chapel of the House of Rest for Consumptives, New York, is to undergo some alterations, for the purpose of insuring better ventilation. We are among those who believe it well-nigh a missionary work to preach crusade against that invention of the powers of darkness, ecclesiastical mal-ventilation. How many faithful rectors are forced to perform the offices of public worship in chancels, the atmosphere of which is leaden! How many congregations expiate in weakened numbers or as oppressed and stupefied listeners, the penalty of excluding God's pure air from free and proper access to their churches! The alteration for the better at the House of Rest will be appreciated by all who frequent the chapel, visitors or patients. To the latter it had become a necessity, as during the summer months inconvenience and even danger to the sick resulted from heat and dampness. The improved condition of things will, we trust, prove helpful to the spirit of worship.

Church Teaching.

To the Editor of the Living Church.

The writer was lately present at a Bible Class instruction, in a Church Sunday School, when certain issues were raised, and next day formulated by the parties, as follows: "Mr. A. affirms, and Mr. B. denies, that the Bible teaches—1. A General Judgment, by our Lord Jesus Christ, at the end of time, or of the world. 2. A General Resurrection of the dead, at the end of time, to receive judgment. And, as matter of doctrine, and growing out of the preceding, 3. The place of departed spirits; or, as is commonly known, 'the intermediate state.'" Will you please express opinion on these points? Also—To what extent would the issue be changed, if it were affirmed, and denied, that the *Church* (instead of the *Bible*) teaches, etc.? Also—what obligations, if any, rest upon teachers in Church Sunday School and Bible Classes, to conform to the Church's teaching, in matters of Faith and Doctrine? INQUIRE.

The above was lately received from an earnest and well-informed layman. We are surprised to hear of such issues being raised in the Bible Class of a Church Sunday School. Mr. A. was right in his affirmations. Their denial would be simply heresy. The Bible does teach every one of the three affirmations of Mr. A. It is quite unnecessary to enter upon any proof that it does. Our space does not permit such extended discussions. By the vast majority of Churchmen it is not needed. They are (or ought to be) perfectly familiar with the Scripture argument. Every well-instructed Sunday School scholar ought to be. It is to be supposed that every parish priest has instructed his people as to these fundamental truths. If any have not, they are sadly negligent of manifest duty. In the Creed, we say that our Lord "Shall come to judge the quick and the dead." To such belief every Churchman is solemnly pledged. The man who denies it would not be a fit person to teach a Bible Class. It is well enough to remember, however, that while the Faith teaches and the Church demands belief in "the resurrection of the dead," it does not demand the acceptance of any particular theory of the resurrection. It simply asserts the fact. We commend, to those interested in this matter, Sadler's "Church Doctrine Bible Truth." In no one book are these questions treated of in a more thorough and satisfactory way. No respectable doctor or teacher in the Church denies or ever has denied any one of these doctrines.

Our correspondent says: "To what extent would the issue be changed, if it were affirmed and denied that the *Church*, instead of the Bible, teaches? etc." To none at all. What the Church teaches, that the Bible teaches also. The Church solemnly asserts that the teachings of Scripture are necessary to be believed. They contain the Catholic Faith. *Quod semper, quod ubique, quod ab omnibus.* From the beginning the Church has told her children what to believe. If any "neglect to hear the Church (said our Lord), let him be unto thee as an heathen man and a publican."

What obligation, if any rests upon teachers in Church Sunday Schools, to conform to the Church's teaching? "What obligation?" Every possible obligation. The obligation that *honor* even demands, to say nothing of Christian principle. It would be a dishonorable thing in a Churchman to go into a Baptist or Methodist Sunday School, for the sake of opposing Baptist or Methodist teaching. It would be just as dishonorable for one who does not accept the Church's Faith to go into one of her Sunday Schools, and oppose her teaching. Further, any parish priest who would allow such a thing would be recreant to the most solemn duty and obligation. Solemn things and awful did Christ speak, as to our relation to the young: "Whoso shall offend (tempt or cause to stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Shall it be supposed that this warning has no application to those who tempt the young to deny any article of the Faith once delivered to the Saints? God forbid! [E. L. O.]

Mission Work in Tennessee.

An Earnest Appeal.

To the Editor of the Living Church:

Allow me to occupy a short space in your excellent Church-paper, that I may appeal to the hearts of American Church-people; and, at the same time, suggest a change which would be so beneficial in regard to Mission-fields in our large Diocese. I write feelingly, as it is only lately that I have been appointed Priest-in-charge of certain Missions in this large Diocese. I have lately made a survey of my mission work; and, having arrived at a place where the saintly Leacock worked and built up a church and congregation, I found that church closed and going fast into decay, after having been shut up for many years. The congregation was scattered; and, how scattered! Alas! the tale is too sad. The sects have gathered in the members of Christ's flock, and are training them in schism; their children are attending "Sabbath School," and the Temple of the living God is wasting and decaying for the lack of a true Catholic spirit.

I go on to another point, five miles from the last named place, and there I find numerous families willing and anxious to avail themselves of the ministrations of the Church. Here, the Methodists are building their meeting-house with the most laudable enthusiasm. I must say I felt greatly encouraged, however, as, by God's help, I hope to hold a Service in the school house once a month.

Ten miles further brings me to my then halting place, where, for the last two years, the people of a little town of 500 inhabitants have been crying out for a Priest. Here, I am greatly encouraged by hearing that about a year ago seven hundred dollars had been promised to build a church. I should say that, at this point, there are not more than eight communicants. We appointed a committee who are to solicit contribution that we may begin on our church immediately; and the result, alas! is only two hundred and fifty dollars. The Methodists and Presbyterians, who have churches in this place, after having done their best to prevent us from buying a lot, have now withdrawn all their subscriptions, and leave the disappointed Church people with only \$250 to build their church with! I must also add, that I have never witnessed so little manifestation of sympathy. Every Hall in the town has been refused us, till we at last are actually forced out into the open air. And now, as a last resource, I appeal in the Name of God and His Holy Church, to every earnest communicant throughout the land, to help me in raising a church at this latter place, worthy of our Holy Cause. Let it be remembered that we have only two hundred and fifty dollars; I beg for one thousand more. May our dear Lord put it into the hearts of all who read this appeal to help this very important work in the Diocese of Tennessee. Subscriptions will be most thankfully received and acknowledged by the Priest-in-charge, the Rev. W. G. G. Thompson, Columbia, Tennessee, or by the Rev. Dr. Beckett, The Institute, Columbia, Tennessee.

[Here is an opportunity to do good and to distribute. Bishop Quintard speaks in high terms of this work. He says, "It is a most important Mission and I cordially endorse Mr. Thompson's appeal."—Ed. L. C.]

The Two Portsmouths.

Written for the Living Church.

In an age like ours, when hurry and bustle tend much to divert men's thoughts from aught but the interests of to-day, it is well from time to time to glance back at the deeds of men—good men and true—who have long since gone to their rest.

A tyrant cannot indeed be much of a good man or a true one; but a lesson may often be learned from his life. King John, of England, stands out in history as a conspicuous example of a tyrant—and the counterpart a coward. The liberties of England had but a poor chance at his hands, but in the Providence of God, there were those who were anxiously on the look-out for an opportunity of asserting the rights of the people; and these defenders of freedom, were the Bishops and Peers of the Realm.

All students of English history will remember the great prime minister of King John—Bishop Peter de-Rupibus (or Pierre de-la-Roche as he was commonly called). Like many royal favorites, before and since, his influence only lasted for a time; and at length he made way for another, with greater claims upon the King's patronage. About the year 1205, Pierre-de-la-Roche founded at Portsmouth, a "Domus Dei" or Hospital for pilgrims, and others—who landed there on their way to some of the great shrines of the land. Many a sufferer—wary from his long journey—and maybe afflicted with some dire malady found a blessed home in that "House of God." Time passed on—the good Bishop died, but his pious foundation still continued on its career of usefulness—until the general confiscation of Monastic property in Henry Eighth's time, when like many a kindred institution—it fell into lay hands. The chapel, however—a very important building in all such establishments, seems not to have been altogether diverted from its sacred purpose, as, from Queen Elizabeth's time, we find it serving as the chapel for the garrison of the town. The tyrant and the noble Churchman had long passed away, a pioneer now comes before our view. Captain John Mason, who was Governor at Portsmouth, emigrated to the New World, and founded the Commonwealth of New Hampshire, with its capital of Portsmouth—in memory of the great arsenal, the seat of his late command. A great pioneer was he, in very truth, and the historian of that State has much to tell us of this remarkable man.

The "Domus Dei" at old Portsmouth still ex-

ists and about the year 1873, when its chapel (now St. Nicholas' garrison church) was being restored to its former glory, through the exertions of an eminent American Citizen, the people of New Hampshire determined to erect a memorial to the founder of their State. Along the many-columned nave of that now beautiful "House of God" glitter the brazen monuments of a people's gratitude; and on the walls, in the highest style of the engraver's art, can be seen the records of the same homage to a good man's memory.

When good Bishop Peter flourished, who dreamed of a New World? And when Captain Mason worshipped within those ancient walls, how little did he know of what the future should bring forth for him in a far-off land!

The tyrant—the great Prelate, the bold commander all have passed away—but the Faith in which they shared, is with us still, *Unchanged, unchangeable*—the only thing which amid our boasted progress and development of this advancing age—cannot alter.

Long may the Starry Ensign of the American Union and the Red-Cross Banner of St. George float side by side, as we see them above the monument set up by a grateful people to the memory of a noble pioneer.

F. G. WRIGHT.

A Letter from Brazil.

Correspondence of the Living Church.

Brazil has been visited at sundry times by many distinguished naturalists and writers, whose researches published to the world, have become household words among all classes, and thus most readers of the present day are familiar with her flora, her fauna, her entomology, and her diamonds. But here their knowledge ceases, and Brazil still remains to most a demi-savage, forest-covered wild, producing coffee, sugar, insects, gums, gold, snakes, and precious stones; while her extraordinary strides in political and commercial progress are little known.

One great requisite in a traveller here is coolness of temper. Contraries will arise in the best organized countries; and in Brazil, where *espere um pouco* (wait a little), *amantia* (tomorrow), and *paciencia* (patience), are words in every one's mouth, an easy-tempered man makes the best traveller. The Brazilian is innately courteous, and, appreciating in a high degree the quality in others, will yield much more to the politeness and suavity of the stranger than could be extorted by the menace of the Foreign Office.

There are many things in Brazil susceptible of alteration for the better, but strike a fair balance and there are few countries freer and more prosperous. The constitution and laws are a reflex of the English. The Emperor is a highly educated gentleman, speaking most European languages; and as a monarch, is a pattern to those of Europe. The Empress is a lady, and a Christian, and she and her illustrious husband are easy of access alike to rich and poor. The court and aristocracy of Brazil have learnt to carry their pride without offence, and there is a rising class which is rearing imperishable monuments of their zeal and patriotism in the promotion of just and salutary laws. Religious opinions of all kinds are respected and although a Roman Catholic country, the government pays Protestant clergymen for the benefit of the German emigrants.

The River Plate is a nest of petty republics constantly at cross purposes, and without any combined plan of material progress! Monte Video represents about all there is to a state bankrupt in everything but oppression! while the other so-called republics of South America, are simply smouldering volcanoes, ready at any moment to vomit forth anarchy and bloodshed. The laws of Brazil are far from perfection, but its constitution is upheld in its integrity, and gives a sufficient guarantee to every one of life and liberty. Foreigners are welcomed, and the people and government endeavor by every means to encourage emigration.

Brazil, in truth enjoys the finest, the most equable, and the healthiest climate that is found in any country in similar latitudes. Her soil yields everything that tropical and temperate climates produce; and if there were but sufficient labor, she would easily become the source from which Europe would obtain a large share of her luxuries and comforts—not only the staples which find her manufactures, the dye-woods, the indigo, and the cochineal of her dyers, the drugs, gums, balsams and resins of her druggists—but even the grain and cattle with which she nourishes her population. Cotton is being grown in larger and larger quantities every year. There can be no doubt but that the country has a glorious future before it, and it is a shame that the American Church, has, as yet, sent no missionaries here. The English Church is doing a good work but it is chiefly confined to the English residents. The Presbyterians have a flourishing mission at Rio, a substantial stone church building and a congregation of natives numbering some 200-communicants. The Methodist church south, has recently established a mission, but as yet have obtained but a slight footing. They hope to open a place of worship very soon.

A. L. ROYCE, Chaplain U. S. N.
U. S. S. Brooklyn, Rio de Janeiro, Brazil,
July 25, 1882.

About forty years ago, Wilson, in his "Noctes Ambrosiane," says, "Have you seen a little volume entitled 'Tales in Verse,' by the Rev. H. F. Lyte, which seems to have reached a second edition? Now that is the right kind of religious poetry." And the Christian world has unanimously agreed that Wilson was right. No finer religious poetry has ever been given to the world, or poetry that was more uplifting in its every line, than that of the obscure country rector—obscure while living, but famous since his

death. He was born of gentle blood, at Kelsio, in June, 1793, but owing to narrow means, was compelled to struggle hard for his education. He graduated from his studies with honor, however, but settled down into a "dreary Irish curacy," where he toiled until compelled by ill health to resign. He finally settled at Brixham, where he toiled for twenty years, under many a cloud of pastoral difficulty and discouragement. While here, he wrote the beautiful hymn which is known by all Christians, of whatever denomination. It contains eight verses, of which we quote two below. The first line will recall the whole:

Abide with me: Fast falls the eventide.

This hymn was the last poetical utterance of Lyte, written as the shadows of the dark valley were closing his labors on earth. Though he was, as he says, scarcely "able to crawl," he made one more attempt to preach and to minister the Holy Communion. "O brethren!" said he, "I can speak feelingly, experimentally on this point; and I stand before you seasonably to-day, as alive from the dead, if I may hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all, by a timely acquaintance with, appreciation of, and a dependence on the death of Christ." Many tearful eyes witnessed the distribution of the Sacred Elements, as given out by one who was already standing with one foot in the grave. Having given, with his dying breath, a last adieu to his surrounding flock, he retired to his chamber, fully aware of his near approach to the end of time. As the evening of the sad day gathered its darkness, he handed to a near and dear relative this immortal hymn, with music accompanying, which he had prepared:

Abide with me: fast falls the eventide;
The darkness deepens: Lord, with me abide
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.
Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay on all around I see;
O Thou, who changest not, abide with me.

The Master did abide with him the few days more he spent on earth. His end is described as that of the "happy Christian poet, singing while strength lasted;" and while entering the dark valley, pointing upwards, with smiling countenance, he whispered, "Peace, joy!"

Haiti.

From the Rev. P. E. Jones.

The writer of the following letter will be recognized by some of our older readers as one of the two young Haitians, who were educated in the Mission house, Philadelphia, under Bishop Auer, and studied for the Sacred Ministry in the Divinity School of the same city. Because of fire and pestilence he is in a great strait.

JEREMIE, HAITI, June 19th 1882.

My dear brother, far from Christian friends and surrounded by foes, a poor Missionary would be of all men the most miserable if the words: "Lo, I am with you" had not come from the mouth of Him who never deceives. Indeed sometimes human nature so overpowers him that he is obliged to ask for a visible sign. Such is my case. With a wife and four children, my Missionary stipend enabled me to procure such means as, through the helping of God, preserved us from the terrible maladies, small-pox and scarlet fever, which are raging here. My family are out of town to enjoy a pure atmosphere. I alone stand between the dead and the dying. Thanks be to God, life has been spared us. My eldest boy is still quite feeble. The doctor has ordered cod-liver oil, which does him much good—but alas! I can no longer buy it, it costs here \$1.25 per bottle; it is cod-liver oil and phosphate of lime. I am now literally empty—house rent since the last fire has been raised and is still increasing. No decent house, (two rooms and a small yard), can be had for less than twenty-five or thirty dollars per month. Believe me, dear brother I am sometimes three days without a meal and my children and wife are eating potatoes which I planted last February, dug on a small farm for which I pay thirty dollars per annum. Must I fear? I hear the still small voice: "Be of good cheer, it is I, be not afraid." No, I am not afraid, assured that my Keeper will deliver me from my sufferings, even though it be when I shall have put off this mortal vesture. Pray for us, dear brother, that I may grow in grace and in the knowledge of our Blessed Lord and Saviour.

This case seems so distressing that the Secretary for Foreign Missions gives the letter to the Church papers in the hope that some help may come speedily for the Rev. Mr. Jones.

Sparring for Health.

In an article in *Knowledge*, "How to get strong," the writer recommends sparring as an excellent form of exercise for strengthening the chest. He says:

Not a day should be allowed to pass without exercise by which—at least three times each day—every air-cell of the lungs has been filled to its utmost capacity. Once, at least, each day this should be done by active exertion, such as a sharp, but not distressing run, increasing gradually until two or three hundred yards are covered at full speed, or from a half a mile to a mile at a steady swing. But any run long enough to set the lung bellows actively at work will suffice for this purpose. Instead of running, however, some may prefer sparring. This is capital exercise for the chest, and is good also for the arms and shoulders. A live opponent is not needed; in fact, it is not desirable; for where there is one the exercise is apt to be continued too long, and repeated only intermittently, whereas it should be carried on daily, and for a limited time only. A calf-skin bag, fourteen or fifteen inches in diameter, hung by a stout cord from the ceiling (if there is a beam to it, or from a cord stretched between two high nails on opposite sides of the room), will make a capital dummy. The bag should hang at about the height of the chin, so that its highest part is opposite the eyes and its lowest part is opposite the chest. Pound away at this as if it was the head and shoulder of a living opponent. Hit out from the shoulder so that it flies up to the ceiling; catch it a "good one" as it flies back towards you; advance a step, and hit it so that at the next rebound it flies over your head; spring sharply around and meet it on that side; hit it upward till the cord loops; hit it round arm, so that if you are not quick enough it catches you on the back of the head. In five minutes you will be puffing and panting like the conventional grampus. You can then rest, or turn to some less active exercise.

BOOK REVIEWS.

THE VENERABLE BLESSING. A Parish Sermon concerning the Apostolic Rite of Confirmation, or the Laying on of Hands. By Howard F. Hill, Rector of Christ Church, Montpelier, Vt. Price for single copy, three cents. In packages of ten or more, two cents each, including postage. Address the Claremont Manufacturing Co., Claremont, N. H.

The author modestly says of his sermon that it was "prepared for the edifying of certain strangers to Church customs, and has been of use in the writer's congregation. Having been made the basis of a general discussion of its subject by a voluntary meeting of Vermont and New Hampshire Clergy, its issue has been called for in tract form, on the ground of its review of the Prayer Book office and other matter incorporated with it. It is believed by those older and wiser than the writer that it will be useful to Churchmen of long standing, as well as to that class for which it was especially intended." It is a plain, simple, manly sermon. It reminds us of a saying of the eloquent Bishop of Rhode Island. On a certain occasion a company were speaking of the able clergy of former days and intimating that we, now, have none worthy to be compared with them. Bishop Clark dissented, saying in effect, "You are mistaken, gentlemen. Our present standard is a higher one. There are any number of parish priests, to-day, filling unimportant places, who would have been accounted eminent forty years ago. We have plenty of able men still. The popular demand is far higher in our day and the average of excellence greater. Good preaching is the rule now. It used to be the exception; and so hundreds of good preachers rise to no eminence; they simply do what is expected of them." Mr. Hill's sermon is a plain, thoughtful one. It was worth preaching and no doubt well worth hearing. He did well in publishing it. Those of the clergy who want a good tract on Confirmation for parochial distribution will do well to send to the Claremont Manufacturing Co. for copies of this sermon. In another edition Mr. Hill might well add suitable prayers for the use of those expecting to be confirmed.

A MERE CAPRICE. By Mary Healy. Chicago: Jansen, McClurg & Co. Price, \$1.25.

A tastefully gotten up little novel of some two hundred and fifty pages, but not one that afforded us great pleasure. The scene is laid in Paris, the characters are Parisians bordering somewhat on the Bohemian order, and the tone and general management of the story savor quite decidedly of the French novel of to-day, with some of its bright and taking features as well as some of the objectionable ones. For those, however, who enjoy the modern French novel "A Mere Caprice" may prove quite acceptable.

POEMS OF EDGAR ALLAN POE, with memoir. New York: W. J. Middleton.

This is an exquisite edition of Poe's poetical works, worthy of the splendid genius of the writer. It is not a large volume, and one can but be saddened to reflect how little of permanent value was left by one so gifted. Splendidly endowed in body and mind, the poet lacked that equipoise of character and temperament which distinguished the three great authors who have lately departed from this world where the ideal must always adapt itself to the real. The memoir in this edition is short and judicious, assuming perhaps too much of moral excellence in the subject, being guarded and reticent with reference to the poet's faults. Yet as we read the poet's rhythmical verses we desire to know nothing more of his sad career. The typographical work in the main is excellent. On page 130 occurs a mistake in the head-line which is a blemish to the book.

A PRAIRIE IDYL, and other poems. Chicago: Jansen, McClurg & Co. Price, \$1.

The author's name is not given. The volume is dedicated to Miss Jane W. Kendall. The verse is vigorous, rhythmical, and often quaint; the sentiment is healthy and reverent; the diction is generally simple; the imagery pleasing, sometimes striking; and the motive of every verse is good. Of compound words there is too large a supply. The Idyl is as luxuriant in description as the prairies are in vegetation. The author has well voiced the beauties of our western plains. It is to be hoped that such poetry will grow on western soil. The book is a gem in appearance.

THE USE OF TOBACCO. By J. I. Hinds, Ph. D., Professor of Chemistry in Cumberland University. Printed for the author by the Cumberland Presbyterian Publishing House. Price, 50 cents.

The volume is an enlargement of two papers from the Cumberland Presbyterian Quarterly. The author expresses a hope that the book "may tend in some degree to check that senseless habit, which, if persisted in, will certainly bring degradation and degeneracy upon the American people." He intimates that nearly nine hundred millions of people in the world are tobacco users; gives a very interesting history of the progress of that habit; a description and chemical analysis of the plant; its cultivation, physiological action, adulteration, use, influence and effect. The financial, hereditary and aesthetic phases of the subject are also discussed. The author goes at his work in a business way, and makes out a strong case. His estimates are rather high, on all sides, but allowing one-half there is a strong argument left. Young men should read this book. Old smokers will not.

A HOME IN THE HOLY LAND. A Tale Illustrating Customs and Incidents in Modern Jerusalem. By Mrs. Finn. New York: T. Y. Crowell & Co. Price, \$1.50.

This book, the author says, was written in Jerusalem. It is a faithful and picturesque description of the strange life and customs of the modern city, which will prove interesting to all intelligent readers. The startling contrasts to be found in scenes made up of modern forms

and ancient customs, of western ways and eastern habits, give a romantic charm to the narrative. We venture to suggest that more and better might have been done by way of illustration, if sketches had been given of people and things instead of views of distant cities which are always flat and tame.

THE SHAKESPEARE READING BOOK. Being seventeen of Shakespeare's Plays abridged for the use of Schools and Public Readings. By H. Courthope Bowen, M. A. New York: Cassell, Pettey, Galpin & Co. Chicago, Jansen McClurg & Co. Price, \$1.25.

An excellent idea, and well carried out. At first thought it may seem like gilding refined gold to make any changes or abridgement of Shakespeare's Plays for School use. Yet in most of them there is much that might be omitted without loss of interest and use, especially to the young. These would be more often read by youth, and earlier in life, were they not so long and in places wearisome. Even from an artistic point of view, it is the humble opinion of the writer that considerable of Hamlet, for instance, might be left out with advantage. Of Macbeth less can be spared, perhaps, than from "any other." Most of the plays are entirely too long for production on the stage at this date, without shortening. Whether the author in this volume has always abridged with the best judgment, we may not all agree. Everybody is sure to miss something that he admired, of course, but it will generally be but a fragment in the midst of much that could be readily spared. In Midsummer Night's Dream, for example, all that relates to the loony lovers is, as it ought to be, omitted, and thereby some pretty passages are lost. The book, on the whole, is to be heartily commended.

The conferences of the celebrated French priest, Pere Didon, on "Science on God," have been translated into English by Rosa Conder and will be issued here by Thomas Whitaker early in September.

The Ninth Annual Report of the Church Mission to Deaf-mutes is before us. This most beneficent organization, of which the Bishop of New York is President, was incorporated in 1872; and its object is the promotion of the temporal and spiritual welfare of adult deaf-mutes. Appended to this Report is a record of the "Proceedings of the First American Conference of Church Work among the Deaf" held at New York, October 4th and 5th, 1881. There is also a List of Diocesan Commissions, Societies, Missionaries, and Stations, and the Prayer for the Deaf. Persons who are especially interested in this interesting and prosperous Charity cannot do better than endeavor to secure a copy of this entire document.

We have just received from the Publishers a copy of the Album Writer's Friend, containing nearly three hundred selections suitable for writing in Autograph Albums. Those of our readers who have been invited to inscribe their sentiments in a friend's album, will find this little volume a valuable help. It contains 64 pages, and will be sent by mail post paid on receipt of 15 cents, by J. S. Ogilvie & Co., Publishers, No. 31 Rose Street, New York.

Worth Saving.

Written for the Living Church.

The early hours of each *Lord's Day* are worth saving; for, in the beautiful words of another: "This is the Day when angels appear; on which the heavens seem stooping down to earth, and the earth seems lifted nearer to heaven." "Let us also," he adds, "anticipate the rising Sun on this Day, that we may earn an earlier title to His blessing." In an Early Celebration on the Lord's Day, we certainly have the key-note to the whole question; and thrice happy and blessed are those who can secure such a beginning to their Lord's Day. But, for one church with Early Celebration, we have ten without; and so, in the majority of cases, especially in rural parishes, we must leave the Early Celebration out of the question. But we cannot help asking: Why do Catholic Christians lose, as they do, the early hours of the Lord's Day? "Who is there that observes not that there is, on this day, a light in earth and heaven such as there is not on any other day of the seven, of which Nature itself, and field, and grove and cattle partake? Let it be that it is but the light of his own mind which throws its hue and color on them; what then? It is Christ Himself arising in his own secret soul."

But what a strange way have many in preparing themselves for this "Day of Days"—this Day unlike any other day! How often do we hear people declare that they do not believe in any Puritan Sunday, that Sunday is a *feast-day*; and, an opinion seems to prevail, that there ought to be an entire laxity, a general letting down of all obligation. Instead of rising earlier they sleep later! And rising later, there is the later breakfast. This, instead of being a more simple meal, is more sumptuous than ordinary, and so, rising from the table at an exceedingly late hour, there is a general scampering about and hurried preparation for Church; and, too often, not so much as one-half hour gained for private Devotion, for a calm preparation for the duties of the Day. Is it any wonder that, arriving at church, so little is gained by the Services, and that so little of the sown seed takes root in the unprepared soul? Ought we not to take as much care to secure at all hazards a calm Sunday morning, in order to be in harmony with the Day, and the Services of the Church, as to secure the Services themselves? Of course, for all this involves looking ahead, arrangements made in advance, a determined will; but the end gained is quite worth the pains taken. The fact is, the "Lord's Day" is the most precious legacy of time ever left to man. We cannot afford to lose one moment of it. Keble, in his hymn for the first Sunday after Trinity, says most beautifully:

"Now heaven and earth are to our bliss consenting, And all the Godhead joins to make us whole. The triple crown of Mercy now Is ready for the Suppliant's brow, By Almighty Three forever planned, And from behind the cloud held out by Jesus' Hand." So, on Sunday does our dear Lord stand near, ready in an especial manner to reveal himself as at no other time, to eyes opened to behold, and hearts ready to receive Him. But the eyes must be open, the heart must be waiting; for we must ever remember that it was while it was yet dark, He was seen by Mary Magdalene; that she had begun over night to seek Him, and that "her preceding Vespers, her rest from worldly cares were full of Christ." Who ever suffers his early Sunday morning to slip away with no hour for Devotion and Prayer will find that, in a measure, his whole day will slip away. The Lord's Day gives color to the whole week. Because the Puritans kept the day amiss, it is no reason why Catholics should lose their heritage; and we do lose it, when we suffer the Spirit of the Day to elude us.

Toil we must on six days of the week, and the earthly tabernacle presseth down the soul; but "One day in seven, even our weak nature may arise in contemplation of God." Secular influences press hard upon us during six days; but, on the Lord's Day, we may walk apart, may behold things invisible, and hold sweet converse with our unseen Friend, and constrain Him to enter in and dwell with us.

We are not speaking of those whose lot it is to toil in heated shops all the week, and whose only chance of respite from such toil comes from the physical rest of Sundays. The Lord has His own way of appearing even to these hard rowers on life's troubled waters; He appears in the respite from toil granted them on this blessed Day. We are not speaking of such as these, but of those who after a fashion, can control their circumstances. It is of such we say, they cannot afford to lose the largess of this glorious Day.

Two things should mark our every Lord's Day; "Something of solitude," and a larger measure of Divine Contemplation—a looking forward to the coming of our Lord, the Eternal Sabbath; for, in the beautiful words of Isaac Williams: "It was on this day Christ was unspokeably revealed from above to the disciple of Divine Love, when he entered his grave in such manner as eyes see not, nor ears hear, nor our dull hearts can understand; and years had gone by, and again the beloved disciple was in the Spirit on the Lord's Day, rapt up, it may be, into the third heaven, and hearing unspeakable words; and looking for and hastening unto' and praying for his Lord's coming."

"The King Himself, comes near To feast His Salmto day." And as we say of the Holy Communion, that we take away in proportion to what we have brought, so we may say of the Lord's Day at its close. POMPRET.

Copernicus and Galileo.

When Copernicus, A. D. 1500, commenced his astronomical observations, the general belief was that the Earth was the centre of the universe; that the sun, moon, stars, and planets, revolved round it from east to west once in twenty-four hours; that the fixed stars were contained in one concave sphere, in which was the future abode of the blest, with the hell below in which were the spirits of the damned. The probability is that this theory of the heavens may be traced, at all events, to the Chaldeans, who studied the stars under an impression that their movements exercised an influence on human affairs, and believed that the knowledge acquired from such studies enabled men to foretell future events. The planets they call their interpreters, ascribing to Saturn the highest rank; the next in importance was the Sun, then Mars, Venus, Mercury, and Jupiter. By the motions and aspects of these they predicted storms or excessive droughts, and other phenomena.

In the second century after Christ, Ptolemy compiled a complete system of astronomy, which is known as the Ptolemaic system, and which was generally accepted for some centuries. In this system the Earth is still supposed to be the centre of the universe, and the sun and moon, the planets and stars, are supposed to revolve around it from east to west in twenty-four hours. Copernicus commenced his astronomical studies a disciple of this system. As he proceeded in his observations, he came to the conclusion that this theory could not be supported by facts, and wrote a book in which he expressed his doubts. At that time the Inquisition was in full force, and as the Church held that the Ptolemaic system was based upon Scripture, and threatened all those who impugned its statements with her severest punishments, Copernicus refrained for thirty-six years from publishing his book, which was based on the theory of the Sun as the centre of the universe. At length, just before his death, A. D. 1543, his book was published, but condemned by the Inquisition as heretical.

In 1564, some twenty years after the death of Copernicus, Galileo was born, the inventor of the astronomical telescope, by means of which he laid the foundation of the modern system of astronomy. His first telescope was presented to the Doge of Venice, by whom the Professorship at Padua was conferred to him for life, with a salary of one thousand florins. One of his first studies with the telescope was the moon, the surface of which he discovered to be irregular and uneven, having mountains and valleys of much greater extent in proportion than these on our globe. On examining the nebulae he perceived that they were composed of myriads of stars. Further investigation revealed to him the four satellites of Jupiter and the rings of Saturn. It is difficult in these days to realize the terror which these discoveries produced in religious minds. The theory of the Earth as

being the centre of the universe, and the heavens as the concave in which were the abodes of the blest, was so completely fixed in the convictions of the Church, as based upon the authority of Holy Scripture and of the Fathers, that any statement which cast discredit upon this theory appeared nothing short of blasphemy.

The progress of Galileo's discoveries was, therefore, shortly denounced at Rome as dangerous to religion, and he was attacked by name from the pulpit. To this he answered that his studies were not against religion, nor against the sacred truths revealed in Holy Writ; that the object of the Bible was to teach men the way of salvation, and not to instruct them in astronomy. This made matters worse, and in 1532 he was summoned before the Inquisition, under the accusation of having taught that the Earth moves round the sun—a doctrine, as was said, utterly contrary to the Scriptures. He was ordered to renounce that heresy, on pain of being imprisoned; directed to desist from teaching and advocating the Copernican theory; and to pledge himself that he would neither publish nor defend it for the future. The following is a part of the Judgment of the Pope and Cardinals:

1. The proposition that the Sun is the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to Holy Scripture.
2. The proposition that the Earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is absurd, philosophically false, and, theologically considered, at least erroneous in faith.

The judgment reads thus: We decree that the book of the dialogues of Galileo Galilei be prohibited by edict. We condemn you to the prison of this Office during pleasure. We order you to recite the seven penitential psalms once a week, etc.

Poor Galileo! Under fear of death he made his abjuration:

With a sincere heart and unfeigned faith I abjure, curse, and detest the said errors and heresies (viz.: that the earth moves, etc.). I swear that I will never in future say, or assert anything verbally, or in writing, which may give rise to a similar suspicion against me. I Galileo Galilei have abjured as above with my own hand.

But did he abjure? Rising from his knees he whispered to his friend standing by, *Eppure muove*—"It moves for all that." After this, from fresh suspicions, he was again cast into prison, and subjected to a more rigorous treatment, where, after ten years, he died and his body was denied Christian burial. V.

LETTERS TO THE EDITOR.

Licensing Licentiousness.

To the Editor of the Living Church: All right-minded Christians will thank you for your "Warning Word" in regard to the sentimental comments which are often made by sectarian preachers at funerals, and which (as you forcibly put it) "seem to encourage profligate men in the supposition that, no matter how viciously they live, they may perhaps 'embrace Christ' in their last moments; and, even though weltering in their own blood, may 'pass into eternity as Christians.'"

But, Mr. Editor, it seems to me that a "Warning Word" is quite as imperatively called for in regard to the teaching which not only "seems to encourage" but actually does encourage the profligate in the supposition, that it is not even necessary to "pass into eternity as Christians," in order to be entirely sure of ultimate and eternal happiness. The argument of the voluptuary from the stand-point of universalism, never has been and never can be effectively answered. Thus it runs: When I become a purely spiritual being, I am to be placed upon a course of loving discipline to fit me for the enjoyment of spiritual and eternal happiness. While, therefore, my physical nature predominates, it is my right to enjoy such physical pleasures as come within my reach and are adapted to my present development.

No, Mr. Editor; the doctrine of a place or state of punishment, in which all the finally impenitent must suffer eternally—this doctrine, universally preached and universally accepted could not fail to exercise a most salutary influence upon human society. But the doctrine that all human lives, without exception, are but so many different paths through which all human souls, without exception, come at last to a state of everlasting felicity, is an indirect license to the worst forms of licentiousness. ORTHODOX.

Another Puzzled Man Yet.

To the Editor of the Living Church: "Puzzling" has my sincere sympathy. These "Episcopal" things have been puzzling me dreadfully, but I thought it was because of the lack of understanding, and kept quiet. Now somebody has broken the ice, and I make bold to tell my woes.

We hear of "Episcopal residences," "Episcopal stores," "Episcopal rings," the "Episcopal habit," which means, I believe, the court dress that Bishops wear in the land of republican simplicity. None of these things, however puzzle me—but the court-dress seems to touch the question verbally. Upon what meat do these our Cessars feed that they have grown so great? Is it not the insidious influence of the court-dress of an effete monarchy that makes our Bishops feel so big that they must have each so many cathedrals and so many chaplains? In every little town we hear of one or more "Episcopal-churches," which means, of course, cathedrals—and no wonder the Bishops think every church a cathedral, when every obsequious Rector deems it necessary to place a Bishop's throne in his little church as who would say, "Dear, energetic, eloquent, able Bishop, my little church is a cathedral of yours; see, it is an Episcopal-church, and it has a Bishop's chair in it, which is the mark of a cathedral." And

then the host of chaplains! We hear so many called "Episcopal Ministers," and what else can they be but Bishops' ministers or chaplains? It is time somebody checked these extravagant pomposities of the Bishops!

No wonder then, that men are seeking to reach the Episcopate *per saltum* without taking deacon's and priest's Orders first; and the dear, good people in Virginia (where the Episcopate is elevated to a kind of Papacy, as we well know), are helping them, too. See what I found in *Our Diocesan Work*, published in Richmond, Va.: "There are five ministers of the — Union Church prosecuting their studies for Episcopal Orders (sic) at Petersburg." And how Bishops swarm down there may be seen in the fact that one man reports "Visited all the Episcopal families in the place and for four or five miles round."

Then they have the oddest thing yet—a Protestant Cathedral. I have seen a thing called that in Europe, but to think of it in Virginia! And they seem very proud of it, for they continually speak of the "Protestant Episcopal Church" (can anybody tell where it is located?) as "our Church."

If they have such swarms of Bishops, why should they be so proud of this Protestant cathedral? I can't make it all out. With a Papacy virtually established in Virginia, and so many Bishops that their families are lumped together as "Episcopal families in the place and for four or five miles round," and numerous retinues of chaplains (of course) under the name of "Episcopal ministers," and five colored men studying for "Episcopal Orders," it seems time for somebody to raise his voice about the bulwarks of the Church, or something, to save poor old Virginia from being a Bishop-ridden land! W. R.

Some Facts and Figures.

To the Editor of the Living Church: In a communication published in your paper of the 22d ult., it is asserted that the Rev. S. G. Lines raised St. Luke's "from a small struggling parish to the position of the leading Church of San Francisco." The facts are: The foundations were laid by the Rev. E. S. Peake, now of the Diocese of Minnesota. When he left, the church was filled, the Sunday School was in fine working order. There was not only not a dollar of debt, but there was money in bank (I believe nearly \$900) for the contemplated enlargement. The following figures are from the Journal of 1882: St. Luke reports no communicants; Trinity reports 403; St. Luke gave for Bishop's salary \$400; Trinity gave \$1,215 more than three times the amount. To Diocesan Missions St. Luke's gave \$353; Trinity gave \$784.40; to the General Board, St. Luke's gave \$12.10; Trinity gave \$100. CHAS. BIRDSALL, Sec. Dioc. Cal. and Rector St. Athanasius' Church, Los Angeles.

The "Gloria Patri."

To the Editor of the Living Church: Is it ever proper for the congregation to begin the Gloria Patri? And, what is the meaning of the words: "As it was in the beginning?" "As" what "in the beginning?" [When the minister and people say this Doxology alternately, it is usual for the former to say the first part, even although the last verse of the psalm which precedes it may have fallen to his turn. In many congregations it is usual for both minister and people to recite the whole in unison. The meaning of the words is, that the glory of the Ever-blessed Trinity has existed from all eternity.—Ed. L. O.]

Ritualism that Violates Ritual.

To the Editor of the Living Church: A correspondent signing himself "Anglo-Catholic," in your issue of August 19th, finds considerable fault with the Services at the Church of the Ascension, Chicago, because they violate (as he thinks) the First Prayer Book of Edward the Sixth. I have yet to learn that we priests of the American Church are bound by the rubrical directions of an English Prayer Book of the year 1549. In the body of his communication, however, "Anglo-Catholic" makes a curious statement which is liable to mislead people. He says: "It does not seem exactly fair for one who is constantly appealing to Edward the Sixth's Book to be thus openly violating its letter and spirit." The inference is, presumably, that the person who is responsible for the Services at the Church of the Ascension thus appeals to, and at the same time violates, the ritual directions of the aforesaid book. I alone, as rector, am responsible for the conduct of Divine worship at the Church of the Ascension, and in that capacity I would beg leave to inform Anglo-Catholic that he has made a bad blunder, presumably through ignorance. I have never appealed to the First Prayer Book of Edward the Sixth, as authority for ceremonial. The position taken at the Ascension has been simply this:

1. Where the American Church has no written law of ceremonial, the law of the English Church is the most reasonable (not necessary) direction to follow.
 2. The ritual law of the English Church is set forth in what is called the "Ornaments rubric" of the present English Prayer Book. Not in that of Edward the Sixth's book at all.
 3. The substance of present English ritual law is that such ornaments of the Church shall be used as were used in the second year of Edward the Sixth.
 4. The second year of Edward the Sixth was 1548, the year before the First Prayer Book appeared (Whitsunday, 1548).
 5. Anglo-Catholic makes the common blunder of confusing the Prayer Book of 1549, with the year 1548, and on the strength of that blunder sets up for himself a man of straw who is very triumphantly demolished.
- Will you allow me to say in all kindness that your correspondent had in the future better verify his facts before he articulates Catholic Services. ARTHUR RITCHIE, Rector Church of the Ascension, Chicago.

Flies and fleas are extremely troublesome, but they do not torture us; they only call for some endurance, soarely for patience,—so great a grace is hardly required for so trifling an annoyance. Some people have so thin-skinned a conscience that every little failing vexes them; and then they are vexed at having been vexed, with a more vexing vexation than before. All this has its roots in a self-love which is the more difficult to cure by reason of its being so secret. Mischief which is easily perceived is half-cured.—St. Francis de Sales.

Some fish improve in flavor when they leave the sea, and go up the sweeter inland waters; and so some souls do but redouble their fervent piety when called into scenes which naturally tend to foster impurity and carelessness.—St. Francis de Sales.

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A man of tact always manages to get out of difficulty. The clerk of a parish, whose business was to read the "first lesson," came across the chapter in Daniel in which the names Shadrach, Meshach, and Abednego occur twelve times, and finding it extremely difficult to pronounce these names, he went through the chapter referring to them as "the aforesaid gentlemen."

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The Living Church.

August 26, A. D. 1882.

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C. W. LEFFINGWELL, D. D.
162 Washington Street, Chicago.

After November 1st, 1882, the subscription price of the LIVING CHURCH 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.

All letters relating to the editorial or business department of this Journal should be addressed to the undersigned. Letters addressed to others in this office are considered private and personal and are not opened in regular order of business.

C. W. LEFFINGWELL.

The Vice of American Divorce and its Root.

Attention is being drawn to the alarming laxity of public opinion, and to the laws in reference to divorce. It is also regarded as especially significant, that the evil is so prominent in New England—that portion of the country once regarded as being, before all the rest, pre-eminently for the rigor of its religion, and the exactness of its virtue. A writer of high standing—and himself a New Englander—in treating of the subject, shows that the state of things is such, that it even amounts to a practical re-production of Mormon polygamy. There would seem to be grounds on which he might have gone further, and pronounced it even worse than legalized polygamy. Certainly, when it comes to this, that the choice is between three, five, or seven wives, taken and kept, with some sort of fixed relation and support; and a similar number taken one at a time, kept while passion or convenience may last, and then, under a mere form of law, discarded, turned adrift, to be nowhere—neither maid, wife, nor widow, or to repeat the process of wedlock and divorce with the added element of adultery; the choice—bad as the alternative is—must be with the former. If one may have doubts as to the comparative bestializing influence of the two, he must admit that there is something more impious in legalized adultery, than in legalized concubinage. The one is the vice of civilization, the other of barbarism. But the vices of barbarism are only brutal; those of civilization are devilish.

Our object, however, was not to institute a comparison between Mormon Polygamy and New England Multiplicity of wives through latitude of divorce. We wish rather to call attention to what seems to us to be the real root of the latter evil, as opposed to some of the alleged causes. For example, we find recently put prominently among the latter, the influence of John Milton and his theory of divorce, upon the New England mind. Now, there is no doubt that the present licentious system of divorce would be a natural and necessary outcome of any such teaching, if it were prevalent. But it may be doubted whether Milton's writings have had any such wide-spread hold upon the people of New England, as to produce any such result. His prose works, among which his fulminations on the subject of divorce appear, have been more completely unknown to the mass of readers, than those of any other writer of like celebrity. How many of even the literary few have ever seen one of that precious trio: "The Doctrine and Discipline of Divorce," "The Judgment of Martin Bucer concerning Divorce," and "Tetrachordon, or Expositions upon the four chief places in Scripture which treat of Marriage"? It seems to us, simply absurd to attribute the moral corruption of New England in this direction, to John Milton and his writings.

It is not, however, our object to excuse that arch-Dissenter, but to call attention to the deeper and truer source of the evil deplored. That is to be found in Protestant Dissent itself. That was a revolt against the ancient authority of

the Church, which had always been, and still is, the strongest bulwark of marriage and the family institution, against the inroads of sensuality. That foisted upon Christendom a rampant individualism, as paramount to all Catholic subordination, than which there has been no more prolific mother of heresies, schisms, and social as well as religious, abominations; this last free-and-easy divorce, being nothing but the application of the supreme will of the individual to the determination of his marital relations and duties. That also set up, in place of the Voice of God in His Church as the exponent of Holy Scripture, the voice of each and every man—learned and unlearned, wise or foolish, saint or veritable knave—as endowed with the "right of private judgment," the very right which now pronounces marriage to be a mere civil contract; the domestic relation to be a mere partnership concern; divorce, a mere matter of State law, or legal craft, or lustful cunning; and re-marriage after such divorce, to be no adultery, but only a simple re-adjustment of the sexual relations, according to the more agreeable "private judgment" of one or both of the individual parties.

Nor is this a strained assumption; for, if "Private Judgment," which is only individual preference or self-will, may determine what is the necessary truth of Holy Scripture concerning salvation—which involves both temporal and eternal interests—why may it not much more exercise that liberty in relation to its teachings concerning marriage, which exists only for time. If a man may judge anything to be a Church, which he chooses; anything to be Scripture, which he fancies to be reasonable; anything to be worship, which gratifies his greed for excitement; why may he not judge anything to be marriage, which he chooses; anything to be proper rule for divorce, which suits his preference or his passion; and anything to be due reverence for the purity of the domestic relation, which, under the subterfuges of a divorce law, escapes the brand of common prostitution and of Mormon Polygamy?

We are aware, that, in pointing out this Independency, Individualism, and Private Judgment, as being the cause of the evil deplored, we are practically impeaching the prevailing religious systems about us. It is not pleasant to do that; the more especially as they are entrenched in the national traditions, the popular prejudices, and the native pride of man's heart. But we must do it, others must do it; it must come to be done generally; before Christian men will, by striking the true causes of the evil, do anything effective towards its correction. And that this time may come in season to save the commonwealth, it behooves Churchmen themselves, to cast out from among themselves, all this self-sufficient and self-willed congregationalism and individualism; and to retain the rightminded, Catholic subordination to the authority of the Church, and to her law of righteousness in Holy Scripture.

In the advertising columns of a daily paper an undertaker says:

"MY HEARSE is the most elegant in the city, and will be DECORATED WITH SOCIETY EMBLEMS, Masonic, Odd Fellow and Catholic, as may be desired."

Let rivals in the burial business advertise not only a full assortment of "emblems, Masonic, Odd Fellow and Catholic," but add to the list, Lutheran, Presbyterian, Methodist, Baptist, Campbellite and other emblems "as may be desired." They could be procured at small cost of money and ingenuity. The Baptist emblem might be a water-proof robe for going down into the water; the Methodist emblem a portrait of John Wesley; the Lutheran, a picture of Martin Luther, or a representation of the celebrated ink-stand scene; the Presbyterian, a large gilt-edged copy of the Westminster Confession and Shorter Catechism; and the Campbellite, a huge Bible with the legend "This is my Creed." We throw out the suggestion for what it is worth. Enterprising undertakers are welcome to it.

A respected correspondent criticises a remark about "conversion," which occurred in the editorial "What Good will it do the Child?" and argues that by "conversion" must be meant a return to God after actual apostasy. He rightly argues that there is no authority to teach that baptized children will need to be converted, in that sense. The baptized must be converted daily, turned away from sin, "continually mortifying all evil and corrupt affections." It was in this sense that the term was used in the aforesaid editorial.

St. Mary's School, Knoxville, Ill.

Bishop McLaren, in his last Annual Address to his Convention, made the following mention of this school, and expressed his interest in the work of building the chapel now in progress:

June 15—Attended the Commencement Exercises of St. Mary's School, Knoxville. Eleven young ladies were graduated. The beautiful ceremony of bestowing the Cross of Honor lacked none of its old impressiveness, as, one by one, the members of the class knelt before the Rector to receive it, and to feel his hand upon the bowed head, as he asked for them the blessedness of the pure in heart. After the service of graduation it was my privilege to urge an immediate subscription for the erection of a chapel, a want long and deeply felt. A former parishioner of my own, who was present, pledged \$1,000, the Rector at once promising a like amount. Other subscriptions, including one of \$500 from R. F. Newcomb, Esq., of Quincy, swelled the sum to over \$4,000, about one-half the amount needed. With deep gratitude to God, the Bishops and other clergy present proceeded in the afternoon to break ground for the chapel. The events of the day bore the evident impress of the Divine blessing on this noble institution of the Church.

Bishop Seymour, in his Convention address, said:

The Province of Illinois found ready to her hand, as a noble gift for her protection and patronage, St. Mary's School at Knoxville. This is the fruit of the genius, for the creation of a good school is a work of genius, and self-denying labors of the devoted Dr. Leffingwell and his associates, through many years. The Province accepts it as a splendid trust, and she has at once a responsibility to discharge towards it, to see that its Chapel, well begun, is speedily completed, that the daughters of St. Mary, at Knoxville, may meet their Lord and hers in His Holy Temple, where He may refresh them with His presence, and adorn them with the gifts of His love, the graces and loveliness of true Christian women. Women are the foundation stones of society, the fabric, the building rests on them. If they are fair and polished, if they are sound and solid, and chaste and true, then all is well. Without the chapel, without the word and sacraments, without prayer and praise, and spiritual nourishment, this cannot be; education is shorn of its primal factor, and accomplishments but garnish a whitened sepulchre. "The King's daughter is all glorious within." The work of the Chapel is to cleanse and adorn the inner chambers of being, and impart that celestial beauty which finds expression in the countenance of saints. We sincerely hope our Diocese will do its full share towards completing the Chapel of St. Mary's School, Knoxville.

From the Address of Bishop Burgess, in whose Diocese the School is located, we quote:

At the time of the graduation in June, a powerful appeal had been made by the Bishop of Illinois for funds to build the chapel. About four thousand dollars were presently subscribed, and something has since been added. Eight thousand dollars or more are needed to complete the structure. It is to be of stone, as is fitting, and connected by a cloister with the main building. Its necessity, for the best religious culture, is its unanswerable argument and commendation. So much was provided for this Institution by James Knox, Esq., so much is to come to it from his estate for the completion of the dormitory and school building, it seems the least a grateful Province and Church can do, to supply a chapel, complete in its appointments, substantial and beautiful. I urge upon the people of my Diocese to give cheerfully, each according to his ability. So nothing that is to be desired for the perfection of this School, the treasure and pride of the Church in Quincy, will be wanting.

At the annual meeting of the Trustees, a new corporation was authorized. "Ewing Female University" is no more. St. Mary's School is not only in name but in reality. It is wholly in the hands of the Church. A large majority of the Trustees are of our Clergy and communicants, and the entire property is held by the Bishops of the Province in trust for this Church college. The confidence even of the denominations is thus deepened. In this western country, they recognize that good literary, moral and spiritual education are to be obtained in Church Schools. God speed and prosper St. Mary's!

The three Bishops of the Province, have united in the following appeal:

We, the Bishops of the Province of Illinois, assembled at St. Mary's School, desire to record our conviction and earnest desire in regard to this Institution of the Province, in the hope of calling forth a speedy and generous response. Our conviction is that for the Christian Education of girls a suitable Chapel should be provided, with all arrangements that conduce to the dignity of worship; and our desire is that the Chapel now commenced at St. Mary's shall be completed with as little delay as possible. We commend the effort of the faithful and zealous Rector, in gathering a fund for this purpose, and ask for liberal contributions from all whom this letter may reach.

St. Mary's School is in admirable condition; it has done and is doing a blessed work not only for the Church but for Society, and deserves the confidence and generous support of all. To finish the Chapel the sum of \$10,000 will be needed. We make this united appeal for a Chapel for St. Mary's, all the more earnestly and confidently, from the fact that the school is now a recognized Institution of the Province, with funds assured for current expenses, extensive improvements, and payment of all indebtedness.

(Signed.) WILLIAM E. McLAREN, ALEXANDER BURGESS, GEORGE F. SEYMOUR.

Jan. 9th, 1882.

In calling attention to the above we do not desire to magnify the claims or merits of St. Mary's, Knoxville, above those of other Church Schools that are represented in the columns of the LIVING CHURCH. But the interests of the Church demand that a word be spoken for the chapel now building, lest by some oversight the work be delayed and a great opportunity be lost.

St. Mary's School was established, more than fourteen years ago, during the Episcopate of Bishop Whitehouse. A valuable property (costing \$20,000) was secured by the Church at an outlay of about one thousand dollars. This was raised by subscriptions in Illinois. At the end of four years the building was enlarged at a cost of \$25,000, a citizen of Knoxville, not of our communion, giving \$10,000; and Churchmen, mostly of Illinois, giving \$4,000. Subsequently another wing was added by the Rector at a cost of \$5,000. The property has cost and is worth \$50,000, of which the Church has contributed in all \$5,000, about one-tenth. The citizen of Knoxville who contributed \$10,000 for the enlargement, has left a legacy sufficient to make the final enlargement and to clear off all indebtedness. When completed, it will be a magnificent property, costing \$75,000, and the Church will have paid, towards that property, only \$5,000!

It is now proposed to build a chapel for this school. The work has been begun and the walls are going up, beautiful in proportion, of stone in ashlar work, perfect in every part. The plan includes a cloister connection with the wing to be built next summer, and the entire frontage of the group of buildings will be 320 feet.

The work on the chapel must stop within a month unless contributions are secured for its continuance. Such an event would be a disaster for the Church. Something more can doubtless be obtained from the citizens of Knoxville, but they naturally feel that the Church should do the greater part of this work which is to be of especial interest and benefit to our cause. The Rector of the school is authorized by the Trustees to solicit and receive subscriptions, and the words of the Bishops of the Province, above quoted, testify to their interest and confidence. Will the readers of the LIVING CHURCH respond to this appeal and help on a work which promises so large a return to the Church?

Church Tracts.

Ten Tracts of the LIVING CHURCH series, from the pen of the Rev. A. W. Snyder, are now in preparation, viz: 1, A Lost Art. 2, What You Ought to Believe, 3, A Neglected Duty. 4, What You Ought to Know. 5, How It Happened. 6, Prayers Out of a Book. 7, Does God Care? 8, What Good Will it do the Child? 9, "Choose For Himself." 10, "The Reason Why."

It is hoped that they may be published early in October. The price will be from 50 to 75 cents per 100.

The following are some of the unsolicited commendations received since the issue of the author's edition:

From the Rt. Rev. William E. McLaren, D. D., Bishop of Illinois:

"I hope the clergy generally will have specimen copies of your capital tracts. They are good and ought to be circulated."

From the Rt. Rev. F. D. Huntington, D. D., Bishop of Central New York:

"Please send me some of those capital tracts. They are just 'the thing.'"

From the Rt. Rev. D. S. Tuttle, D. D., Bishop of Utah:

"Those tracts are excellent—especially 'A Lost Art.'"

From the Rev. William Elmer, Rector of St. Peter's Church, Sycamore, Ill.:

"Enclosed find P. O. for \$3.50. The tracts are excellent; much better, I think than the tracts. They will be a great help to rectors who do not want to be always instructing from the chancel."

From the Rev. C. C. Tate, Rector of Trinity Church, Niles, Michigan:

"The tracts are 'first rate,' particularly 'A Lost Art.' I am reading them to my people at the daily Service in Lent."

From Mr. R. R. Parker, of Indianapolis, Ind.: "I was much pleased with the tracts by the Rev. Mr. Snyder. They are so good that we distributed them at the church door to strangers, on Easter morning." In ordering tracts a second time, Mr. Parker says: "Let us get these pungent truths before the people. If you copyright and electrotype, publish them at a small cost, and encourage congregations to use them broadcast at the church doors."

The desire of rest planted in the heart is no sensual, no unworthy one; but a longing for renovation, and for escape from a state whose every phase is mere preparation for another equally transitory, to one in which permanence becomes possible through perfection. Hence the great call of Christ to man—that call on which St. Augustine fixed as the essential expression of Christian hope—is accompanied by the promise of rest; and the death bequest of Christ to men in peace.—J. Ruskin.

Brief Mention.

A good deal of fun has been made of late over the feebleness of our navy. If Alexandria had been on our hands we should have made a sorry figure. But Alexandria has not been on our hands, and no such case is likely soon to be. While we should like to see the money we do expend on a navy, used to some advantage, we do not see the need of spending much money that way.—Spurgeon, in a sermon before the Baptist Convention of London, speaking of the manner that some preachers have of looking up at the ceiling, said: "I have often wished that there had been a sinner in the ventilation!" Speaking of a sermon, a sailor remarked: "I'm a whale; I go out to catch whales. That sermon was like a ship that has got no harpoons on board."—Booth, the leader of the Salvation Army, expresses his hatred of the priesthood of the irreverent paraphrase, "The last enemy that shall be destroyed is the parson." Are there not some more archbishops and other clergy who want to subscribe, to magnify their office?—The Rector of Ingoldsby, England, recently preached a sermon explaining the nineteenth chapter of Isaiah, as prophetic of the present crisis in Egypt, and its probable issue. Taking Assyria as signifying the Eastern nations, including India, there is a startling correspondence between the prophecy and recent events.—A contemporary, speaking of "candidating," says: "We know of churches that have been crushed by having an avalanche of candidates come down upon them. Is there no way of stopping this enormous evil?"—It is stated by a New York contemporary that the Roman Archbishop of Chicago, has been made a Cardinal. "The growing importance of the city" is undoubted, but the news needs confirmation from "the prisoner in the Vatican!"—Bishop Talbot, in a private letter, writes that his physician has ordered him to the sea-side for a change of air and scene. The death of his wife came to him at a time of great physical weakness, and apprehensions were entertained by his friends that his constitution might not bear the shock.—Thanksgivings were offered in many of the churches, on the tenth Sunday after Trinity, for the beginning of recovery from illness by Bishop Schereschewsky, of China, in response to the request of his devoted wife, published in the columns of the LIVING CHURCH. We wait in faith to announce his complete restoration to health.—An exchange published, August 5th, an account of the burial of the late Dr. Hill, of Athens, and says that "it is the first account we have seen," etc. The LIVING CHURCH gave its readers an account some weeks ago, with nearly a page of interesting description of the venerable missionary and his work. They must have had a vacation in the office of the ————It was a disgraceful scene in St. James', Hatcham (England), the other day, when a Church-warden actually prevented the curate from administering the Sacrament to a kneeling communicant, on the assumption that there were not three persons present intending to receive. He interposed himself between the cup and the communicants, and the latter returned to his seat. The judge fined him, but the court could not say where he will go when he dies.—A correspondent notices the announcement recently made in a letter to the editor of this journal, that a crucifix had been set up in one of our churches, and remarks: "The ritualists are very fond of English Church Law, when they fit their case, but they seem to forget that the crucifix is an illegal ornament in England."—The death of Darby the principal founder of the sect known as Plymouth Brethren, is announced in English papers. Darby was originally a clergyman of the Irish Church. When he left the Church and established in Dublin a sect of separatists they were known as "Darbyites." Darby afterwards came to England and settled in Plymouth, whence the name of "Plymouth Brethren." Their distinctive doctrines are: Baptism by immersion, on profession, whether baptized before or not; every believer is a priest; believers dead to the law; love-feast in place of the Sacrament; complete sanctification upon believing; speedy return of the Lord Jesus, and the saints to reign with Him a thousand years. They affect an extraordinary piety.—Our esteemed correspondent "R. W." criticises a statement in a selection published in our columns a few weeks ago, entitled "The Church and the Bible," wherein it was affirmed that the Church had directed that the three Creeds "ought to be thoroughly received and believed!" As regards the Athanasian Creed this statement is doubtless incorrect, and R. W. is right. We cannot, however, give space to the re-opening of this discussion.—The Brooklyn Eagle has a scathing editorial on the recent disclosures concerning the stock operations of Rev. S. H. Tyng, Jr. The *Kalender* speaks of it as a "lamentable fall," calls it "gambling," and says that "his influence as a minister has probably been forever destroyed, and his brethren suffer in his shame." The *Eagle* charges that Dr. Tyng left the country without paying the balance due his broker, and that the case is now in the Supreme Court. His side of the case has not been heard.—John Bull pronounces Mozley's Reminiscences a disappointing book. It says that he has nothing to offer about the Oxford movement, and little to say about Pusey and Keble; that "the god of his idolatry" was Newman.—We are glad to learn by an announcement in the *Young Churchman*, Milwaukee, that the *Shepherd's Arms*, a little paper for the youngest readers of the Sunday School, continues to grow in favor, and is now in greater demand than at any time since it was established. It is published monthly only, at the rate of ten cents per annum.—The *Independent* prints the grand sermon of Bishop Coxe, preached at the Ordination of Dr. Sullivan, as second Bishop of Algoma. It is en-

titled the Everlasting Gospel, Rev. 14, 6 and, vindicates the Catholic character of the Anglican Communion, pointing out our glorious opportunities and advantages. In the address to the candidate, the preacher said: "Be yours the fiery tongue of Pentecost to proclaim the Everlasting Gospel; and now may your lips be touched as with a coal from the heavenly altar, as you respond to the questions of your Consecrator; 'Here am I, send me.'"

We regret to record the death of the Rev. E. Owen Simpson, Rector of St. Alban's, Roxborough, Pa., which took place very suddenly on Sunday, the 6th inst. Mr. Simpson was a graduate of Gambier, and was ordained in 1863. He leaves a widow and one child.

Personal Mention.

Rev. Geo. W. Bowers has resigned St. Peter's Church, New York, and accepted a call to St. Paul's Church, Baltimore, Md. His address is 77 North Charles St.

The Rev. H. N. Wayne formerly assistant at St. Paul's Church, Baltimore, is now Rector of St. Paul's Memorial Church, Edgewater, S. I.

The Rev. Newton Perkins has accepted an engagement as Minister in charge of St. George's Church, New York City. Address No. 149 West 41st Street.

The Rev. Ralph H. Prosser has resigned his position as assistant at St. James' Church, Alexandria, and has accepted a call to the rectorate of Grace Church, Monroe, La.

Rev. A. W. Mann, the Missionary to Deaf-Mutes attends the National Convention of teachers of the Deaf at Jacksonville, Ill., this week. At its close he expects to attend a re-union of the graduates of the Ohio State School for the Deaf, to be held at Columbus, Ohio, and another re-union at Des Moines, Iowa.

The Rev. Henry Jones' address is Van Buren, Aroostook Co., Maine.

The Rev. W. W. Patrick has resigned the Rectorship of St. Andrew's Church, Fort Worth, Texas. His address remains unchanged.

Obituary.

BOOTH.—Entered into life eternal, at noon, Sunday, August 13, 1882, in the 73rd year of her age, Mary, mother of the Rev. Charles Booth, of Springfield, Isanti Co., Minn.

Though for thirty years an invalid, and often an intense sufferer, no murmur was ever heard to pass her lips. With unclouded faith, in the Saviour she loved and trusted, she has passed to the rest of Paradise. "So He giveth his beloved sleep."

Official.

- Bishop McLaren's Appointments.
Sept. 17—Cathedral, Chicago.
19-20—Grace Church, Galena, N. rthern Deany.
23—Cathedral, Chicago; Examination for the Priesthood.
24—Cathedral—Ordination.
25-26—St. Paul's Church, Hyde Park, North-Eastern Deany.
28—Nashotah House—Meeting of the Trustees.
29—Ascension, Chicago; Laying of the Corner-Stone.
Oct. 1—Cathedral, Chicago.
8—St. Paul's, Austi, A. M. Trinity Church, Wheaton, P. M.
15—Christ Church, Winnetka, A. M.
15—St. Matthew's, North Evanston, P. M.
16—Church of the Good Shepherd, Momenca, Consecration of the New Church.
22—St. James', Dundee.
22—St. John's, Algonquin.
23—Trinity, Belvidere.
26—St. Andrew's, Farm Ridge.
27—Christ, Streator.
28—St. Thomas', Amboy.
28—St. Paul's, Centre.
31—Grace, Sterling.

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.

THE LADIES OF THE ASCENSION GUILD Are prepared to execute orders for all kinds of Church Vestments and needlework. The most correct patterns, and suitable materials always on hand. A specialty at present of handsome green Vestments and Stoles or Altar Frontals, some green brocade of unusually fine texture and color having been secured. Address Mrs. J. E. Warren, 515 E. Division St., Chicago.

By reference to the circulars and catalogue of Knox College, Galesburg, Ill., one would at once infer that thorough education would be given to pupils (of both sexes) who enter either the Academy, Seminary, or College. No short route to knowledge or superficial education, but downright hard study carries the honors of this institution. The Hon. Newton Bateman, LL.D., formerly State Supt. of Public Instruction for Illinois, is the President. The Western Mission to Deaf-Mutes asks for offerings on the 12th Sunday after Trinity, on some other occasion. Offerings may be sent to the missionary at large, Rev. A. W. Mann, No. 5 Chestnut Street, Cleveland, Ohio.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Society needs \$2,000 before September 1st, to complete its present year and prepare for those of 1882-83. 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. Elisha Whit-tlesley, 37 Spring Street, Hartford.

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

COLGATE & CO'S CASHMERE BOUQUET TOILET SOAP.

The novelty and exceptional strength of its perfume are the peculiar fascinations of this luxurious article, which has acquired popularity unequalled by any Toilet Soap of home or foreign manufacture.

7 PER CENT. NET. Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence and 8th in the business. Best of references. Send for particulars if you have money to loan. N. B. Costs advanced, interest kept up and principal guaranteed in case of foreclosure. D. S. E. JOHNSON & SON. Negotiators of Mortgage Loans, ST. PAUL, MINN. Mention this paper.

SCHOOLS AND COLLEGES.

New York City, 6 and 8 E. Fifty-third 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.

MADMOISELLE DE JANON'S, (Successor and former partner of the late Miss Halme), French and English Boarding and Day School for Young Ladies and children, 10 Gramary Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

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.

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. ELIE CHARLIER, Director.

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

AT MISSES PERRIN'S SCHOOL, 2021 Fifth Avenue, N. Y. Terms per year, \$400; with musical course, \$500.

Miss Grinnell's English, French and German Boarding and Day School for Young Ladies and Children will re-open Oct. 2. Collegiate and Eclectic courses. Superior facilities for Art and Music.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City, between Broadway and 4th Avenue. Boarding and Day School for Young Ladies and Children. Address Mrs. THEODORE IRVING.

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

TRINITY SCHOOL FOR BOYS, Tivoli-on-the-Hudson, N. Y. Rev. Jas. Starr Clark, S. T. D., Rector. The sixteenth year will begin Tuesday, Sept. 12th, 1882. [195-10]

MARY WASHINGTON SCHOOL, Mayville, Chautauqua Co. N. Y. (On Chautauqua Lake). A Church School for Girls. The second year will begin on Thursday, September 28th, 1882, and close on Tuesday, July 24, 1883. The finest and most beautiful situation in the United States. Full corps of accomplished teachers. A. B. D., President of Board of Trustees, and Visitor. Terms, \$350 a year. For full particulars address the Rev. P. MACFARLANE, Rector, Mayville, N. Y.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st. 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. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is most elegant, retired and favorable for both physical and intellectual development.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. P. 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.

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

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.

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 ten days previous.

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. TOTTEN, Prin. 193-13

Bishop's College School, LENNOXVILLE, P. Q. CANADA. Visitors, The Bishops of Quebec and Montreal. Rector, Rev. Isaac Brock, M. A. (First class in Mathematics of the University of Oxford) assisted by efficient Classical, French, and other Masters. Situation of School beautiful and healthy. Church principles carefully taught. Next Term opens Sept. 16. Apply for further information to the Rev. Isaac Brock, Sherbrooke, P. Q. Canada. 197-4

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 \$350. Address Rector, Office Living Church.

The General Theological Seminary. The next Academic year will begin on Wednesday, Sept. 13th. The Examination of candidates for admission will be held in the Library on Tuesday, Sept. 12th, at 9 A. M. For further particulars address Rev. E. A. HOFFMAN, D. D., Dean, 426 West 23d St. New York.

SCHOOLS AND COLLEGES.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday Sept. 18th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

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.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies, W. Chelton Ave., below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th, 1882.

EPISCOPAL ACADEMY OF CONN. The Rev. S. J. HORTON, D. D., Principal. Assisted by five resident teachers. Boarding School for Boys with Military Drill. Special terms to sons of the clergy. Three sessions in the year. Next term will begin Sept. 11th, 1882. For circulars address the Principal, Cheshire, Connecticut.

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. 30. For Circulars address MISS MONTFORT.

Golden Hill Seminary for Young Ladies, Bridgeport, Conn. For Circular, address Miss EMILY NELSON, Prin. Stamford, Conn.

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

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

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday Sept. 13, 1882. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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.

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.

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. Music and painting the only extras. For other information address the Rector.

SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$200 per year. Address Miss JULIA ROSS, Principal.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine 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 \$380 for School Year. For admission address the Rector.

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.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, 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. R. ROSS, A. M., Principal.

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

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 UNDERDONK, P. O. College of St. James, Washington Co., Md.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, L. M. BLACKFORD, M. A., Principal. The 4th year of this, the Diocesan School for Boys, opens on Wednesday, the 13th of September, 1882. For Catalogues address the Principal, Alexandria, Va.

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.

COLUMBIA FEMALE INSTITUTE, Columbia, Tenn. Rt. Rev. C. T. Quintard, D. D., Visitor. Rev. Geo. Beckett, S. T. D., Rector. Reopened in the year 1836. This school affords 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.

SCHOOLS AND COLLEGES.

ASCENSION SCHOOL, CHICAGO. A Church Day School for boys and girls, approved by the Bishop of the Diocese. Will re-open Sept. 4. Parents will find in this School a high standard of secular instruction (Public School and Vassar examinations) combined with careful religious training. Terms from \$30 to \$80 per year according to grade. Send for circular to MISS HOLMES, 418 La-Salle Ave.

ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882. St. Agnes School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accommodate many more pupils than formerly. The Primary department will still be under the care of Miss Snipman. 189-52.

ILLINOIS, Chicago, 1832 Michigan Boulevard. ALLEN ACADEMY AND POLYTECHNIC INSTITUTE. Twentieth year opens September 11. Thoroughly equipped for the primary and higher education of both sexes. A limited number of boarding pupils received into the family of the President. Ira Wilder Allen, A. M., LL. D., Pres.

Miss Rice's School, 431 La Salle St. Chicago. For Young Ladies and Children. Re-opens Sept. 18th. A few boarding pupils received. Resident French Teacher.

Kirkland School, 275 & 277 Huron St., Chicago, re-opens Sept. 14th. New callisthenic hall for girls an gymnasium for boys have been added. Kindergarten attached. [198-6]

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. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principals and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

Bettie Stuart Institute, Springfield, Ill. A family Boarding and Day School for Young Ladies and Children, will commence its 15th annual session Sept. 13. The English and Classical course are comprehensive and thorough. Modern Languages practically taught. German free. The best instruction given in Music, Painting in Oil, Water Colors and on China, and in Elocution. For catalogues apply to Mrs. McKEE HOMES, Principal. 192

Nashotah House. Candidates for Priest's Orders prepared for ordination. Annual term opens Feast of St. Michael and All Angels, Sept. 29th, 1882. Rev. A. D. COLE, D. D., President.

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

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

MRS. J. H. GILLIAT'S School for Girls, Newport, Rhode Island. A limited number of pupils received into the family. The healthfulness of the climate renders Newport a most desirable situation for a school.

Bishop Spalding's Boarding and Day Schools. DENVER, COLORADO. WOLFE HALL for Girls and Young Ladies. Mrs. Anna Palmer, Principal. JARVIS HALL for Boys and Young Men. Mr. C. Hill, Head Master. These Schools maintain the high standard of the best Church Schools in the Eastern States. They employ qualified teachers from the east and abroad, for all the usual branches. Location unsurpassed for beauty and healthfulness. The climate cures asthma, and consumption in its incipient stages. Young persons afflicted or threatened with these diseases may pursue their studies without the loss of a day, under the best possible home care and influences. Christmas term begins Sept. 5 and 6. For catalogue or circular with terms, etc., apply to the Bishop or the Principal of either school at Denver.

ST. AGATHA'S DIOCESAN SCHOOL FOR GIRLS, SPRINGFIELD, ILL. This Boarding and Day School will re-open on September 7th, 1882. For circulars address MISS D. MURDOCH.

The Illinois Conservatory of Music, Jacksonville, Ill. In facilities for Musical Culture in every department this College of Musicians unsurpassed in America. For circular, address WM. D. SANDERS, Superintendent.

THE PLAINFIELD ACADEMY and Boarding School for Boys. Advantages unsurpassed. Principal a thorough Churchman. J. C. Lewinsky, Ph. D. Teaches German and French. Address James Lyon, Plainfield, New Jersey. 197-13

HIGHLAND HALL, for Girls and Young Ladies. Highland Park on Lake Michigan, 23 miles from Chicago. Unsurpassed for educational and healthful advantages, and refining influences. Fall session Sept. 20. Address NATH'L BUTLER, A. M., Prin.

GARNETT'S UNIVERSITY SCHOOL, Ellicott City, Md. Principal, James M. Garnett, M. D., LL. D. Re-opens Wednesday, Sept. 13. Thorough preparation. Location high, climate very healthful. 196-8

NEW ENGLAND CONSERVATORY OF MUSIC and SCHOOL OF ENGLISH BRANCHES, LANGUAGES, ARTS, ELOCUTION & PHYSICAL CULTURE. SPLENDIDLY FURNISHED. IN THE HEART OF BOSTON. RARE ADVANTAGES, LOW RATES. SEND FOR CIRCULAR. E. TOURJEE.

POUGHKEEPSIE HOME COMFORTS, Parental Discipline and Thorough Work for their Daughters. Circulars, address the RECTOR, Poughkeepsie, New York.

POUGHKEEPSIE (N. Y.) Dr. Warring's Boarding School. B. J. Lossing, the historian, writes: "Our son was under your care, I knew from parents and pupils the value of your training of the young. Were he to pursue studies in school any longer we would be a real blessing to him." MILITARY Boys of all ages fitted for business, or College. Special attention to the common English studies. Send for circulars with information and references. \$400.

SCHOOLS AND COLLEGES.



MAPLE GROVE 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 \$210 a year. No extras. The Seventh year will begin Sept. 13th, 1882. For circulars address, Rev. H. A. DUBOC, Rector, Tonawanda, N. Y.

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 October 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

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Calendar.

August, 1882.

6.	9th Sunday after Trinity.	Green.
13.	10th Sunday after Trinity.	Green.
20.	11th Sunday after Trinity.	Green.
24.	St. Bartholomew.	Red.
27.	12th Sunday after Trinity.	Green.

MONTREUX.

Written for the Living Church.

As one, who dreaming in the twilight gloom,
Sees faces of the loved and lost about him,
Friends of his younger days, who go and come,
With pleasant memories, not spectres grim
And ugly phantasies, but with that mien
They wore in time, when hope was young and bright,
When faith was theirs in things not plainly seen,
And day was theirs, nor yet had come the night.
So, fair Montreux, within thy sheltered nook,
I sit and dream, while that dear form and face,
Which, in my earlier days, with favorite books
Lingered with me in this enchanted place,
Come back to me—my saluted father's soul,
And hold a real communion sweet, with me,
As then, the moonlight quivers on the vine-clad knoll,
As then, the lake round Chillon's towers I see;
I hear him speak of what the mountains teach,
"They bring unto my heart," he says, "a holy calm,
"A peace, beyond the power of care to reach,
"And leave my tired soul in restful balm,
"When on the eternal hills my eyes seek rest,
"So strongly brave, unmoved by stormy blast,
"To them, like wearied dove unto her nest
"My self would flee and find my home at last."
Their path to Heaven is rough and hard to gain,
Like ours, their way is steep and often lost in cloud;
But, when the heights are reached by might and main,
White robes are given with which their forms they shroud;

And round their heads with ever-growing light,
Th' eternal sun shines forth with beckoning ray.
The while, their earth-bound feet in dreary night
Are stumbling in the darkness of the way,
God's altars they, within this temple, spread
With the "fair linen" of the virgin snow:
The rippling wheat provides the "Living Bread,"
And vineyards bluish with eucharistic glow;
While rose-hued mist, like incense-laden air,
Rise at the vesper hour in clouds as bright,
As in cathedral choirs ascending prayer
Is wafted upward toward the realms of light.
God make our inmost thought as clear and white
As the fair vestments of these altars be:
Pure as the Rhone, emerging clean and bright,
From Leman's font, to joint the deep, blue sea.

FRANK L. NORTON.

Hotel des Alpes, June 4, 1882.

Twelfth Sunday after Trinity.

Written for the Living Church.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy: forgiving us those things whereof our conscience is afraid and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

There are special excellencies in this Collect. It is of the just medium in length. Its parts are finely antithetic. The thought is perfectly rounded out. There is nothing crude or unfinished in its style. Take it throughout, and it is one of the best specimens of a Catholic Collect.

Opening with a reverent address, it brings the soul before the "Almighty and Everlasting God," in whose overflowing affluence of power, and immeasurable stability of being, there is—for feeble finite, creatures—such just cause for unbounded adoration, and for the most implicit and restful trust. What is there of needful for them, that He cannot do? What is there, which, having been purposed or begun to be accomplished for them, is possible, through any instability in Him, to be changed, or to be defrauded of its perfect end?

But, not only is it difficult for the soul to grasp notions so vast as these, but there is danger, that in its conscious littleness and unworthiness, faith itself, no less than comprehension will be staggered and overwhelmed. Not without reason, might it ask: Can it be, that such infinite might and eternal majesty will condescend to my low and lost estate? Or, if God does give any heed to our necessities can He, in the bestowment of good, go beyond the measure of our deserts, or our desires?

Against these depressing thoughts, the Collect provides encouragement. The God Whom we thus address, is, notwithstanding His immeasurable greatness, full of considerate and merciful regard for His suppliant subjects; and, by just so much as His greatness is beyond their measure, so are His mercies beyond their merits. And so we honor Him, and encourage ourselves, by avouching Him to be One "Who is more ready to hear than we to pray, and Who is wont to give more than we either desire or deserve." He hears prayer; He, as it were, watches for its coming; He would have it come oftener than it does; so far from being disturbed by it, He is rather grieved that it is not more frequent and importunate. Nor is He reluctant and parsimonious in His giving, as men are. He seeks no just occasions, certainly no merely plausible ones—for withholding. That, in our sinfulness we do not deserve anything, does not satisfy Him; for it is mercy that He seeks to extend, not mere justice. Nor does either our indifference or our unbelief, as palsying holy desire and preventing humble prayer (shocking as such a condition and such conduct may be in us) not even does this repel His goodness, or overtask His patience and His love. As if overburdened with the affluence of His goodness and His treasures of good things, for which, as if for His own relief, some adequate outlet must be found, He over-leaps all mere human proportions in giving, and measures out His mercies by His own sovereign fullness. Whatever, then, may be the just hesitancy and apprehension of the indifferent and unfaithful, the penitent, believing prayerful spirit may, in view of this divine freeness, "come boldly to the Throne of Grace," expecting to "find grace to help in time of need."

Having thus strengthened our faith in God, we present our petition; and, that we may not dishonor the Giver, by imputing to Him any other than a princely munificence, we allow a princely measure to even our request; "Pour down upon us the abundance of thy mercy"—not a few drops upon an unworthy soil, not even the small rain upon the tender herb—but the

"showers upon the mown grass," or the great rain upon the parched and thirsty earth.

A mere general request for mercy, however, neither adequately expresses the wants of the soul, nor does honor to the practical goodness of God. So we plead definitely for forgiveness; not forgiveness in general, which involves no distinct repentance, but for the express forgiveness of those sins, which, rising up before the conscience, point at us with condemning finger, and put us in fear of the divine displeasure. And not until this is done, and we have hope of such forgiveness, do we venture to ask in all humility for those good things, for which, in and of ourselves, we are not worthy to make request, even of the plenitude of divine mercy. So justly does the Collect recognize the order of divine grace; the recognition of God; repentance of definite sins; prayer for mercy and pardon; forgiveness of sin confessed; prayer for other blessings, only properly to be bestowed upon forgiven penitents, as only in reason to be asked for by these. Is not here a glimpse of the reason why so little prayer is answered? Because so little sin is repented of, before men pray.

The Collect closes with that Catholic Christian recognition of the mediatorial virtue of the Divine Son: "Through the merits and mediation of Jesus Christ, Thy Son, our Lord." But how beautifully is it here made to have a double application! Not alone through this gracious mediation are we to obtain the blessings we seek; but through it only, do we even pray for them with acceptance and hope. "Without Me, ye can do nothing!"

A Curious Mineral.

Asbestos is one of the most curious and interesting of minerals; and is remarkable for assuming a fibrous character, the fibres being sometimes very long, fine and flexible, and having much the appearance of flax. They form compact masses, but can often be easily separated by the fingers. They vary in color from white to green and light brown.

The name asbestos is from the Greek, and means incombustible. It is nothing strange that a mineral should be incombustible, but that delicate threads, looking like flax, should not be destroyed by fire, but should come forth from the ordeal only the whiter, like ordinary thread when washed in water, naturally seemed a remarkable phenomenon to the ancients who gave them the name. The finest variety is called amianthus, which in the Greek means unpolittable; all the stains it receives being removed by fire.

The resemblance of these mineral threads to flax at once suggests that they might be woven into an incombustible fabric; and this was done by the ancients, the cloth being mainly used for wrapping corpses for the funeral pile, in order to preserve the ashes of the body from being mixed with those of the materials used in burning it.

An Italian writer relates an amusing incident which is worth relating here. In 1834 a man working in his vineyard near Naples, while digging a trench in which to set out some vines, came across an old Paruscan tomb, in which he found a garment somewhat like a large shirt apparently made of coarse linen. He took it home to his wife, who washed it again and again, but finding it impossible to get it clean, at last used it for wiping dirty floors and similar kitchen work. When it had become too much soiled for this purpose, she threw it out on the dust heap. Here it was picked up by some boys, one of whom carried it home to his father, the village baker. He, after due examination, decided that it was fit for nothing but cleaning out his oven. To this use he put it, until it became so black with coal dust that he threw it into the oven with the faggots to heat it. But what was his astonishment, on opening the oven to clean it out before putting in his bread, to find the old linen shirt unconsumed, but white and clean, though the faggots were burnt to ashes! Frightened out of his wits, he ran into the street, crying, "O San Giuseppe, have mercy on me! the devil has got into my oven!" He then went to the priest for confession, and told him what had happened. The good man would not believe the tale, but on going with the baker to inspect the oven was more frightened than his parishioner had been. Joining the villagers and old women who had collected round the baker's house, he told them, crossing himself, that the devil indeed had got into the oven, for he had seen him with his own eyes. What was to be done? He must be expelled somehow or other. Mass must be said, the priests of the neighboring villages collected, a procession formed, ceremonies gone through, and the evil one cast out of the oven by exorcising him. So all this was done, and after sprinkling the oven with the consecrated water, the piece of bedevilled linen was dragged forth with a pair of tongs and thrown with execrations upon a dung heap outside the village. The oven was then purified, and the village freed from an unwelcome visitor. An apothecary of the next village, hearing of this miraculous piece of linen, dared to go and look at it and to carry it away. Seeing that it was something curious, he took it into the city and presented it to an antiquarian friend. After passing through various hands, it reached the great national museum of Naples, where, enshrined in a glass case and reposing on a velvet cushion, it found a final resting place as one of the most perfect known specimens of ancient asbestos cloth.—Boston Journal of Chemistry.

Keep clear of personalities in conversation. Small minds occupy themselves with persons. When you must talk of persons, dwell on the good side. There are family boards where a continued criticism and cutting up of character goes on; but it is not a pleasant thing to a kind heart. One does not like to dine off a dissecting table.—John Hall.

Letters to the Younger Clergy.

Gregory, patriarch of Rome, for he was not a Pope in any sense which modern Rome allows, sent Augustine to convert our Saxon forefathers. Naturally, he applied for instructions to his own primate, just as foreign missionaries now look home for such counsels as they require; and, just as some among us would have our missionaries in Mexico, require conformity to our usages, of a people who do not understand them, so Augustine was inclined to deal with his Saxon converts. Modern Rome imposes her own liturgic forms remorselessly even upon the Gallians, forcing them to throw aside their very superior formularies and to take everything from the Vatican. Not so did Gregory the Great. He was asked by his missionary as follows:

"Whereas the Faith is one and the same, why are there different customs in different churches? And why is one custom observed in the Holy Roman Church, and another in the Gallican?"

NOTE—This epithet *holy* is not prefixed to *Gallican*, because it designates a See founded by an Apostle.

The Patriarch answers: "You are acquainted brother, with the customs of the Church in which you were educated, the Roman, as you recollect; but I shall be satisfied if you have discovered anything either in the Roman or the Gallican, or any other Church, which may be more acceptable to Almighty God, that you carefully make choice of the same, and sedulously teach the Church of the English which, as yet, is new in the Faith, whatsoever you can gather from the several Churches; for things are not to be loved for the sake of places, but places for the sake of good things. Choose, therefore, from every Church, those things that are pious, religious and upright; and, when you have found them up, as it were in one bunch, get this use into the minds of the English."

This is the Catholic spirit of primitive Rome, and it reverses all that modern Rome teaches and practises in such matters, save where she is compelled to be tolerant for a time; and, you observe, it illustrates forcibly what I have said of adaptation. What Augustine did for the Saxons, Seabury and White did for us. In the Prayer Book, "as in one bunch," they have brought together, and bound up, the usages we are sworn to teach the Americans. In it we have the Catholic doctrine and discipline "as this Church hath received the same."

It follows, that in teaching the people, here is the rule: "How has this Church received?" Reverend pastors may have many individual caprices, tastes or highly enlightened ideas about "enriching" the Services. We are a free Church, and in our Councils they may move for what they believe to be desirable changes. In our periodicals they can discuss these things and urge their strong reasons, with moderation and discretion. But, in teaching their flocks, they must not go beyond the Prayer Book, unless they wish to do mischief. "What says the Prayer Book?" So I have answered unprofitable inquiries about *Fasting Communion*, and the answer is, "It says nothing." I answer, if so, "then teach nothing." The Prayer Book says a great deal about self-examination, and something about abstinence and other days, and I should like to see people brought up to this Prayer Book level, before they are pushed beyond it. Then, if any one prescribes to himself fasting communion, as an act of personal devotion, let him do so. I praise him for it, and, so far as I can, with fitness for other duties, I delight to practise it myself.

Just so, as to the prayers for the dead: what does the Prayer Book say? I have been answered, "Nothing at all;" but this is not strictly so. It is true that Holy Scripture says nothing at all on the subject, which is pretty good evidence that wise pastors commit no sin in preferring to preach on subjects of practical importance, and for which they can find a scripture text. For myself, I am disposed to think St. Paul does offer a prayer for Onesiphorus as deceased. It is just such as we offer in the prayer for the Church Militant; but, unfortunately for my impression, St. Chrysostom teaches us that Onesiphorus was alive, though absent from his family; so I don't set much store by that text, for preaching on that subject. The Prayer Book, however, has retained Catholic usage in a very definite form. It is as guarded and discreet as some are rash and reckless of misleading souls in this matter, a matter always greatly liable to abuse. Thus, (1) The Church puts up the second petition in the Lord's Prayer, which embodies all that is Catholic and necessary, in praying "for all Saints;" that they may inherit the Kingdom. (2) In the Prayer for the Church Militant; and (3) In the petition for "all the whole Church," we have the same usage. (4) Finally, in the Burial Office, we have the whole idea in one rich and full petition. That's the whole story. In the Articles, the Church condemns the monstrous novelty of "Purgatory;" and as the whole Church condemns prayers for the departed who have died *not* in full Communion, there's an end of it. No prayers have ever been authorized by the Catholic Church, looking to any change of estate in the departed. We pray only that the dead in Christ may be partakers of all God's remaining promises, which they and we alike await together, the resurrection, that is, and the consummation in glory.

These facts settled, all speculation is superfluous. How is God going to deal with this class, and that, and another? The answer is, "What is that to thee; follow thou me."—Bishop Coxe in the *Kalendar*.

That was a wondrously impressive scene in the stately Cathedral of Durham, when Ernest Roland Wilberforce received from the outstretched hands of the Primate of England and of many of his suffragans the gift of the Holy Ghost for the office and work of a Bishop. And it was

certainly fitting that another son of the illustrious father of the kneeling candidate should have been chosen to deliver the usual charge.

Canon Basil Wilberforce spoke for the text "Are ye able to drink of the cup that I shall drink of, and to be baptized with the Baptism that I am baptized with? They say unto Him: We are able." His words were weighty and well selected, and the peroration of his sermon singularly affected the enormous congregation:

"It is with a strange yearning for the 'touch of a vanished hand and the sound of a voice that is still,' that we shall witness the sending forth from this cathedral to-day of a second Bishop Wilberforce. As that name passes my lips, I feel instinctively that I shall be acquitted of intruding unnecessarily upon others an ever-present personal recollection. The fragrant memories that linger round that name are national as well as private property. There are not a few in this cathedral this morning who nine years ago this very day stood around that open grave in Lavington Churchyard, and saw—

Th' tender shadows falling from the bill,
Rest on the green sward where he lieth still.

And now on the ninth anniversary of that very day on which he, who under God so largely shaped the destinies of the Church of England, was laid in the grave, his son is sent forth to follow in his footsteps. Members of the Church of England, who value the rights, privileges, and position of the venerable and divine institution to which you belong, who see in her not some mere invertebrate negation between two extremes, but a living limb of the majestic vine of the Holy Catholic Church, of which Jesus is the head, there is one sacred claim that Samuel Wilberforce's son has this day upon your earnest prayers and truest sympathy. Looking back upon the deep current of that wonderful life lived in the manifest presence of God, upon that long, arduous, courageous struggle, in which popularity was often jeopardised and self-interest sacrificed, conscientiously carried out during an Episcopate of twenty-eight years, on behalf of the rights of Convocation, the liberties of the clergy, the privileges of your Church—he upon whom you are about to lay your hands in solemn consecration can urge the touching, pathetic plea of Jothan, the youngest son of Gideon, and say, 'My father fought for you, and you, my brother, twice my brother, called this day, like Aaron's son, to don the sacerdotal garments sanctified by a father's ministry; the impulses, the ambitions which justifiably actuate the world's great men need have no weight with you. Upon you rests no obligation to make a name for yourself. The twice-honored name you bear, your sire's and your grandfather's, which you are this day commissioned to carry back into the counsels of the National Church, needs not to be carried into history by you. It has long been enshrined in the hearts of men. To you it has descended, but as a perilous inheritance to be preserved blameless; but this day, as you kneel to receive the blessing of the most solemn laying on of hands, will not that name, as it is your paramount claim upon the prayers of others, be also your predominant incentive to dedicate yourself wholly and unreservedly to the Lord? I have said enough. That you will work for your Lord and for your Church with singled-eyed sincerity and self-denying courage, that you will faithfully feed the flock over which the Holy Ghost this day will make you overseer, is guaranteed to your diocese of Newcastle as much by the very laws of heredity as by your own already established character; that you may lean only on the Spirit of the Living God; that you may think, and speak, and act every hour in the consciously realized presence of the risen Saviour; that you may be comprehensive in your sympathies, and indifferent to criticism, forgiving towards enemies, tolerant towards all, and a blessing to your diocese, is the earnest prayer of those to whom your own and your father's name is dear; and when, like the elder of the Boanerges, the patron saint of your Episcopate, you have fulfilled the promise of to-day, when you have been fully baptized with Church Baptism, when following the ideal Episcopate over which the grave closed nine years ago to-day, you too 'have made your life sublime,' when the Lord asks you if you are able to leave all and come up higher, may your answer be as true, as clear, as brave as that you give to-day, 'God, Thou knowest we are able.'"

St. Titus in the Woods.

Written by a Free-Will Baptist.

St. Titus is a mission station in the midst of a Vermont wilderness. Its church is a primitive school house of the rudest construction. It was built evidently with a view of keeping out the winter storms and letting in the summer sun, while its benches squared up at right angles give evidence that little beside practical utility entered into the design of the whole concern. The little mission is only about three years old, and was the thought of a young clergyman who "could not find pastoral work enough to do in his own parish" at the village of Island Pond.

Our ride from the village to St. Titus one summer evening led us through a country as wild and picturesque as can well be imagined. All about us and above us swept the mountain forests of Northern Vermont. Frequently the edge of our pathway sloped abruptly down to deep ravines, forming almost impassable gulfs between us and the mountains which rose precipitously from their depths, while far below us we heard the murmur of rustic brooks as, checked by the wild and tangled undergrowth and spanned by prostrate trees, they crept slowly on their destined way. Everywhere as far as the eye could reach, it seemed to be uninhabitable wilderness. But now and then, at some sharp bend of the road we came upon a rude dwelling in the midst of a roughly cleared path of land, or way up on the mountain side we caught a distant glimpse of a bright green spot which shone out like an oasis in the midst of the dense forest. There in their little log homes a few pioneer Vermont farmers were beginning life after the good old Adamic manner. "You would hardly have the courage I suppose," said my friend as we drove along, "to settle down on a place like this, giving your note in promise that you would pay for it all, in time, from the products of your farm?"

Not unless I had a longer lease of life than is ordinarily given to the human race, I thought as I looked at these unpromising beginnings of agriculture.

It was for just these isolated souls in the woods and on the mountain that the mission of St. Titus had been established. For God calls to the inhabitants of the wilderness as he does to the dweller in the town, "Give me thine heart!" Here, at St. Titus, we found, beside our own

little company of worshippers from the village, these few scattered ones for whose benefit the mission had been planted. Each man had brought with his prayer book a rustic lantern, the only means of lighting the house, and there in the dim illumination we all joined heartily in the pleasant Service, the minister's sermon being a short and practical one, as is usually the case with an Episcopal sermon I am glad to say, although I cannot say as much for the preliminary service.

The families of the woodmen were all represented; the women, neatly dressed and quietly intent on the Service, and best of all, the children with their eyes full of soft, wondering looks, and—yes, even the baby to be christened and baptized "in the name of the Father, the Son and the Holy Ghost." It was, indeed, a tender scene; the little infant all unconscious of the holy sign marked upon its brow by the minister, that blessed sign with which the Saviour has marked every human brow and by which He claims them for His own, if they will, and that mother solemnly promising there in those lonely woods before the assembled company, to bring up her child in the admonition of the church, teaching him so soon as he should come of age the Creed and the Lord's Prayer.

St. Titus, supported and sustained by the church at Island Pond which is itself still only a prosperous mission station, is the kind of blessed service which the Holy Spirit is constantly putting into the hearts of Christian people to perform, and that quiet evening Service will long be recalled as one of the pleasant reminiscences of a summer in Northern Vermont.—Morning Star.

An unusual scene took place on Sunday evening last at All Saints' Church, East Clevedon, when a man publicly did penance for his conduct towards a servant girl, who now awaits her trial for manslaughter. The church was crowded, and after Evening Prayer, as the Vicar was about to enter the pulpit, he requested the audience to remain seated. He then said: "We are about to deal with a matter of a most ancient character—a case of Church discipline. It is a very common reproach to us English Churchmen, that we are the only body of Christians in the world amongst whom holy discipline is dead. Among Roman Catholics, in the Eastern Church, among the Presbyterians of Scotland, or the English dissenters—I know not any body of Christians where salutary discipline is dead except in the Church of England. I believe, as firmly as anyone in this church, it would be a perfectly intolerable evil for a parish priest, at his own discretion to call before him in the church any notorious offender for public rebuke; but it becomes very different when acting with the consent of the church-wardens, congregation, and parishioners. The offender will soon come into the church to ask forgiveness of his fellow men, the one he has wronged, and Almighty God." The church-wardens then brought the man into the church. On reaching the chancel steps the vicar mentioned the man to kneel. This he did, and the senior churchwardens then handed the vicar a paper, when he said to the man, "Do you acknowledge this to be your handwriting?" He, in a low voice, said, "Yes." The declaration was then read as follows: "I, Llewellyn Harte, do acknowledge to be guilty of a most grievous sin, for which I do hereby ask the forgiveness of my fellow men, and of the woman I have wronged, and of Almighty God. In proof of my repentance, I promise to carry out the penance laid upon me in the presence of this congregation." The Vicar then said: "The penance laid upon you is, that you go to the Assize Court at Wells, when it shall next be held, and take your place where I shall sit you, by the prisoner at the bar. Will you accept that penance?" The man answered, "Yes." Turning to the congregation, the Vicar said, "I am going to ask you all a question. Seeing that this man has humbled himself in the House of God, and provided he carries out his promise, will you forgive him? If so, answer 'I will.'" The congregation replied, "I will." The Vicar continued: One thing more. Will you all, so far as opportunity may permit, so help this man towards a better life, and shield him from reproach in this matter? If so, answer 'I will.'" The congregation replied, "I will." The Vicar then, turning to the young man, pronounced these words: "God be with thee, my son! and give thee the peace of true repentance to live a better life from this time henceforth. Amen." The Vicar afterwards ascended the pulpit, and preached a sermon.—English Churchman.

DERIVATION OF THE WORD CANON.—If we go back into the early history and practice of all religions, we find that thousands of years before the invention of printing, the priests of Greece and Rome, as well as those of Babylon and Assyria, and of the Druids—perhaps more ancient than the former, and quite as ancient as the latter—chanted or sang the laws and ordinances of the faith, the better by the means of rhythm, and perhaps of rhyme, to impress them upon the memory of the people. With this clue we find that a canon is a chant, a law, a maxim, a precept, promulgated in the temples by the priests, entoning them in solemn recitation or chant, as is now done in the Cathedral Service, and that the root of the word is the Celtic *can*, to sing, to rehearse, and *sona* (*shona*, pronounced *hona*) fortunate, happy, holy, whence *can-on* or *can-hon*, a holy song. The word canon in secular music seems to be derivable from the same root as well as the Italian *canzone* and the French *chacon*.—Mr. Walford's *Antiquarian Magazine*.

I think if people oftener saw the break of day, they would vow oftener to keep that dawning day holy, and would not so often let its fair hours drift away with nothing done, that were not best left undone.—Ariadne.

The Household.

For keeping the door open, place a brick, neatly covered with a piece of carpet, against the door.

To clean sponge, immerse it in cold buttermilk and soak for a few hours, then wash out in clean water.

If the water in which new cabbage is boiled is changed once or twice, the cabbage will be less likely to be indigestible.

For a good egg-salad, boil your eggs hard, slice them, cover with a mayonnaise dressing, and garnish with lettuce leaves.

Cold, green tea, very strong, and sweetened with sugar, will, when set about a room in saucers, attract flies and destroy them.

Celery salt added to the dressing for potato and other salads, gives an agreeable flavor; it is preferred by many cooks to celery extract for soups also.

The white of an egg, well beaten with quicklime, and a small quantity of very old cheese, forms an excellent substitute for cement, either for broken china or old ornamental glass ware.

A dainty dish to be served with cake and berries is made by grating a fresh cocoonut, beating the whites of five eggs to a stiff froth; adding two large spoonfuls of sugar and a pint of thick, sweet cream, and beating this also till it is very light.

Aprons and dresses made of barred muslin should be ironed on the right side, in order to give the stripe the peculiar gloss it has when new. The greatest care must be taken with the irons, for one black spot will spoil the good looks of the dress.

To extinguish a fire in the chimney, besides any water at hand, throw on it salt; keep all the doors and windows tightly shut, and hold before the fireplace a blanket, or some woolen article, to exclude the air.

Green mosquito net can be bought, which, with the help of a cheap frame or no frame at all, can be made to answer the purpose of window screens. This net has no heavy thread running through it, but it is in even squares like the wide net, and is stiff enough to keep its place well.

The ingenious mother of a year-old baby took him out in the park in his carriage, and for a robe she had taken one of the fringe, openwork towels, had removed the fringe from the ends, lined the towel with silasia, and trimmed it on all sides with cheap but pretty and suitable lace. This simple covering was much admired.

Never in any circumstances eat meat of a doubtful character. If meat is to be kept all night, even in a refrigerator, it is well to scatter salt over it; and fowls that are newly dressed should be rinsed in the morning with cold water in which is dissolved, say, a third of a teaspoonful of soda, and then with two or three clear waters.

A bedroom or nursery ought to be spacious and lofty, dry, airy, and not inhabited through the day. No servants, if possible to avoid it, should be suffered to sleep in the same room, and no linen or washed clothes should be hung there to dry, as they contaminate the air in which so considerable a portion of infantile life must be spent.

Pretty pen-wipers, that are an ornament to the desk or writing-table, are made by cutting out a number of round pieces of flannel and silk; pink the edges; then fold them twice, so that each flannel will be like a little triangle; press the flannel pieces with a hot iron (putting a piece of cotton cloth between the iron and the flannel), so that they will lie flat. Then put them together with needle and thread, tacking the corners. On the silk pieces, paint with a tracing brush, very delicately, some little designs.

A delicate paste for tarts is made of the white of one egg and the yolk of three, one ounce of sugar, one ounce of butter, a little salt, and enough flour to make a paste so stiff that it can be rolled out smoothly. Roll as thin as you do common pie-crust—say a quarter of an inch thick. Bake in patty pans, or in gem pans if they are of good shape, and not too deep. To keep the paste from puffing up, prick it lightly, not piercing clear through to the tin; and then, as a still greater safeguard, fill the tarts with uncooked rice; then bake. When cool, fill with fresh fruit or preserves, or any kind of jelly. The whites of the two eggs which you reserved at first, beat to a stiff froth with a tablespoonful of sugar, and put on the top of the tart.

The prettiest way of filling grates in the summer time, is to have made at the tinman's a pan about three inches in depth, and fitted loosely into the opening, resting, of course, on the bottom bars. Fill this with a mixture of wood, earth, sand and garden-soil. Select healthy, well-grown ferns, both native and foreign, planting in the pan as closely as possible, the larger, coarser varieties at the back, and finer sorts in the front. Climbing ferns and lycodium, with its tender branches, are very effective. Once a week, remove the pan, and give the plants a thorough washing and soaking, giving them light and air, but not the full sunshine, for a few hours. If very dry, a little water may be poured on the roots during the week. Dried ferns may be arranged in a similar pan, filled with dry sand; if they have been carefully pressed, so as to retain their color, the effect is very good, but not equal to the growing plants.

SAND-BAG FOR THE SICK ROOM.—One of the most convenient articles to be used in a sick room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with ootton or linen cloth. This will prevent the sand from sitting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.

HINTS ON HOUSEKEEPING.—We will give to intellect, and to all virtues, the honor that belongs to them; and still it may be boldly affirmed that economy, skill, taste and neatness in the kitchen, have a great deal to do in making life happy and prosperous. Nor is it indispensably necessary that a house should be filled with luxuries. The qualifications for all good house-keeping can be displayed as well on a small scale as on a large one. Skilful cooking is as readily discovered in a nicely baked potato, or a respectable Johnny-cake, as in a nut brown sirloin, or a brace of canvas-backs. The charm of good housekeeping is the order of economy and taste displayed in attention to little things; and these little things have a wonderful influence. A dirty kitchen and bad cooking have driven many a one from home, to seek comfort and happiness somewhere else. See to it, all ye who are mothers, that your daughters are all accomplished, by an experimental knowledge of good housekeeping.

The Landlord of Urugni.

I Believe in the Holy Ghost.

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

"The Spirit of the Lord hath filled the world; and that which containeth all things hath knowledge of the voice." Of what voice? And I might give you a great many answers; but that of which I am now going to tell you is the voice of truth. You have heard, I dare say, that it has often been debated whether under any circumstance—as, for example, to save the life of an innocent man—a lie was to be justified. The wife of Grotius contrived her husband's escape from prison in a large chest which was said to contain books; when the soldiers stopped her and asked her what could be in it to make it so heavy, and she answered, "You know what large works my husband is in the habit of using;" was she right or wrong?

We may leave all these questions to be decided by that Judge Who is not only more just, but more merciful than we are. But of this I am sure: that to speak the exact truth, whatever it may cost, is a higher action than to dissemble for the sake of doing any good whatever. And now I am going to tell you a story which will show you how, even in this world, the exactest and most vigorous truth sometimes answers best.

You have heard of the first French Revolution; when it seemed as if the desperate wickedness of the human heart was all let loose at once. You know how, week after week, in the principal cities of France, the guillotine sent its one or two hundred daily to the judgment seat of God; how every cruelty that heart can conceive was practised on defenceless women and children; but how, above all, search was made for those priests who, remaining firm to their king as well as to their Church, would not take the constitutional oath. Hundreds of them—and there were Bishops among them—died martyrs; hundreds more were thrown into prison and there perished by hunger or fever or neglect. Multitudes escaped into foreign countries, especially into England, and there lived on such a subsistence as they could gain from charity. One of the most distinguished priests in the centre of France was Monsieur Perillon, director of the seminary at Clermont. With one of his pupils he determined to escape into Spain. After a long and dangerous journey, they reached Bayonne; and when they rode out of the little inn in its suburbs, and knew that there lay but thirty miles between themselves and the frontier, they began to breathe more freely. They had passed through the city, they hoped, without exciting suspicion. They had passed the glorious cathedral, founded, they say, by our own Black Prince; but now desecrated to the worship of the devil, by the inscription in large staring letters on the western façade, *Temple de la raison*. And now the noble chain of the Pyrenees, not more than forty miles off, raised itself up on the horizon, the three-headed summit of the Trois Couronnes rising above the rest. To their right, the blue waves of the Bay of Biscay came rolling in all their majesty—sometimes in the little cove around which the little fishing village is built, sometimes dashing against the bare, bleak promontory, scarred, seamed, and scooped by their fury.

"One more night in France," said the Priest, as the autumn sun began to almost touch the western wave; "one more night in France, and then farewell to it, till God knows when." "I had hoped that we should be over the frontier to-night," observed Adrian Pichon, for that was the name of his companion. "But after so many nights of danger, one more may well be endured." "He that keepeth Israel shall neither slumber nor sleep," said the good Father. "It is a beautiful land, after all," he continued, turning round in the saddle, and looking backward over the road they had come. "Many and many an exile has travelled this way, who shall never re-travel it." "God has provided some better things," said Adrian, "for us, my Father; or my mind greatly deceives me. But what? Shall we draw rein here? We shall hardly find accommodation in this little town." "No," said Father Peillon. "I have an introduction to a landlord in the next village, who will take what care of us he may. This place is too well watched for emigrants, and too large in itself to make a stay here desirable."

As they spoke, they rode into the little seaport town of S. Jean de Luz, with its quaint gables, curious flat roofs, and projecting Swiss-like eaves; to the right of the narrow street, an old, crazy, octagonal turret projects into the curtailed space; before, tower the Three Crowns—the intense blue of the mountain contrasting with the red grey of the deserted building. Beyond this, a creek of the bay was rippling and glowing in the last western shafts of the setting sun; the nets, craft, and tackle of the little town are there; then the travellers wind higher and higher along the western slopes of one of the mountain spurs; and now all before is a desolate heath.

"That must be our destination to-night," said the Priest, pointing to a low, dark church on the hill side; "that must be Urugni." "Are you sure of your man?" inquired the younger traveller. "Quite sure," replied the Father. "I have a letter to him from M——, at Le Puy. He is thoroughly to be depended on, and he will help us out of the country."

They turned off the main track, and presently stopped at a little country *auberge*, bearing the then not uncommon sign—railroads have everywhere obliterated it for *Hotel de la Station*, and the like—of *La Reine Pedanque*, "Queen Goose-foot." Giles Chantonnay was a little shy at first of the new comers; but the letter and a word or

two from the Priest re-assured him, and he promised supper with the least possible delay.

"O! you will have no difficulty about passports at the frontier. They are not very strict. At Bayonne they keep a much better look-out—and I wonder that you passed so easily there—for that is, in real point of fact, the frontier. Tomorrow night, good Father, with God's help, you will sleep as safely as ever you did in your life. But here is the best we have in the house—your ride must have given you an appetite; I will look to your horses."

Accordingly, our travellers did ample justice to the meal set before them; stewed kid, and fresh fish from S. Jean de Luz. The landlord returned, and was standing by the window. Twilight was deepening; but still the long rise from the little town along the healthy side of the Pyrenean spur, was evidently visible.

"Why," he said in a minute or two, "what is this? It can never be, surely. And yet I don't know what to say. If it is, we are all lost together."

"What is it?" inquired Father Peillon, rising and going to the window.

"Look yonder, Father—no, there, down in the valley. What do you make out?"

"Soldiers on horseback, I should say, certainly," responded the Priest.

"They are the Blues, as sure as I am an honest man," cried Chantonnay.

"If they are likely to be seeking for us, we will leave your house," said the Priest. "At all events, we will bring no trouble on one who has been kind to us."

"No, that you shall not," cried the honest host. "Parbleu! how fast they are galloping! You must hide as best you may. Under that bed. There is nothing upstairs that would conceal you. Quick! quick! Perhaps they may not be seeking you, after all, but I sadly fear it. Ah! so, that's well. Pardon, Monsieur! Oh, Adrian, your foot is beyond the hangings. I will leave the upper as it is, and tell them, if they ask for you, that two such as you had been here, but that you left before twilight, and that you must be already between the frontiers."

"Yes, yes, that will do very well," cried Adrian.

"No, it will not do," said Father Peillon, looking out from under the bed. "Listen, *mon ami*. If they do not oblige you to speak, say nothing; but if they do, tell the exact truth, and say that we are under this bed. If you say anything else, I will come out at once and give myself up."

And now the galloping of the horses were heard close at hand. They drew rein before the *auberge* door; and out of the twelve who composed the party, the sergeant and one or two others leaped to the ground and strode into the cottage.

"Hollo! *citoyen!*" cried the former. You have an *insertion* Priest here. Where is he?"

No answer.

"If you don't reply, it will be short work," said the sergeant. "A file of musket—and, you know the rest."

Still no answer; but poor Chantonnay turned dreadfully pale.

"You will have it, will you?" thundered the sergeant. "Come, tell me—they are here—you cannot deny it; why, there is the very supper on the table to prove it."

What between the threat of the sergeant and Father Peillon's declaration, the poor landlord was utterly bewildered.

"They are here," he said at length.

"Oh, they are, are they?" cried the sergeant. "And pray whereabouts?"

"Under that bed," said Chantonnay.

"Do you take me for a fool?" said the sergeant, angrily. "Some of you search upstairs, and some look into the outhouses."

Nothing was to be found upstairs, but the horses in the stable told their own tale.

"They must have left them behind—they are the two I saw at Bayonne—and gone on foot. Mount, my men, we will catch them before the frontier. And as for you, *Citoyen*, I have a good mind to have you shot for telling me so impudent a lie about the bed."

"Better look under it, sergeant," said one of the soldiers who had not yet mounted.

"Look under it! nonsense! And give the rogue the pleasure of laughing at us. No, no; mount at once."

They rode off on the southern road.

"Now, friend," said the good Priest, as five minutes later he emerged from the hiding-place, "let that be a lesson to you that God can work His own purposes without a falsehood on your part."

"So it shall, Father," answered the landlord. But they will be back in an hour. Let me show you the path across the hill; and you shall cross the river as soon as it gets dark by the Isle of Pheasants."

A Word to You, Young Man.

First: Be honest. By which we do not simply mean, not to steal. That goes without saying. The young man who, before his beard is grown, thinks it clever to cheat his tailor, or to sneak out of his little debts at college, has already laid a sure foundation of ill-fortune. Nothing is known so quickly or sticks to a man so long as the reputation of dishonesty. It is the flock of mildew which eat, and grows blacker and spreads from year to year. Boys are fatuously blind to the lengthening shadow which these faults of sharp-dealing and lying in their earliest years throw down their whole future. In a year or two they will be asking for patronage from the public or a chance in the business world, and they will find that in damaging their

character they have already squandered their only capital. No merchant would think of taking a boy, even as porter, into his employ who was not known to be honest. We take it for granted our boys are honest, in the coarser meaning of the term. But there is a finer honesty that enters into a man's nature and lifts him above his fellows. He is no sneak or sham, neither to his companions, his God, or even to himself. He does not sham a virtue which he has not; he does not imitate any other man's character; but he tries to go to the bottom of his own to clear it and lift it up.

As the boy begins so the man will end. The lad who speaks with affection, and mimes foreign tongues that he does not understand at school, will be a weak chromo in character all his life; the boy who cheats his teachers into thinking him devout at chapel, will be the man who will make religion a trade and bring Christianity into contempt, and the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad, who whether rich or poor, dull or clever, looks you straight in the eye and keeps his answer inside of the truth, always counts friends who will last all his life, and holds a capital which will bring him in a surer interest than money.

Then get to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar that took the Latin prize; it was that slow, steady drudge who practised fring every day last winter that bagged the most game in the mountains; it is the clerk who studies the specialty of the house in off-hours who is to be promoted. Your brilliant, happy-go-lucky, hit-or-miss fellow usually turns out the dead-weight of the family by forty-five. Don't take anything for granted; get at the bottom of things. Neither be a sham yourself, nor be fooled by shams. Ready for you in your early manhood there are plenty of pleasures waiting for you to conquer—applause, money, society, this and that kind of philosophy or faith. Take nothing on trust; weigh it, see what it is worth. You will have rough disappointments, but you will come to the granite underneath at last.—N. Y. Tribune.

The following letter has been sent to Bishop Haro: ROSEBUD AGENCY, D. T., April 27, 1882.

DEAR BISHOP:—We are surprised, pained and indignant at the verdict in the suit brought against you for alleged libel.

Knowing, as we do, of the reports common in this part of the country, and the circumstances of this whole affair, we cannot but regard such a verdict as most unjust.

We intend by this letter to assure you of our undiminished faith in the righteousness of your cause, and of our united sympathy with you in this hour of trial.

The result of the proceedings against you in New York, has not altered in the least our high opinion of you personally, nor our conviction that in the treatment of Mr. Hinman you have, from the first, been governed by a true sense of your responsibility as a chief Shepherd of the Lord's sheep, and of fairness toward Mr. Hinman.

To us you seem to have been actuated by the best motives, and, in the face of constant vexatious opposition, with great personal sacrifices and reluctance of the natural man, to have persevered unflinchingly in what you believed to be (and what it seems to us clearly was) your duty.

We look upon the proceedings in New York as being, humanly speaking, unfortunate, but we believe that by the power of God, whom even the wrath of man shall praise, they will yet be made to serve unto the furtherance of the Gospel and the brighter glory of the Name which is above every name.

In this matter, we account of you as the minister of Christ and steward of the mysteries of God. Moreover, we know that it is required of stewards, that a man be found faithful, and, with us, it is a very small thing that you should be judged of man's judgment. Neither do we wish to judge anything before the time, for the Lord will come, who both will bring to light the hidden things of darkness, and will make known the counsels of the heart; and then shall each man have his praise from God.

We pray that in His superior love and wisdom, He will administer abundantly to you of His Peace, and we trust that these poor words of ours may be blessed of His Holy Spirit to that end, for which we stand with you.

With unwavering confidence and affection we stand with you, as in the past. Sincerely, your brethren in Christ:

- (Signed) Wm. J. Cleveland, Miss. at Rosebud Agency, D. T. Mrs. Wm. J. Cleveland, " " " " Jos. C. Taylor, Catechist, " " " " M. E. Cleveland, " " " " Wm. F. Schaefer, Catechist, " " " " Luke C. Walker, Miss. at Lower Brule Agency, D. T. Mrs. L. C. Walker, " " " " Salos P. Walker, Catechist, " " " " Alex. Renouintre, " " " " Philip Coulter, " " " " Robert Fuller, " " " " H. Burt, Missionary at Crow Creek Agency, D. T. Philip J. Deloria, Catechist, " " " " Paul High Bean, " " " " James Wood Head, " " " " William Fuller, " " " " Henry Swift, Miss., Cheyenne River Agency, D. T. J. F. Kinney, Jr., St. John's School, " " " " Cheyenne River Agency, D. T. Mrs. J. F. Kinney, " " " " George Paypay, Catechist, " " " " Mrs. G. C. Fennell, Deadwood, Black Hills. John Robinson, Miss. at Pine Ridge Agency, D. T. George F. Williamson, " " " " V. S. McGillycuddy, U.S. Ag't, " " " " Joseph Koehler, Instructional Teacher, " " " " Julia Koehler, " " " " Mary J. Leigh, " " " " Amos Ross, Missionary, " " " " Lucy Ross, " " " " Edward Ashley, Missionary at Sisseton Agency, D. T. A. S. Crossfield, " " " " W. A. Mann, " " " " Charles Olmsey, " " " " S. J. Brown, " " " " W. W. Fowler, Missionary at Santee Agency, Neb. Viola G. Fowler, " " " " Mary J. Graves, St. Mary's School, " " " " Mary S. Francis, " " " " Maude Knight, Hope School, Springfield, D. T. E. C. Knapp, " " " " Jane A. Johnstone, St. Paul's School, Yankton Agency, D. T. Henry E. Dawes, " " " " Edward K. Dawes, " " " " John P. Williamson, Miss., Yankton Agency, D. T. Mrs. J. P. Williamson, " " " " Alice M. Fox, St. Paul's Sch'l, " " " " P. B. Gordon, " " " " Mrs. P. B. Gordon, " " " " A. C. Weagant, Emmanuel House, Yankton Agency, D. T.

This letter would have appeared at a much earlier date, had it not been for unavoidable delays to which it was subjected in making the round of the missionary field in order to obtain the signatures of persons separated from one another frequently by hundreds of miles. It reached the town of Deadwood, in the Black Hills, just after the death of Rev. Mr. Fennell, and followed the widow of that gentleman to the Atlantic coast, whence, upon the receipt of her signature, it returned to complete its errand in the West. HERBERT WELSH. Philadelphia, Aug. 7th, 1882.

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.

[From Frank Leslie's Illustrated Newspaper.] A LADY SAID.

"Those Horrid Pimples! No, I Cannot Go, Please Present My Excuses."

Probably two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and marred countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attracts everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and this is true of either sex.

To improve this appearance great risks are taken; arsenic, mercury, or high-sound titled named articles containing these death-dealing drugs, are taken in hopes of getting rid of all these troubles. In many cases, death is the result. No alleviation of the burning, itching, itching and inflammation is given. All troubled with Eczema (salt rheum), Tetter, Humors, Inflammation, Rough Scaly Eruptions of all kinds, Diseases of the Hair and Scalp, Scrofula, Ulcers, Pimples or Tender Itchings on any part of the body, should know there is hope for them in a sure, perfect and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes tan and freckles, and is the best toilet dressing in the world. It is elegantly put up, two bottles in one package, consisting of both internal and external treatment. Our readers should be sure to get this and not some old remedy resuscitated on the success of Dr. Benson's and now advertised as "The Great Skin Cure." There is only one,—it bears the Doctor's picture and is for sale by all druggists. \$1 per package.

A Sensation. HAS OFTEN BEEN MADE

By the discovery of some new thing, but nothing has ever stood the test like Dr. C. W. Benson's Celery and Chamomile Pills.

They really do cure sick headache, nervous headache, neuralgia, nervousness, sleeplessness, indigestion, paralysis, and melancholy.

Price, 50 cents per box, two for \$1, six for \$2.50 by mail, postage free.—Dr. C. W. Benson, Baltimore, Md. Sold by all druggists.

C. N. Crittenton, New York, is wholesale agent for Dr. C. W. Benson's remedies. 199-4

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Church News.

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, the Church, will be published in these columns when furnished by reliable Correspondents.]

California.—The Rev. William Vaux, formerly Chaplain in the United States Army, died at Santa Cruz, on July 22nd. Since his retirement from the army, Mr. Vaux, although in very impaired health, has freely rendered all the services in his power, and had obtained a great influence in the community. He leaves a widow, four daughters, and one son.

Illinois.—The newly organized mission at Ravenswood, near Chicago, has just bought a lot, in a good situation, for \$1,800. A frame church, costing about \$6,000 is to be erected with as little delay as possible.

The corner-stone of the new church of the Ascension, Chicago, is to be laid on the Festival of St. Michael and All Angels, September 29th. The Bishop of the Diocese will officiate, and the sermon will be preached by the Bishop of Springfield.

On Saturday, the 19th inst., the corner-stone of the new church for St. Thomas's Mission, Chicago, (colored) was formally laid by the Rev. T. N. Morrison, D. D., President of the Standing Committee of the Diocese. A large concourse of clergy and laity was present. Addresses were made by Drs. Morrison and Burrows. The music, by the Mission choir, was very effective. The zealous and faithful priest in charge, the Rev. James E. Thompson, is much to be congratulated upon the success which has attended his efforts. The land upon which the church is being built is situated on Dearborn street between 29th and 30th, and was paid for mainly by contribution from Chicago Church-people. It cost \$4,000. The church itself, which, when finished, will have cost \$10,000, will be the gift of Dr. Tolman Wheeler, well-known for previous liberal donations to the Church in Chicago. The proposed edifice is to be of brick, with stone trimmings.

The West Chicago Land Company, through its President, W. H. Porter, Esq., has given lots valued at \$1,500, to St. Barnabas's Mission, West 40th Street, which is in charge of the Rev. Dr. T. N. Morrison. Upon this land, the Mission expects to build a church edifice this fall.

Kansas.—A correspondent writes: "I arrived at Lawrence on Thursday. There is an exceedingly fine church building here, but the body itself is feeble. I am charmed with the country about here, it is varied and fertile."

Long Island.—The Rev. Samuel W. Sayres, who had charge of the two parishes at Woodsburgh and Rockaway, has resigned the former, and now confines himself to the latter, at Rockaway. The Rev. Thomas W. Martin, late of New Brighton, Pennsylvania, has accepted a call to Woodsburgh, and was to have entered on his duties on Sunday, the 13th inst.

Massachusetts.—The institution of Rev. C. W. Perkins as Rector of St. John's Church, Salem, took place on Tuesday, the 1st instant. Immediately after the Service the Convocation of Burlington was organized. There were present besides the above named, Rev. Messrs. Pettit, of Bordentown, Secretary; Lamb of Moorestown, Kay of Bridgeton, Egbert of Vineland, Reilly of Burlington, Underhill of Hammonton, Matthias of Penn's Neck and C. W. Duane. After the routine business the Convocation adjourned to meet in Vineland in November. The Clergy and Lay Delegates were entertained by the ladies of St. John's, at the Rectory, in a very handsome manner. In the evening a large omnibus was procured, and the Bishop, with some of the clergy remaining went to St. George's, at Penn's Neck, for evening Service. A large delegation of St. John's congregation accompanied them, thus showing their interest in this old Church. The failure of several of the Clergy to make connections prevented a larger attendance.

Springfield.—The corner-stone of Emmanuel Church, Champaign (the Revs. Jessie Higgins and Arthur Q. Davis, associate priests) was laid August 15th; the Rev. John D. Easter D. D., Rector of Jacksonville and Rural Dean, acting for the Bishop of the Diocese. The weather, which had been rainy in the morning, cleared up beautifully before the time for the ceremony. There were present of the clergy beside the mission priests, the Dean of Bloomington, and the Rev. Messrs. Steel of Effingham, Simpson of Bloomington, Tomlins of Rantoul, West of Pekin, and Draper of Petersburg. At 5 P. M. the clergy robed at the priest's house, and marched in procession to the foundation, where the Dean used the Office in the "Priest's Prayer Book." The History of the Church was read by the Rev. Mr. Davis. The Rev. Mr. Higgins then announced the list of articles to be placed in the stone; which included a cross, bearing the figure of our Blessed Lord, symbolizing the blessed doctrine of Redemption, and signifying in this case that Jesus Christ Himself is the chief Corner-stone of the Church.

An eloquent and stirring address was made by the Rev. S. P. Simpson, Rector of St. Matthew's Church, Bloomington. The speaker said that the occasion suggested the *fundamenta*, or foundation-stones of the Faith. This church is to be built as a witness to the Catholic Faith as embodied in the Creed. The Creed is the Gospel; is the Church's way of setting forth the great facts of our Redemption, a Redemption wrought by Christ in His visible Presence on earth; the benefits of which He conveys to us in His Body Mystical—His Holy Church. This Faith, preserved in the Church, it is necessary for us to hold entire.

The exercises were bright and enthusiastic the entire ceremony occupying only forty minutes. This Service marks an important step in the Church progress of the Diocese, and is in great measure the result of the self-denying efforts of the Rev. W. C. Hopkins, whose recent departure is so deeply regretted. It is expected that the work on the building will be completed by Nov. 1st; and it is hoped the church may be ready for consecration before Advent.

In addition to a beautiful present to St. Agatha's School, another has been sent from Milwaukee, by L. H. Morehouse, Esq., a seal for the School, of which an engraving is given in the *Young Churchman*. We trust that these good examples will stir up the pure minds of the brethren to remembrance, and that we may be able to record many gifts of the faithful to this and to other institutions of the Church.

Wisconsin.—We regret to learn that St. Luke's Rector, is without a rector, the Rev. I. N. W. Irvine having resigned his charge. Speaking of this a local paper says: "During the term of his rectorship in Racine, Mr. Irvine has approved himself to be a gentleman of great scholarly attainments and an accomplished preacher, able to convince the reason and win the respect of his hearers. He has made himself widely popular with all classes by genial manners and good fellowship. In leaving St. Luke's Church we are assured that it is through no misunderstanding with his parishioners, who contemplate his departure with unalloyed regret."

Associate Missions.

The Journal of the Eighth Convention of Northern New Jersey, which has just come to hand, contains a very interesting and carefully prepared report on the subject of Associate Missions. After showing the great good which can be accomplished by such missions in large cities as contrasted with the little that can be accomplished by single-handed operations, the Committee which prepared the report proceeds to examine the manner in which such missions can best be carried out, and this proposal is well worth attention:

Although the Committee does not regard the subject which it has endeavored to examine as involving the suggestion of a scheme of Associate Missions in the great municipalities in which vast masses are gathering, they would express the opinion that it would be practicable to organize a household in each of the two large cities of the Diocese, consisting of not less than three Clergymen, to which a number of Sisters not less than two should be attached, to whom the whole Mission work of a city should be committed. There would be required a house in a convenient locality, the rent of which would probably not exceed \$800. With prudent management, the expense of the household need not exceed \$1,500. There would be required also a suitable building in which to collect the first congregation. This need not be expensive, but it should be appropriate for the celebration of public worship in the most impressive forms, and should have a seating capacity of not less than one thousand. There should be a daily service, with every accessory to make it inviting, with at least weekly celebration of the Lord's Supper. Should the means not be at hand to build at once, a temporary structure could be had at the rent of \$1,000, a large part of which, if not the whole of it, would come from the offertory.

If the question should arise, Where are the men to be found with the ability to manage such a work, and with the will to enter upon such self-denial as this whole scheme supposes? the answer is, Set forth the work, and laborers will appear. What the Church must do for the success of this enterprise is to put herself behind her servants. The soldier, in time of war, does not hesitate to advance to the most exposed point and hold his post, when duty requires, because he feels that his country is in his person, and the army is at his back; and Christ's soldier will not hesitate to undertake any duty, when in the discharge of it he can feel that he represents the army and is to be sustained by it. Sisters care for hospitals, tend the sick, instruct and train the young, for Christ's sake, without other reward than a support and the honor of doing the Master's work, and the time has come when Christ's Ministers must enter upon their work as the Apostles did upon theirs, simply for Christ's sake; and in this the Church herself must sustain them with her whole might. When India needed Heber, he was found in a country vicarage; when New Zealand needed Selwyn, the Queen's Chapel at Windsor could not keep him from a crusade against heathenism in a savage island; and when Melanesia needed Pateson, a splendid career at home ceased to have attraction.

Harper's Weekly says: We are pleased to make correction of a "personal" in the Weekly of the 22 ult., which stated that the Rev. Dr. Morton, of St. James', Philadelphia, and the Rev. Dr. Shelton, of St. Paul's, Buffalo, are the only Episcopal clergymen in the United States who have been in charge of a single parish continuously for as long as fifty-two years. We learn that the Rev. Dr. Edson, of St. Anne's Church, Boston, has been in charge of that parish for over fifty-eight years, and is the only rector the parish ever had. Although nearly eighty-nine years of age, he is in excellent health, and in the regular and active discharge of the duties of his office.

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