

The Living Church.

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WHOLE No. 201.

The Cowley Fathers.

Is the Church of Christ English or American?

To the Editor of the Living Church.

The above query is suggested by an editorial in your issue of August 19th. It is there stated as a happy conclusion that, "the anomaly of American clergy in parochial work being directed by a priest of the English Church has ceased to exist, and can never be revived among us." The hope perhaps goes a little before the fact both as to present and future conditions, as we have not yet had "returns" from all the Cowley Fathers in this country, or from all their scenes of labor, and it would seem that a parish having called certain men to minister in it has the right of being consulted before they are removed and others substituted. Two vital points in this discussion seem to have been omitted in this editorial consideration of it. First, that these men have not been called into our parishes in Boston and Philadelphia to act as Cowley Fathers, or to set up their private rule and discipline as the code of parish law, or to place their parishes under control of their Order; they were asked to come and administer American parishes by the Canon Law of the American Church, under obedience to the Bishop of the Diocese where they were; this they have done so far as the parish of the Advent is concerned, the Bishop several times asserting himself content with their obedience. This side of their lives is, I should suppose, what alone concerned their parishes. When the Sisters of St. Mary's House, in New York, went to Memphis to nurse the victims of yellow fever, did any one object to their ministrations because their lives were governed by a Rule not originated in Memphis?

The second question is simply, what is the end proposed in parochial organization? Is it the preservation of the national dignity of the priests serving therein, or is it the naturalization of alien souls in the Kingdom of Heaven? Has this latter end been reached by priests working in American parishes while themselves under English Spiritual rule? Does the result of the work show that it has been hampered by the rule? We shall see in a moment, taking the Church of the Advent, Boston, as the scene of the test; for this parish is likely to feel the effects of this new form of Protestantism against foreign rule very severely; and the more, that the parishioners had not felt the hand of the oppressor in any demand from Cowley for Peter's Pence, any Tetzal offering indulgences, any liberty taken with the National Bird; in fact had never been led to suppose that Cowley had anything to do with their parish, except that most of them, but by no means all of them, knew that their clergy belonged to a Religious Order, having its headquarters at Cowley. But has this foreign rule interfered with parish work?

The Boston Traveller of Aug. 23d, announces apparently by authority, "that the Rev. Edward Osborne has retired from the parish work of the Advent and left the city." Simple words enough, but to those who understand them portentous. For the last four years, Father Osborne has been the parish priest of the Advent. He was director of the Sunday School, holding three hundred children under his charge, and knowing them as Caesar did his army, or rather as Caesar did not, for he knew their souls as well as their faces. These children are many of them from where every influence is toward vice instead of virtue, and Father Osborne understood how to train every one of them into a missionary to its home; he knew the homes as well as he did the children, and it is not too much to say that this man was doing single-handed a gigantic mission-work among some of the most neglected people of Boston. Can a stranger take up this work where he has been forced to drop it, or could any man take it up and carry it, unless gifted as marvelously as this priest?

Besides the Sunday School, Father Osborne has held in charge hundreds of adult souls, some of them under black skins, most of them under very poor clothes; not the virtuous and respectable poor, who come to church and modestly ask to speak to the clergyman after Service, but the careless, the vicious, the backsliders, the people who have to be hunted up in places dainty visitors do not care to penetrate; places where there might be danger of insult at least; but few streets of the North End, few courts and alleys of "the hill," have not become familiar, summer and winter, storm and sunshine, with the stalwart form and the determined face of this brave man. He has sought the lost sheep not only in lanes, and by-ways, and hedges, but in the mire of the slough, in the thorns of the thicket. Did it make any difference to their rescued sheep that their rescuer had placed his spiritual life under obedience to an English priest?

Here then, are three of the most important classes in the community, politically, socially, and morally speaking: children to be formed, sinners to be reformed, despairing poor to be strengthened unto self-support.

Any thoughtful person who has tried this work knows that it is not every man's work, but requires peculiar gifts of body, mind, and spirit; a man may be a first-class American citizen, nay

he may be a good, devout, and well-intentioned priest, and no more able to do that work than to govern Egypt. And when God saw fit to send a man to the work who can and does do it with incredible success, is he to be suddenly dismissed from it, and all those souls, infant and adults, left unshepherded because it is desired by persons they never saw, that an American Order should supersede an English Order? Napoleon Bonaparte, in pursuit of national schemes, calculated the expenditure of so many lives as their cost, but he only meant mortal lives. If the establishment of a national Order of priests in a certain parish requires the expenditure of so many souls, isn't it rather dear?

The Rector of the Church of the Advent is the Rev. A. C. A. Hall, an Englishman and a Cowley Father, but an accredited priest of the Diocese of Massachusetts. It is quite unnecessary to recapitulate Father Hall's labors in this country; for his fame as a scholar, a writer, and a teacher, is as wide as the American Church. His gifts of eloquence, argument, and the discerning of souls have made him as powerful an Evangelist to the educated class as Father Osborne to the ignorant, and he has done wonderful work in every part of the country, but chiefly among those really good but mistaken people abounding in Boston, as in every cultivated community, who know not the truth, but are willing, like Festus, to listen to an eloquent exposition of it; attracted by the eloquence, they are held by the argument, fascinated by the revealing of beauty they never imagined in spiritual things, and finally converted by the development of a personal religion in their own souls, of which they never had supposed themselves capable. It is a grand and glorious work, and like the other, it is a work no man could take up unless especially gifted for it, as Father Hall certainly is; but Father Hall is a member of the English Order, and if the parish of the Advent is to be placed in charge of an American Order, it must dispense with Father Hall as well as with Father Osborne, and the Feast of the Glorious Fourth had better be added to the parochial calendar.

Does it not appear that the question of a change in the Order if the Order continues connected with the parish, has at least two sides to it? J. G. A.

A Divided Allegiance.

To the Editor of the Living Church:

I have had opportunities, and have tried to make the most of them, to find out something about the principles on which the company of "Cowley Fathers" exists in England, and is administered in this country. A good deal has been said lately about the Americans engaged in this enterprise, and this by some—notably Y. D. H., & X. of your issue of Feb. 18th—who evidently know more than they are ready to tell; and by others—Y. of your issue of March 4th, for instance, who, as evidently, is ready to tell more than he really knows. I think I can furnish proof of the truth of the statement following; at any rate, I can promise that such proof as has been sufficient for me shall be forthcoming if any one denies the statement in whole or in detail.

So far as I know, the "Cowley Fathers" have never taken to themselves the title of an "Order," but have chosen for their designation the name of "Society"—"the Society of St. John Evangelist"—that Saint being their elected patron. Their use of the word "Society" is peculiar. It is easier to say what they do not, than what they do mean by it. They surely do not mean an association incorporated by laws or recognized by authority, or united by articles of agreement; and as certainly they do not mean by it, a company of priests, of different nationalities, and of different ecclesiastical obediences, bound together by a vow to a vicar of an English Parish? I have known of them being called a "private family," but this is misleading, for they are priests, and as priests they are public men—known to the world as men who cannot evacuate themselves of their character.

Of this Company the Rev. Richard M. Benson claims to be sole founder and sole director. He makes this claim on the assumption of a divine call, and on the strength of this call he holds that until he ceases to be what he says he is, his instructions etc., to the Society in the month of July of every year are enunciations of the Constitutions of the Society, and that while he is Superior no other Constitutions can be of any force. This makes a vow of obedience according to the Constitutions of the Society of St. John Evangelist to be a vow of obedience to whatever Mr. Benson may see fit to enunciate as their Constitutions. He also claims that his position and the position of those who have bound themselves to him is, to the Church of Christ, akin to the position of the Prophets towards the Church of the Jewish Dispensation—outside of and apart from the authorities of that Church; so that they have nothing to do with the Bishops and the Bishops have nothing to do with them; that the patronage of a Bishop could only do them harm; that they exist as members of a Society, not for the work of the Priesthood but only for "missions," so that if the Superior should think that missions could be helped by a priest becoming a shoemaker, he would have a right to bid him devote

himself to that trade, and a refusal to obey his bidding would be a terrible trifling with most solemn obligations to God; that priestly work is a secular element in the lives of members of the Society; that such work is subject to the authorities of the Church and of the world from which the Society is separated, and to which its members are nothing, unless they are dead; that when a member becomes a Rector of a Parish, he does so for the Society and as a representative of the Society, and for the sake of the objects of the Society; that he holds such Rectorship only on condition of obedience to the Superior, and whenever such obedience cannot be given he is bound to resign such Rectorship.

These, I submit, Mr. Editor, are the principles which underlie Fr. Benson's work in the Church in the United States. How they have worked, practically, is a long story.

A writer of an article in the Boston Post newspaper of August 25th, over initials which some of its readers could recognize as those of an accomplished and astute politician, speaking of a rector in that city, who was a Cowley Father, and who has been released by Mr. Benson from all obligations of personal obedience, says: "There has been no divided allegiance, whatever."

The rector himself has declared in writing that the Superior of the 'Order' had no control whatever over him as rector. This is quite true; and what makes it true? Nothing as I. P. F. can find out, but that Rector's steady resistance of the application to himself, as rector, and to the Parish which the Church had committed to his charge, of principles so unChurchlike as those developed by Father Benson in the organization of the company of Cowley Fathers—principles undreamed of, until circumstances revealed them; and which, if dreamed of, would have hindered the being, as they are likely to hinder the well-being, of the family of Cowley Fathers. T. O. M.

Charles Lowder.

Charles Lowder, a Biography. By the author of the Life of St. Theresa. New York: E. P. Dutton & Co. Chicago: F. H. Revell, 148 and 150 Madison St. Price, \$2.

Dean Stansbury, of New Jersey, said with great truth that "his work has made 'Lowder,' and 'St. Peter's, London Docks,' household words in this our Western Land." This remarkable priest, all too early taken away, has done more by his noble work of stooping to the lowliest and vilest to vindicate the adaptability of Anglo-Catholicism to all classes and conditions of men than any other man of our time. His work was novel, unique, magnificent. Why was it? how did he come to be the man to do it?

He was the first born child of his parents, Charles and Susan Lowder. The father was a man of wealth and "his unwearied exertions to promote the welfare of others, especially of those whose circumstances were less happy than his own, won for him the name of 'the poor man's friend.'" Such a life could not but tell on the character of the first-born. But it is recorded further in the family annals that "in all his benevolent efforts he received sympathy and encouragement from his wife." She must have been a woman of keen insight into spiritual truth, as well as firm grasp on the arm of Infinite Help for the daily prayer which she offered for her yet unborn infant, was: "Bless it, O God, in mind as well as in body; endue it with an understanding capable of knowing Thee, with a heart strongly bent to fear Thee, and with all those holy and good dispositions that may make it always pleasing in Thy sight. Make me a joyful mother of a hopeful child who may live to be an instrument of Thy glory, and by serving Thee faithfully and doing good in his generation may be received into Thy everlasting Kingdom." Such parental faith and holiness must produce its normal results. The law of grace combines with the law of heredity, and gives a progeny prone to love and serve the God of Heaven. The Christian faith which poured itself out in pre-natal prayers was careful to train the child in the nurture and admonition of the Lord. The father was not only a good man, but he was a good Churchman. It was not enough that his boy should be taught to do and feel right; he must also be taught to hold intelligent views of the revealed basis of all right action, thought, and emotion. Religious principles must be fixed and definite, and capable of being instilled into the simplest mind. Mr. Lowder, Sr., had been born in a time of Church laxity, and educated in a Moravian school, but had early in life studied the claims of the Church of his baptism, and "intelligently submitted himself to them." His eldest boy would therefore naturally enjoy the blessed advantages of parental fidelity made beautiful and strong by its combination with a Catholic culture. All this was a remarkable preparation for the Oxford days that were to come. When at the age of twenty, he entered Exeter College, the Tractarian movement was in its very flower and vigorous freshness. The three great leaders were in the prime of their labors and influence. Mr. Keble was Professor of Poetry, Dr. Pusey was starting the University by his sermons and incisive teaching of forgotten or overclouded truths, "and the hermit of Littlemore held spell-bound and fascinated the students who weekly thronged St.

Mary's to hear from him what he had learned and received himself in the silence of prayer and study." To young Lowder, all that he heard had a familiar sound—it was the filling out of outlines of truth which he had learned in the school of home. The Catholic movement was not only an assertion of truths which had been overlaid and hidden by those hideous caricatures of the doctrines of grace which "evangelicalism" had so long proclaimed, nor was it only an impulse to restore to the Church of England such legitimate means of grace and practices of holiness as had been suffered to fall into disuse; it was chiefly a revival of the "life hid with Christ in God," and it cried aloud among people besotted with worldliness that to be a follower of Christ men must walk in the way of the Cross. A religion of happiness is less Christian than a religion of holiness. Not to labor in season and out of season, not to endure trials and crosses, not to meet self with the sternest negatives, and yet to dream of salvation, is a crime against one's soul and an insult to God. To this awful indictment of the prevailing religious luxury and self-indulgence, young Lowder responded with ardor and significant earnestness. God was making him ready for those sacred functions in which he was to illustrate so bravely the counsels of his Lord, and, in meekness and singleness of heart, to achieve the salvation of a multitude of the outcasts and scum of London.

At Easter, 1843, he took his degree, and shortly after received deacon's orders and became curate to a rector near Glastonbury. Subsequently he takes the chaplaincy of Axbridge Workhouse and secures a title for priest's orders, where he did a quiet but earnest work. The only local remembrance of him is: "He used to say prayer in Church by himself on the weekday." "From that acorn grew St. Peter's, London Docks." In 1851, he goes up to London to take a curacy with the Rev. James Skinner in St. Barnabas, in which parish the Oxford movement had its finest illustration. Mr. Skinner is described as "one who would not consider the essence of religion to be in a lighted candle or a surplice, but one who, by bringing his people's minds to the reverence and love of Christ's Church, or Christ in His Church, will, no doubt, in due time find from them a ready co-operation in all things tending to order in the Service." Mr. Lowder was the very associate he wanted, announcing his position in these words: "My earnest hope is to be an humble instrument in bringing the Church's Catholic character more closely home to the hearts of her members." But battles long and deadly awaited him. Bigotry and fanaticism were ready to beauegar him, and those who should have blessed the enemy of vice, ignorance and misery in the east of London did for long years seek to blight his work and blast his name. As early as 1851, rioting began, "the butler of the Irvingite Apostle, Mr. Henry Drummond, was the ringleader of the mal-contented." But the elements of triumph reposed quietly in the bosom of Lowder and his associates. The truth is invincible. Heroism displayed for God is the one unconquerable thing in the world. The principle which gave strength to the clergy at St. Barnabas, was absolutely identified with loyalty to the Church and conformity to the Church's law. It involved not one unruly atom of self-will. They loved the Church of England—they had given up all for her dear sake—they simply asked to be allowed to do her work among people whom her clergy had so long neglected, in such a way as to win their attention and elevate their affections to heavenly things, in one word they asked that their loyalty might be trusted with freedom as to details. They asked too much of a nation which was blind with "No Popery" rage and there came of necessity a long and painful struggle, and with what result? The principles which triumphed over the mobs that raged and kissed and stormed at St. Barnabas' and St. George's-in-the-East, and over the prolonged worry of litigation in the courts, became more widely prevalent, with no dim prospect of moulding the whole Church, while there are few churches (not absolutely "Low") in which the ritual, now, is not up to the standard of St. Barnabas in 1851.

The kind of man they were fighting in Chas. Lowder comes out more clearly in this biography. He was a ritualist, but he was a hero. He was a hero by nature and by grace. He was a ritualist because he was a Churchman. But what is a ritualist? The Irvingite's butler, the rumsellers who headed the mob, the titled bigots who hounded them on, the mitred time servers who winked at their outrages, had their notion of a ritualist. Mr. Lowder's "appreciation of ritual as the handmaid of devotion and the expression of faith was from the conviction of his understanding that it is a logical necessity of the case, as well as the fulfillment of a natural law; that—given a human soul and body for the instrument, the creeds of the Catholic Church for the subject, and Almighty God for the Object of faith and worship—ritual is the only process by which Christian homage can be outwardly paid." But outward homage is not the sum of all religion, as Mr. Lowder well knew. It is the outward sign of the inward grace. "I fear there are many persons very

reverent in outward behavior, very constant in their attendance on the ordinances of religion, frequent at Holy Communion and daily Service, and regular in private prayer, who yet have not that experience of peace and comfort, and joy in believing, which we may hope and trust for, because they do not seek Jesus Christ as the end and object of their prayers, and strive after that love for Him which alone can satisfy our souls." That is the kind of ritualist, Father Lowder was, and all the violence of London mobs and unning of ecclesiastical lawyers could not overcome him.

In 1856, Father Lowder was transferred to St. George's-in-the-East and a mission was begun on Calvert street. A number of clergy were associated with him and their work began with a "retreat." "It is certainly remarkable that the first attempt at a Retreat for Clergy in the English Church should have immediately preceded the first organized and real attack upon the heathenism of London." The field morally considered was revolting in the extreme.

When all life dies, death lives, and nature breeds Perverse, all monstrous, all prodigious things Abominable, unutterable.

It was an attractive field, however, to those God-loving priests, and they willingly and without ostentation gave themselves to it in the very prime of their manhood. Dancing and concert rooms, brothels and spirit shops, furnished a rendezvous for the lowest types of humanity of almost every nation. Every condition of health of soul and body was conspicuously absent. It must have required hearts of oak to make one's home there. Lowder did make it his home and he stayed there for twenty-three years until it broke down his vigorous system and sent him away to die.

But we cannot follow the story of the trials and triumphs of those twenty-three years. It is told with graphic minuteness in this interesting volume, to which we must refer the reader.

One cannot but be surprised that Lowder lasted so long. To fight the devils of the London docks was terrible enough, but to have to contend with a worldly Church and a time-serving clergy at the same moment was too much for any man to endure. Noble minds of other schools saw the cruelty and came to aid him. Dean Stanley and Maurice preached in his pulpit and "Tom Hughes" headed a band of stout hearts and arms to protect him from an atrocious mob. Then gentle women crowded to his help. All the appliances of Church work, sisterhoods, clubs, reformatories, retreats, missions, frequent Eucharists, were put in full play and God blessed them. They did their work in London East, but their sound has gone out unto the end of the world, and a generation of Lowders are to-day carrying Christ in His Church to the neglected classes of all large cities wherever the English tongue is spoken.

The soldier of Christ who had lived so long and battled so bravely on the field of spiritual conflict went to the rear in August 1880. They sent him to the Alps to get rest and strength, but the next month he died, gazing at his crucifix, at the little village of Zell-am-See. During his last hours, the local Roman Catholic priest attended him, no other being accessible, but he left this dying testimony with the nurse: "You are witness that I die in the faith of the Anglican Church, for they might say that I died a Roman Catholic." His body was removed to England. "No such funeral," says the writer of this biography, "has been seen in England in modern times. Thanksgiving and the voice of melody in the streets of East London on a working day, the whole populace turning out, the church adorned in white and beautiful with flowers—all symbolized, not the sorrow of those without hope, but the last and best genuine earthly reward of a good man. But of all the grand points in that funeral, certainly the most beautiful and touching was the little children, fringing the crowd, and weeping as if their hearts would break."

Once, during the St. George's riots, his friends had made a line across the dock bridge and held it against the mob who had hunted him down threatening to throw him into the docks; and now in the streets where he had been pelted and ill-treated, the police were obliged to keep a line amidst the crowds of weeping men who pressed forward to see and touch the pall beauteous which their benefactor slept.

May he rest in peace!

Archbishop Leighton says: Fill the bushel with good wheat, and there will be no room for chaff and rubbish. Good principles and good habits must be early insisted upon. No dirt or dirty habits should be permitted. Give children time to play and something to play with. Give them, also, some work to do.

The largest gun on board the English fleet at Alexandria throws a projectile weighing 1,700 pounds, at a velocity of over a mile in four seconds. It takes 390 pounds of powder to fire one such shot, and each discharge costs about \$1,000.

Motion is a great preserving principle in nature. The wind, waves, trees, shrubs, flowers, the earth itself, all are restless. Exercise is best for body and mind. It will cure low spirits. Low spirits cannot long exist in the atmosphere of bodily and mental activity.

LETTERS TO THE EDITOR.

Man-made Faiths.

To the Editor of the Living Church:

In an English paper just come to hand, I find a report of a visit paid to Stroud (Gloucestershire), by a Unitarian preacher named Suffield; who, 13 years ago, was Prior of the Roman Monastery at Woodchester, in the vicinity.

His visit brought the largest congregations ever gathered in the Unitarian meeting-house at Stroud; and to them the preacher discoursed on the "New Faith." The report says:

He pointed to the fact that the ancient ecclesiastical mythologies, Roman Catholic and Protestant, as well as Braminical, Buddhist, Mahomedan, &c., were decaying, that it was universally admitted by the ecclesiastical authorities of all these systems, that the men of thought and culture were gradually falling away from them, and that the belief in the preternatural and miraculous had now ceased to exist among educated and thoughtful men. In this state of things it was the duty of those who desired to prevent men lapsing into atheism, to provide them with a rational and reasonable faith; and this faith, as contained in the Unitarian Church, he proceeded to expound and develop.

Here we have in a nutshell the popular theological idea of the day. The public are to be treated in religion as they are in business; that is, have Faiths made to order, just as boots and shoes are, according to the fashion of the day. "Churches" are not for the promulgation of the truth, but to "provide" "Faiths" according to the demand of the day; that is "their duty." No wonder then that Sectarianism thrives, for each opposing body has its own circle of "customers" whom the "Faith" which it "provides" satisfies and pleases. No wonder that, on every hand, new "Churches" spring up like mushrooms in a night. Each individual has as much right to have a new Faith "provided" for him, as another.

How true this is, is seen in the fact that the Congregationalists of this whole land are waiting for the report of their Committee, who have been entrusted with the duty of "providing" them with their new "Faith."

Pilate's question "What is Truth?" is borne down the ages to us only to meet the reply from the so-called "religious world" or "common Christianity" which the itinerant showman gave to the too inquisitive child who wished to know which was Napoleon and which Wellington, in the man's picture of Waterloo: "Whichever you please, my little dear; you pays your money, and you takes your choice."

W. T. WHITMARSH.

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Ritualism that Violates.

To the Editor of the Living Church:

The recent communication of "Anglo Catholicism," headed "Ritualism that violates Ritual," in which he informs us that the order, the ritual, or the spirit of the Celebration of the Supper of the Lord, and the Holy Communion, commonly called the Mass, as laid down in the First Prayer Book of Edward the Sixth, is not followed in the Church of the Ascension, Chicago, is rather a wonderful thing. This communication of "Anglo Catholic" is somewhat in the nature of a complaint (expressed, though, "in all kindness") that "the use" in that church is in open violation of the ritual of that Prayer Book, and, so far, in opposition to Anglican Catholicity.

Some of us, who have occasionally read about this Church of the Ascension, are pleased to know that this is so. We should like to believe that every parish, under the government, through its diocesan union, of the General Convention of the Protestant Episcopal Church in the United States of America, is loyal and obedient to the law of this church. The Constitution of this Church, to which the diocese of Illinois has given its adhesion, in Article 8, provides for "A Book of Common Prayer, and other Rites and Ceremonies, which shall be used in those dioceses that have adopted this Constitution;" and Canon 22, Title I, plainly orders the use of this Book in our churches, and proscribes the use of any other.

Hence, we cannot understand how "Anglo-Catholic" should expect to find the Church of the Ascension, or any other loyal parish in these United States, using any other ritual than that of the "Book of Common Prayer, and other Rites and Ceremonies," as established by the authority of the General Convention of this Church." But, in enumerating the differences between the ritual of the 1st Prayer Book of Edward the Sixth and "the Use of the Church of the Ascension," "Anglo-Catholic" gives us some remarkable information about what is the Use in that church. First (to follow his own enumeration), about vestments. "Anglo-Catholic" says "other vestments" than the plain albe and cope of Edward's First Prayer Book are used. He doesn't tell us, though, what these "other vestments" are. This ought not to be a subject of disturbance or complaint. For the Protestant Episcopal Church in the U. S. A. has not definitely regulated the matter of vestments, and, until she does thus regulate and order it, any diocese or any individual Priest is left to its, or to his own sweet will as to what shall be worn during the Celebration of the Holy Eucharist, or other Services. All that this Church says upon the subject of vestments, is that the candidate to be ordained Deacon, or ordained Priest, shall be decently habited; and that the Bishop to be consecrated at the time of his presentation must be "vested with his rochet," and later in the Service "shall put on the rest of the Episcopal habit." And we, speaking individually, should be glad to have such a diversity and variety of vestments in use in our churches and dioceses, that the General Convention would be forced to regulate definitely this matter; just as the multiplicity of hymnals in use forced it to give us the Authorized Hymnal.

2ndly, "Anglo-Catholic" tells us that six lights and more, instead of the two ordered by the Injunctions, are used in the Church of the Ascension. Certainly, the use of lights upon the altar,

two or six, is not provided for in our Book, or other Rites and Ceremonies; nor sanctioned by use or by Primitive Custom. And there is not one scintilla of authority in this Church, either by custom or law, for their use. Surely then, this is a novelty disturbing our peace.

3rdly, about the *Kyrie*. In using the Liturgy, or "the Order for the Administration of the Lord's Supper," in the English language to an English speaking congregation, it certainly looks out of place to sing the *Kyrie* in Greek, thereby transgressing that fundamental principle scripturally warranted, and set forth in Art. XXIV, that the Services shall be in the language of the people worshipping. In Athens, it would be all right to sing the *Kyrie* in Greek, but not in Chicago.

And then, 4thly, as to the Elevation of the Elements. In the Articles of Religion, "as established by the Protestant Episcopal Church," we are plainly told that the Elements are not to be "reserved, carried about, lifted up, or worshipped." In Canon 22, Title I., in specifying the ceremonies and practices "not ordained or authorized by the Book of Common Prayer, and which set forth or symbolize erroneous or doubtful doctrines," first of all we find enumerated: "The Elevation of the Elements in the Holy Communion."

The elevation of the elements, then, right in the face of Article and of Canon, doesn't look to a plain honest mind, like that loyal obedience promised when the vows of the priesthood are taken.

And lastly, we are told by "Anglo Catholic," that, in the Church of the Ascension, at the late Celebration of the Lord's Supper, only the priest receives, and that he instructs the people not to come. We are not surprised at this information, we are simply astounded. Can any sensible man read the Order for the Administration of the Lord's Supper, as it is set forth in our Book of Common Prayer, which alone we have the right to use, and suppose for an instant that it contemplates or intends that ever at any time, early or late, the consecrating priest should receive alone, and that the communicants should be instructed not to come? What can we think or say of the Priest who thus vacates this Feast of its invited guests?

"Drawn by Thy quickening Grace, O Lord, In countless numbers let them come, And gather from their Father's board, The Bread that lives beyond the tomb." So jealous is our Church in this matter, that, when the Sacrament is administered to the sick, she requires that at least two other communicants shall receive with the Priest and the sick person.

Mr. Editor, how can these things be—this disregard of law, of vows, of loyalty, and not overcome us? But, does "Anglican Catholicity" require American Priests, here, in this American Catholic Church, to follow the ritual of the 1st Prayer Book of Edward the Sixth? Then, we are sorry for them. Because they are bound, so long as they are Priests in this part of "The Holy Catholic Church, to obey the laws, rubrics, doctrines, Articles of Religion, Formularies, Canons, and Uses, which it sets forth and orders, and to which they vowed and pledged themselves.

The principle for which we contend is a plain one, easily understood, viz: that loyal Priests, belonging to that part of the Holy Catholic Church, which in this country has thought proper to call itself "The Protestant Episcopal Church in the United States of America," are in duty bound to follow "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies," and to obey the Constitution and Canons, which this Church has provided, established, and set forth for them, and no other.

A. Z. [The Editor ventures to suggest that A. Z. mistakes the intention of "Anglo Catholic" in comparing Mr. Ritchie's ritual with that of the Edwardian Prayer Book. He wished only to show that even by that standard the ritual of the Ascension is irregular.]

Loyalty to the Prayer Book.

To the Editor of the Living Church:

A few years ago, a very remarkable Pamphlet, bearing the above title, was printed and circulated among private friends, by the author, John H. Treat, Esq., of Lawrence, Mass. I say printed, not published; for there was no name either of publisher or author, and I think it has never been on sale, nor indeed have I seen any notice of it in any of our Church papers. But, in regard to the history and use of the Book of Common Prayer, together with all the vexed questions of the present day, growing out of the rubrics and ritual practices, the Pamphlet contains an amazing *catena* of authorities ancient and modern. To the private friends of the very learned author, it is well known that he has been engaged for some years on a book, entitled: "Roman Catholicism not Primitive; or, The Teaching of the Church of Rome contrary to Holy Scripture and the Fathers of the Catholic Church." In the pursuit of his object, Mr. Treat has visited and spent no little time in examining all the important libraries, as well in Europe as in this country, and it was supposed that the Pamphlet—"Loyalty to the Prayer Book"—was only an advanced chapter or two from that book. Several other pamphlets had preceded it, and were printed and circulated in the same way; on "The Immaculate Conception," on "The Assumption of the Blessed Virgin," on "Purgatory," on "St. Peter's at Rome," on "Some Ancient Inscriptions from the Catacombs," on "Inscriptions on Pagan tomb-stones, in the Louvre at Paris, the Vatican, and also at Pompeii"—all printed by Mr. Treat, with his own hands, on his own private press, and circulated among his private friends.

Now, I have just learned that this layman of the Church has concluded to publish his Pamphlet—"Loyalty to the Prayer Book"—with enlargements and pictorial illustrations, and with an introductory letter by the Rev. Dr. Morgan

Dix. *Laus Deo!* The news is too good for me to keep to myself; and, in my judgment, there is no work which the clergy and laity of the Church will hail with greater joy, as the final settlement of many of the most perplexing and important questions of the day.

I wish I could tell your readers something more about the author, and his singular and wonderful devotion to ecclesiastical subjects. But that would be premature; and besides, his great modesty forbids. J. A. B. Cleveland, Ohio.

The Church and the Red Man.

To the Editor of the Living Church:

Permit me through your columns to solicit some assistance towards a very interesting and deserving work.

I am Missionary to the Moravian Indians of the Thames, Kent County, Ontario, Canada, Diocese of Huron. The tribe, which belongs to the Delaware nation, numbers 273, of whom 105 are adherents of the Church.

Being desirous of permanently establishing this mission I commenced the building of a church about six months ago, and we now hope to open it formally the second Sunday in September. This building (45 x 28) has a debt of at least \$500 upon it, and I therefore appeal to the liberality of the Church at large to help me through with it, otherwise I am legally responsible for every cent of the debt.

The Indians have aided me nobly in my work, and have contributed most liberally, out of their slender means, giving also a vast amount of gratuitous work. Outside help is however necessary.

Any trifles towards this good work will be acknowledged through these columns.

R. F. DIXON,

Incumbent of Bothwell, and Missionary to Moravian (Delaware) Indians of the Thames.

Bothwell, Ontario, Canada.

More Charity.

To the Editor of the Living Church:

A reader of the LIVING CHURCH was as much shocked at the article written for that paper under the heading "A Warning Word," as the writer of the article seemed to be at the idea of a profigate having a chance to repent at the last moment. The charity of the prominent preacher under whose ministry this young man had shown some signs of the workings of the Holy Spirit, seems far more beautiful and Christ-like than the harsh judgment of his critic. Why the statement of this preacher should be called "such talk," or why this innocent statement in his own place of worship, should be harmful in its effects or, in fact, should be criticized at all by an outsider, he cannot understand. Neither can he understand why "wretched murderers" should not have as much confidence "that they will soon see Jesus," as the dying thief upon the Cross, to whom Christ said: "To-day shalt thou be with Me in Paradise." Is not Christ as powerful to save now, as when?

Bad Reading in the Church.

To the Editor of the Living Church:

I see that you seem still to favor contributions to your columns on the subject of Reading. I have often been moved to say a word or two in reference to this matter, it being of such great importance to all connected with the Church, whether they be Bishops, Priests, Deacons or Laymen. I am moved now to this writing, by reason of a communication from Mr. Geo. G. Ide, of Claremont, N. H., in the last number of your excellent paper.

I choose the heading, "Bad Reading," because it is much more prevalent than Good Reading. Mr. Ide says: "In nearly fifty years' experience of constant Church-going, I have not found one good reader in ten among the clergy whom I have heard." This probably is an extreme utterance, but it quite accords with my observation, as a clergyman of nearly forty-four years of active service and experience.

I would not, however, condemn either the passing, or the coming generation of clergymen, for this misfortune. The condemnation lies beyond them—in the school or college in which they were educated, and in the Theological School from which they passed to the Desk and the Pulpit.

By early training, a great deal might be done in making good readers; but the work grows harder when the period of youth is passed. Indeed, no amount of training, early or late, will make a good reader of every boy or man.

There are three things which God gives, that are necessary to the best style of reading. The First is—a good voice. The Second is—a fine ear for the modulation of the voice; for the same notes are used in reading, that are used in singing. And the Third is—Passion, to make one represent the author.

A man may possess the first two of these elements, and by culture be much improved, but if he does not possess the third and last of these, no amount of culture and training can impart it; and, if possessed only in a measure, it is entirely impossible to improve it. So that no man can be a first-rate reader, who does not possess these three elements in their excellence; and, above all, *Passion*, which is an inherent principle—the special gift of God. And, as it is very rare to find a man so endowed, and as rare to find our candidates for the ministry trained and instructed by a competent teacher, it is no wonder that the grand Service of our Church, and the grander Scriptures, should be mangled and mutilated as they generally are.

One great mischief, and a bar to any improvement, after a clergyman is ordained, is the self-satisfaction each individual enjoys, in supposing himself to be the best reader in the Church; and a disposition, therefore, to under-value those who really know how to read.

"O that some power be giv'd us, To see ourselves as others see us."

To read well, is a great accomplishment, and to draw out and cultivate, to this end in early life, the powers one may possess, is of great importance. A ten-year-old boy at school has no idea of the business or profession he is likely to follow in after life; but his learning to read well is desirable, even in a social point of view; and he will fully estimate its value if he should come to be a Minister of the Church.

But, as boys whose education in this respect is neglected, become men, and enter on the study of Theology preparatory to receiving Holy Orders, then, the strictest attention, by an efficient teacher, ought to be given to Rhetoric and Elocution. The best masters ought to be engaged by our Theological Schools; and diligence given in developing to the highest point the powers which each student may naturally possess. And, if he is mainly destitute of that which may be ripened into use, it ought to be a bar to his Ordination.

ED. F. BERKLEY.

St. Louis, Aug., 1882.

Reverence in Worship.

To the Editor of the Living Church:

I know that you have room for "Whittler," and patience with his trials. You have space for complaints of the poor reading of the clergy, and of many other things which are not here as they are in "Dreamland Church." Will you give a place to one who looks upon "the sunny side" of churches and church clergy? who hears more good reading from the chancel, than poor; and who sees many things to admire and to be thankful for in our Services, even as they are now conducted?

I am a wanderer the world about, and for the present find myself in this remote land. It is of the pleasant things I have met in the Church in California, that I would write. I have been surprised and gratified to see the Churchly way in which the Service is conducted in most of the churches that I have visited here; particularly, the reverent manner and habits of the clergy and people, after the Celebration of the Holy Communion. In one small country church, the communicants remained upon their knees, until the Elements were consumed; and then stood whilst the priest retired with the sacred vessels. No movement was made by them to leave their seats until the minister left the chancel.

In another church, it is the custom to sing the *Nunc Dimittis* devoutly kneeling, whilst the clergyman is preparing to remove the sacred vessels, and to leave the church, and then all stand reverently as he passes out.

It seems a very common practice here for the people to rise, and for the Wardens to remain standing at the steps of the chancel, when the offering is presented at the Altar, and the acknowledgement is made, that "All things come of Thee, O Lord! and of Thine own, have we given Thee."

In many churches in the East, I have seen a very different "Use" observed after the Holy Communion. Putting on the gloves, talking and walking out of church, whilst a few consumed the remaining Elements, are incidents by no means uncommon. Here to my surprise, all is reverent, quiet, orderly. How comes it so, do you ask? I know not, only so it was seen by

OBSERVER.

California, Aug. 1882.

The Care of our Eyes.

When so much is being said and written every day concerning improved methods of illumination, the following observations on "The Care of our Eyes," by Professor Thomson in *Our Continent* will be found interesting: "To care for our eyes is to be aware that any symptoms of fatigue or pain may be due to mechanical causes which may lead to change of form or structure, and which should be corrected by the use of glasses selected with the greatest care, to obviate any individual peculiarities of form either congenital or acquired, and to be used even in childhood. No prolonged near work should be done in a light, either natural or artificial, which is felt to be too feeble, nor in badly ventilated or close rooms. Since fatigue is usually due to the strain upon the muscular apparatus, and as this is greater in proportion to the nearness of the work from the eye, care should be used to avoid bending over or placing the head nearer to the work than is requisite for clear vision. The early use of glasses for persons passing beyond middle life, and their increase in power as it may be needed, is also strongly advised. The avoidance of all irritating gases, smoke or dust, which are felt to produce pain, and the suspension of year work when it gives its danger signal of fatigue, are self-evident. Assuming the fact now admitted that the most educated nations present the highest average of diseased eyes, and that the cause and effect are now clearly perceived in the overtaking of the visual apparatus during the educational period of life, it becomes requisite to consider how instruction may be as efficiently transmitted to the brain through the organs of hearing as by those of vision."

Water Telescopes.

Considering the cheap and easy construction of these useful instruments, it is wonderful they are not used more than they are, as, by employing them, extremely interesting observations can be made on the denizens of sea or river. To make a water telescope, procure a tube made of tin, and funnel-shaped, about three and a half feet long, and nine inches in diameter at the broadest end. It should be wide enough at the top to take in the observer's eyes, and the inside should be painted black. At the bottom or wide end, a clear thick piece of glass must be inserted, with a little lead, in the form of a ring, to weight the tube. When the instrument is immersed in clear water, it is astonishing how many fathoms down the observer can see. One of these simple contrivances would greatly enhance the pleasure of

water picnics, as much amusement would be afforded by watching the inhabitants below; and it would also prove very useful in surveying deep places, that have been ground-baited, for, if no fish were seen collected there, another spot would naturally be chosen. The Norwegians employ this instrument largely for ascertaining the position of herring-shoals, and in their cod-fisheries. Often by the use of the telescope they discover fish which otherwise they would not have known of.—*Chamber's Journal*.

Matthew Arnold on America.

The London *Spectator* remarks of Matthew Arnold's article on America in the last number of the *Nineteenth Century*: "Mr. Matthew Arnold gives us in polished English an article on which we are almost unwilling to say a word, he will be so heartily abused for it in America. Its purport is that, although individuals full of sweetness and light may exist in the American cities, groups do not; that there, as here, the body of the people are Philistines. He maintains that that which in England we call the middle-class is in America virtually 'the nation,' and he holds the middle-class to present us with a defective type of religion, a narrow range of intellect and knowledge, a stunted sense of beauty, a low standard of manners." He quotes Mr. Lowell as saying that the Americans are 'the most common-schooled and the least cultivated people in the world.' He quotes all manner of American evidence in proof of his thesis, and concludes with his usual advice—that there be set up many excellent lyceums. It is most amusing reading, but we hardly see the use of it all. The majority of men will be half cultivated to the end of time, if only because they can have no leisure; and to the end of time the half-cultivated, if they speak the same language as the cultivated, will seem to the latter Philistines. They will seek for themselves the intellectual and moral defences which they find in narrowness, reverence for routine, and belief in that worship of the usual which is called respectability. Mr. Arnold's polished sarcasms will not improve them, but only make them a little more self-conscious and shy."

Forgetting the Sermon.

"It is on the historic records of the noble village of Sedgeton, in Lincolnshire, that the vicar always preached the same sermon, and they desired a change. It was of no use to remonstrate with him, for he invariably replied that when they had done all he had told him in that discourse he would give them another. At last, a deputation waited on the bishop, and laid the matter before him. They had heard the same sermon, they said, every Sunday morning, for ten years, and were tired of it. His lordship owned that there might be a little variety fairly insisted upon, after so long a season of monotony, and asked what was the subject of this ever-recurring sermon. "Subject?" repeated the first parishioner. "Let me see. It is about—what is it about, Higgins?" "Well," said the second parishioner, "I don't mind exactly what it is about." "What was the text?" asked the Bishop. None of them could tell him the text. "Why, then," said the Bishop, "I hardly know how to frame my remonstrance. Suppose you go and hear it once more."

Although in itself most amusing, there is so close a resemblance to the ordinary congregation, in the case of these Sedgeton parishioners, that we find it difficult to forego a smile. A great deal of the Church-going is purely formal—there can be little doubt of that. And while "aggrieved parishioners" are less numerous in our modern congregations, upon examination, it will be found, we fear, that too many present the unhappy plight of these Lincolnshire complainants.—*Ex.*

Man's use and function is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness. Whatever enables us to fulfil this function is, in the pure and first sense of the word, useful to us. Pre-eminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist are, in a secondary and mean sense, useful; or rather, if they be looked for alone, they are useless, and worse; for it would be better that we should not exist than that we should guiltily disappoint the purposes of existence. And yet people speak in this working age, when they speak from their hearts, as if houses, and lands, and food, and raiment were alone useful; and as if Sight, Thought, and Admiration were all profitless, so that men insensibly call themselves Utilitarians, who would turn, if they had their way, themselves and their race into vegetables;—men who think, so far as such can be said to think, that the meat is more than the life, and the raiment than the body; who look to the earth as a stable, and to its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind and the grapes they crush better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think it is to give them wood to hew and water to draw that the pine forests cover the mountains like the shadow of God, and the great rivers move like His eternity. And so comes upon us that woe of the Preacher,—that although God "hath made everything beautiful in his time, also He hath set the world in their heart, so that no man can find out the works that God maketh from the beginning to the end."—*J. Ruskin*.

An exchange truly says that it costs less than a cent a day to take your weekly paper—less than a diligent hen would earn in a year at the market price of eggs; less than one cigar a week and a cheap one at that, less than the barber would charge by the year to keep one's hair trimmed; less than a good Thanksgiving turkey; less than a seat one night at the opera; less than an energetic kitchen girl will waste in a week. A penny a day can be saved in many a way better than stopping a family paper.

A Letter from Athens.

Correspondence of the Living Church.

[The following extracts are from a private letter from a niece of the late Dr. Hill, but as they cannot fail to interest the readers of the LIVING CHURCH, they are, with very little hesitation offered a place in its columns.]

The English Chaplain, Rev. Mr. d'Arcy, was taken ill the very day before Dr. Hill's death, and could not leave his bed. We sent out to the King's country seat, to ask for the services of the King's Chaplain, a Lutheran clergyman, and a dear friend of our family. Fortunately he was able to come, although the day before, he too was in bed. It is difficult to convey to you a true idea of the grief and sorrow shown by all classes of the community as soon as it became known that my dear Uncle had passed away. The Government sent word that the honors of a commander of the Order of the Saviour would be given him. All the next day, from early morning, the house was crowded with persons coming for a last look.

Before we were out of our rooms in the morning, a Greek Bishop, one of the Synod, and an old friend, came and entering the room expressed his grief in a few impassioned words; and so on all day, persons of every class in the community came. At one time I went into the parlor where Dr. Hill's remains were laid out, and found the room full of old women whom I knew nothing about. I was told that one of them had been on her knees kissing my Uncle's hand and weeping; another had been, in Eastern fashion, recounting all the benefits she had received from him in former years.

As the hour for the funeral approached, the house was filled to overflowing. The parlor was crowded with ladies in mourning, old pupils, or parents of present ones, or old friends. When the coffin was carried out, to our astonishment we found that every one, ladies and all, intended to follow on foot; so putting Aunt Fanny into a carriage, I took my place immediately after the body, while behind came the children of the boarding school, who had begged to be allowed to follow, bearing flowers and wreaths, their offerings to lay on the grave; after them, a crowd of ladies, some of them of the best families, and an immense concourse of people of all ranks, from the Prime minister to poor day laborers. One gentleman had sent a beautiful floral cross about four feet long, having a splendid magnolia in the centre. This was borne by his son in front of the procession. Immediately behind it, walked the Lutheran clergyman, and along side of him, a Greek Archimandrite, with his long black veil, contrasting with the little black cap and black gown which the Lutherans wear. Whenever I lifted my eyes, they rested on this cross of flowers, bright emblem of the Resurrection, and on the two figures beneath, representatives of two extremes, and both united in leading to its last resting place, the body of a Priest of that branch of the Christian Church which combines the merits of both. Even at that moment I could not help remarking the symbolic meaning of this coincidence. May the day soon dawn when under the Cross we shall all be one.

On reaching the English Church, we found it full of people awaiting us. Some of our girls were there to sing, and as the coffin was carried in they chanted the sentences, afterwards the Psalms and a beautiful hymn at the close, a copy of which I herewith send. Before leaving the church, according to the custom here, an address was delivered by Mr. Pandasi, Head of department in the Bureau of Public Instruction, who had been associated with Uncle in the early days. He was so overcome by his emotions that his voice broke, and the tears rolled down his cheeks.

After leaving the church, the procession continued its way past the columns of Jupiter Olympus, to the Protestant Cemetery on the banks of the Illyssus. At the gate, the children of the Mission School were standing, and they sang a hymn in Greek, as the body was carried in. The cemetery was so crowded with persons when we entered, that it was necessary to stop till a way could be made by the police for the bearers. Mr. Peterson, though a German, read our Service beautifully. By Rev. Mr. d'Arcy's desire, the Service at the grave commenced by reading the chapter from Corinthians, and certainly it was most comforting to hear it there. At the close of the Burial Service, Mr. Diomedes Kyriakos, a professor of Theology in the University, a layman who gives instruction in our boarding school, delivered a touching address which you will probably see translated. After him, the President of the City Council stepped forward, and in a few appropriate words announced that the city of Athens wished to show its gratitude to their benefactor; and in the name of his fellow-councillors, he made known their intention of raising a column over the grave, on which was to be inscribed the love and gratitude of the Demos of Athens. As we left the cemetery, weeping friends surrounded us embracing my Aunt, so that it was with difficulty we got her into the carriage. Telegrams and letters of condolence from all parts of Greece and Turkey have been pouring in from old pupils. I send you a copy of the latest, to show the spirit in which they are written and how the seed sown so faithfully, has been blessed and has brought forth fruit.

And now, dear friend, having, according to your wish, given you these details, I would like before concluding to tell you a plan which we have much at heart, and in which when the subject is started, we hope to have your co-operation. It is this: that our private school which has been doing such an important work here, and which has now grown into a regularly graded school, containing 26 boarders and about 150 day scholars, but which with difficulty supports itself (owing to the number of first-rate teachers required to keep up the standard), should be established on a firm basis as the HILL MEMORIAL SCHOOL. What would be required for this, would be to purchase this property from the

English gentleman who owns it, and who for the work's sake, has let us occupy it at a reduced rent, and then, after putting it in repair, to give it a small endowment to meet any deficiencies which might arise. To us, this does not seem a very great thing to ask of the Church, and its accomplishment would be a great joy to my dear Aunt. I think very few people in the United States realize what a mission-work this higher school has done and is doing. The present school has been built up since Mrs. Hill's last visit to America, and has never had any assistance till this year, when the kind efforts of friends sent us Miss Holliday to assist us, paying her small salary by subscription from two churches. I merely mention this now, but will write about it again later.

[Mrs. Hill has herself written most earnestly to the presiding Bishop on this subject, and among the many excellent things she says, a few questions are touchingly asked which we venture to repeat in substance. "What is to be the future of this Greek Mission?" "Shall it be abandoned because of its success?" "Will those who gave it the pure milk of the Word, now withhold the strong meat when it is so much needed?" Reference here follows regarding the course to be pursued by theological students after they have graduated from the University in Athens, and suggestions are made which must be of interest to the Church.—ED. L. C.]

St. Paul's Church, Ashippen, Wis.

Correspondence of the Living Church.

In connection with the forty years work of Nashotah, the history of St. Paul's Church, Ashippen, may well be told. One of the places, visited by her clergy in the early days of Nashotah, was a settlement of Americans and English, fifteen miles to the north. Services were held at the houses of the early settlers. A parish was organized in 1847 under the name, "The Church of our Saviour," Ashippen, but the organization was soon abandoned. As early as 1845, the Rev. G. Unonius, the first graduate of Nashotah, a Swede, began Services among the Norwegians in that vicinity. A church was built for this Norwegian congregation. This parish continued for several years, being served by Rev. M. F. Sorenson, after the resignation of Mr. Unonius. Such was the state of affairs when the Rev. L. A. Kemper, D. D., then in Deacon's Orders, began work in 1854, holding Services in a log school house in the Church building owned by the Norwegian congregation. But after a few years existence, this Norwegian parish was dissolved, and the property fell into the hands of the Lutherans, to whom most of the congregation had originally belonged. A few of these Norwegian families remained faithful to the Church, and as they acquired the English tongue, were able to join in the English services under Dr. Kemper.

In 1857, the present parish of St. Paul's was organized, and a small frame church (the one in present use) erected. Dr. Kemper continued to minister here regularly, until his resignation in 1880. Being employed as Professor of Exegesis and Biblical Literature at Nashotah, he had little time for pastoral care over a parish fifteen miles distant. On alternate Sundays in summer, once a month in winter, he would drive this 15 miles and return, for a Service at Ashippen. With some variation, this arrangement continued for twenty-six years; the little church being usually well filled with a congregation, gathered from the surrounding country, many going three, four and five miles. Unfavorable weather would often prevent a clergyman's presence; this was sometimes the case in winter for two or three months. Many a time the congregation assembled, but found no clergyman to lead them in prayer and praise. Yet notwithstanding the infrequency of Church Services, the quiet work of the parish was not seriously disturbed. A Sunday School was begun, at an early date, and has been continued quite regularly ever since. The fruits of labor for Christ and His Church seem to be as evident here as elsewhere. It is true, but little was contributed from year to year for the support of a clergyman, but the quiet work of Church teaching has gone on with a good measure of success. Year by year a class has been presented for Confirmation, commonly from five to fifteen in number. These, in many cases, have come from families heretofore not attached to the Church. Very many, no doubt, have been here trained in the Church's ways, who would under other circumstances in all probability have wandered altogether from the Church's fold. Again, the quiet, steady work of this country parish is in pleasing contrast with that of the various denominations in the vicinity. It is, indeed, noticeable that the Church is not favorably received in rural communities, but the existence of St. Paul's Church, Ashippen, demonstrates the fact that the Church can do successful work in such communities. The Methodists were here at an early date. The Presbyterians erected a Church building about the same time as our own was built. A Congregational church has since been built. Their Services for a long time were more frequent than our own; but now for the most part are abandoned, and to-day the Church's Services are the only English ones regularly held in the neighborhood. This result has been accomplished, through the quiet work of the Church continued through a course of years. The parish to-day contains about sixty actual communicants, besides many others more or less attached to the Church. From the parish, two young men have gone forth, who have entered the ministry, and are now engaged in the work of the Church in the West, the Rev. O. E. Ostenson, at Denver, Col., and the Rev. D. A. Sanford, at Mitchell, D. T. Upon the resignation of the Rev. Dr. Kemper, in 1880, the Rev. L. D. Brainerd succeeded him as rector of the parish. Having time for the pastoral work here needed, he is able to build and enlarge upon the foundations heretofore laid. With frequent Services and large congre-

gations, the present rector has opportunities of giving Church instruction to a larger number than many rectors in wealthy parishes.

In the work of this parish, the practical common sense exercised is worthy of note; or rather perhaps, it may be said, that rash and impracticable things have not been attempted. As one example of this, may be mentioned the Church building. In 1856, steps were taken to erect a Church building for which six hundred dollars was raised. With this money, a small church was built, sufficient to answer the needs of that time. The church was finished, paid for, and ready for use in a reasonable time, a very plain and practical building. There are no attempts at fine and costly architecture, no bad ventilation. The writer has observed elsewhere, several country churches, where the spiritual work has been crippled, because too large or too costly a building has been attempted. A larger church built of stone will probably be erected in a year, or two. A building more commodious, and more beautiful in design will take the place of the frame church built in early days.

Bishop Welles visited the parish on Sunday morning, August 27th, and confirmed a class of eight young persons, all trained in the Sunday School. The parish is gaining strength and vigor, under its present rector. Its existence to-day, as one of the largest country parishes in the Northwest, is no doubt due, as has been said, to the work of Nashotah and her graduates.

The Wise Man observes that "there is a time to speak, and a time to keep silence." One meets with people in the world who never seem to have made the last of these observations; and yet these great talkers do not at all speak from their having anything to say—as every sentence shows—but only from their inclination to be talking. Their conversation is merely an exercise of the tongue; no other human faculty has any share in it. It is strange these persons can help reflecting that, unless they have in truth a superior capacity, and are in an extraordinary manner furnished for conversation, if they are entertaining, it is at their own expense. It is possible that it should never come into people's thoughts to suspect whether or no it be to their advantage to show so very much of themselves? "O that you would altogether hold your peace, and it should be your wisdom" (Job xiii.) Remember, likewise, there are persons who love fewer words—an inoffensive sort of people, and who deserve some regard, though of too still and composed tempers for you. Of this number was the Son of Sirach; for he plainly speaks from experience when he says, "As hills of sand are to the steps of the aged, so is one of many words to a quiet man." But one would think it should be obvious to every one that when they are in company with their superiors of any kind, in years, knowledge, and experience; when proper and useful subjects are discoursed of, which they cannot bear a part in,—that these are times for silence, when they should learn to hear and be attentive, at least in their turn. It is indeed a very unhappy way these people are in; they in a manner cut themselves out from all advantage of conversation, except that of being entertained with their own talk; their business in coming into company not being at all to be informed, to hear, to learn;—but to display themselves; or rather to exert this faculty, and talk without any design at all. And if we consider conversation as an entertainment—as somewhat to unbend the mind, as a diversion from the cares, the business, and the sorrows of life, it is of the very nature of it that the discourse be mutual. This, I say, is implied in the very notion of what we distinguish by conversation, or being in company. Attention to the continued discourse of one alone grows more painful often than the cares and business we come to be diverted from. He, therefore, who imposes this upon us is guilty of a double offence; arbitrarily enjoining silence upon all the rest, and likewise obliging them to this painful attention.—Bishop Butler.

If you look accurately through the records of the lives that have been most useful to humanity, you will find that all that has been done best has been done so; (as in immediate certainty of the end) that to the clearest intellects and highest souls,—to the true children of the Father, with Whom a thousand years are as one day,—their poor seventy years are but as seven days. The removal of the shadow of death from them to an uncertain but always narrow distance, never takes away from them their intuition of its approach; the extending to them of a few hours more or less of light abates not their acknowledgment of the infinitude that must remain to be known beyond their knowledge—done beyond their deeds; the unprofitableness of their momentary service is wrought in a magnificent despair, and their very honor is bequeathed by them for the joy of others, as they lie down to their rest, regarding for themselves the voice of men no more. The best things, I repeat to you, have been done thus, and, therefore, sorrowfully. But the greatest part of the good work of the world is done either in pure and unweaved instinct of duty, or else, and better, it is cheerful and helpful doing of what the hand finds to do; in surety that at evening time, whatsoever is right, the Master will give.—J. Ruskin.

Rev. Dr. Samuel Miller, in his seventy-ninth year, said, "After the observation and experience of a long life, I have come decisively to the conclusion that if I had my life to live over again, I would pay ten times as much attention to the children of my charge as I ever did when I had a charge. If I were now about to undertake the care of a new or feeble church, I would consider special attention to the children and young people of the neighborhood as one of the most certain and effectual methods of collecting and strengthening a large flock that could possibly be employed."

The Christian World, in its "Scottish Ecclesiastical Notes," says: "Dr. Begg expects to have 200,000 signatures of Free Churchmen by next Assembly, protesting against the introduction of instrumental music. He proposes also to have similar petitions presented to the Supreme Courts of the Established and United Presbyterian Churches, as he considers the innovation was smuggled into these bodies, and not legally sanctioned. He calls all the Presbyterians to a "manly struggle, that the process of declension may be arrested, and the noble contents of our ancestors not rendered abortive and covered with ridicule by a generation of pretentious backsliders." A good story is being told in connection with Dr. Begg's new agitation. A Conference of leading members of the party is, it seems, held periodically in Edinburgh, at which contributions to the forthcoming discussion on the music question are read and discussed; and at a general meeting one of the assembled divines announced a portentous discovery. This was nothing less alarming than there was no New Testament authority for singing the Psalms of David in public worship! The dismay of the company may be imagined; but they could never afford to banish psalms as well as organs from the worship of the Christian dispensation. From this it is obvious that the snake of Puritan ignorance and bigotry in the Land o' Cakes, although scotched, is not killed.—Exchange.

There were once four flies, and as it happened, they were hungry one morning. The first settled upon a sausage of singularly appetizing appearance, and made a hearty meal. But he speedily died of intestinal inflammation, for the sausage was adulterated with aniline. The second fly breakfasted upon flour, and forthwith succumbed to contraction of the stomach, owing to the inordinate quantity of alum with which the flour had been adulterated. The third fly was slacking his thirst with the contents of the milk jug, when violent cramps suddenly convulsed his frame, and he soon gave up the ghost a victim to chalk adulteration. Seeing this, the fourth fly, muttering to himself, "The sooner it's over the sooner to sleep," alighted upon upon a moistened sheet of paper, exhibiting the counterfeit presentation of a death's head and the inscription, "Fly Poison." Applying the tip of his proboscis to this device, the fourth fly drank to his heart's content, growing more vigorous and cheerful at every mouthful, although expectant of his end. But he did not die. On the contrary, he thrived and waxed fat. You see even the fly poison was adulterated.

A PRECIOUS MANUSCRIPT.—A manuscript, which for many years was thought to have been lost, has just been found at the Castle of Chantereine (Sarthe) amongst some waste-paper. There are a great number of marginal notes which are supposed to have been written by the young Dauphin during his captivity at the Temple. This document is only a resume of the life of some kings, of whom the latter is Louis XV. The name of the author of this work is not known, but it is supposed to be one of the professors of the Dauphin. The history of this manuscript is very curious. It was first given to the Chantereine family by the Duchess of Angouleme. Some years later a robbery took place at the Castle of Chantereine, and the papers disappeared. In 1856, they were given back to the owner by a priest to whom the thief had made confession on his death-bed. M. Bocquet, of Chantereine, no doubt wishing to avoid another subtraction hid them so carefully that, though his death happened many years ago, they have only just been discovered. The manuscript has now been deposited in the Du Mans Museum.

A word may be said about the hardship of stone pillows, and about this Eastern habit of sleeping. The climate throughout all Southern Palestine tends to drowsiness almost irresistibly, and a stone used as a pillow has two advantages—it is generally cool and is free from vermin; and furthermore, it is almost the only thing which can be easily found for elevating one's head-covering, which is either a turban or the folds of a thick band of muslin wrapped round the head, and by all who desire to avoid dizziness and sun-stroke. Even in the historic instance of Bethel, Jacob did not have so terrible a hard time of it as would at first sight appear. The pillow was on his head, and a cool fragment of the rock made no mean bolster.

I like the spirit and the language of an English Colonial Bishop. It was proposed to him that he should endorse a plan for getting up a new church in a neighborhood of ample means, by resorting to various expedients now so common for relieving people of the direct issues of duty and the direct obligations of honoring the Lord by an open and actual giving-up of a portion of their substance. "No," said he, "rather than have a church built in this way—a church whose walls are to be reared by fairs, raffles and tea-parties—I will preach on the hillside, by water-courses, on the public common, on the corners of the streets. I will not dishonor God in the very act of rearing a temple to His name. If there be no other alternative, let there be less attempted, less done; but let us do what we do with a conscience void of offence toward God and toward man."—Bishop Littlejohn.

Those who defer their gifts to their death-bed do as good as say, "Lord, I will give Thee something when I can keep it no longer." Happy is the man who is his own executor.—Bishop Hall.

Contempt is not a thing to be despised. It may be borne with a calm and equal mind, but no man by lifting his head high can pretend that he does not perceive the scorns that are poured down upon him from above.—Burke.

Sydney Smith thus defines the object of preaching: "It is constantly to remind mankind of what mankind is constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from the by-paths where they turn into the path of salvation, which all know, but few tread."

The courts have held that a railroad time-table is a contract entered into by the company, and that there is a responsibility for damages when it is not complied with.

Some one has counted up the number of our churches with the different names which they bear. Here are some of the more numerous names. There are 286 having the name of St. John; Christ, 279; St. Paul, 277; Trinity, 206; St. James, 135; St. Peter, 111; St. Mark, 108; St. Luke, 103.

The men of the nation are, as a rule, what mothers make them, and the voice that these men speak in the expression of power, is the voice of the woman who bore and loved them. There can be no substitute for this.

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Do This.

This is the injunction of our Lord and Saviour Jesus Christ. "In the night in which He was betrayed, He took bread; and when He had given thanks He brake it and gave it to His disciples, saying, Take eat, this is My Body, which is given for you; do this in remembrance of Me. Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this as oft as ye drink it, in remembrance of Me."

This is not only a request of our Lord; it is a commandment. It is plain. It is explicit. He said, "Do This." To refuse to "Do This" is to live in open disobedience to a most solemn commandment of our Saviour. No Christian can possibly be living faithfully or safely who lives in known disobedience to any commandment of God or any injunction of his Lord. We ought to come to the Holy Communion, therefore, because we are commanded to do so. We ought to come because it is our duty, a plain, unmistakable duty. For anyone to live careless and negligent of a known duty is to live in deadly sin.

We ought to "Do This" because not only is it a duty but a privilege, a very great and blessed privilege. It is an act of obedience. It is a solemn memorial of our Saviour's meritorious Cross and Passion; whereby alone we obtain remission of our sins and are made partakers of the Kingdom of heaven. "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." In this way, which our Lord did institute, we shew His death, and that not simply, or chiefly, to His redeemed on earth but before the Divine Majesty and before high Heaven. That which He does for us in Heaven, we, in the Eucharistic Sacrifice, do on earth. By His very presence in the Heaven of heavens He pleads there for us His great, once-offered Sacrifice for the sins of the whole world. And this which He does for us, there, He has commanded us to do here: "did institute and in His holy Gospel command us to continue a perpetual memory of that His precious death and sacrifice until His coming again." This He did for our sake. In coming to the Holy Communion we obey our Lord; do what He has told us to do; and, in the most solemn act of worship, shew forth before Almighty God our one only valid plea for mercy, forgiveness, grace, help and blessing.

All this we receive, according to the sure word of His promise; yes, and more than this. In the Eucharistic Sacrifice not only do we have fellowship with the Divine Saviour of men and "the blessed company of all faithful people" here below, and those who have departed this life in the true Faith of God's holy Name, but herein "with angels and archangels, and with all the company of heaven, we laud and magnify God's glorious Name." In this holy Sacrament we have union with God through Jesus Christ our Lord. He is verily and indeed present, and in this holy Sacrament His true people receive Him to the strengthening and refreshing of their souls. "The Body and Blood of Christ are spiritually taken and received by the faithful in the Lord's Supper." Our Saviour has Himself said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him." If then we would receive this inestimable blessing we shall "Do This" which our Lord hath commanded. If wise unto salvation, we shall gladly and thankfully "Do This" which Jesus Christ our Lord hath enjoined, and say: "I must frequent this holy Sacrament in order that I may offer to God that sacrifice of praise

and thanksgiving on account of which, this, our bounden duty and service is called the Eucharist."

This holy Sacrament was ordained, not only for the "continual remembrance of the Sacrifice of the Death of Christ," but also "of the benefits which we receive thereby." No tongue of men or angels can recount the benefits which we receive from the Sacrifice of the death of Christ. Pardon, grace, strength, light, peace, love, access to God, a place in the family of God, God's hearing and answering our prayers, continuance in life, continuance in spiritual life, the means of grace, the hope of glory, the resurrection of our souls to the life of righteousness, the resurrection of our bodies at the Last Day. All these benefits are, or may be, ours by the Sacrifice of the Death of Christ. Remembering, then, these benefits, I desire to be present at and to take my part in this great sacrifice of praise and thanksgiving. I will humbly desire God's Fatherly Goodness mercifully to accept it, and although I am unworthy through my manifold sins to offer to God any sacrifice, yet, along with my Christian brethren, I will beseech Him to accept this our bounden duty and service, "not weighing our merits but pardoning our offences."

A Singular Coincidence.

Under this caption the *Kentucky Church Chronicle*, official organ of the Diocese, administers the following rebuke to a venerable editor in New York who has been very active in exposing and condemning the faults of his brethren. It is very severe, and (we add with sorrow) very well deserved:

The (London) *Guardian* of July 12th contained a review of Vol. XIII of the *Encyclopedia Britannica*. The (New York) *Guardian* of August 5th had an editorial article upon the same subject, coinciding with the English paper, not only in thought, but word for word in language. That two writers, separated by three thousand miles of salt water, who ordinarily are not noted for the similarity of their views, or style of writing, should hit upon the same subject, treat it in the same way, in identically the same language, is certainly one of the Curiosities of Literature. Some evil minded persons, quick to think ill of their fellows, might suggest that it was a case of "picking and stealing," but this thought cannot be entertained for a moment by one who knows the character of the New York paper. For is it not the self-appointed GUARDIAN of the ritual, doctrine and morals of the Church? Could any one who has read its virtuous denunciations of all wrong-doers (all who differ in opinion or practice from the *Guardian* are wrong-doers) imagine for a moment that its morality was of the Pecksniffian order? Such a suspicion might lie against other papers, but the *Guardian*! oh, never could that pious sheet be accused of priggish editorials. It was only a coincidence, and doubtless the London Reviewer will be gratified to find himself supported by so eminent an authority. We confess that when we see Kentucky news items in that great and good journal, worded just as they had previously appeared in the *Chronicle*, but with out any mark to indicate that they are not original, we feel flattered at this evidence that the obscure editor of a diocesan monthly writes in exactly the same style as the great, learned, and pious editor of a Metropolitan Weekly, and that weekly THE GUARDIAN!

Apropos for the subject of Divorce and its relation to "Independency" or individualism in religion, the case of Scotland and Ireland may be quoted, as illustrating this indirectly by showing the comparative sacredness of the marriage relation in the two countries. In the former country the percentage of illegitimate births is given by recent statistics as 8.29. The percentage in Ireland we give from memory, not having the statistics at hand; as only a fraction of one per cent. Great as the errors of Rome have been in some directions, she has stood firm for the maintenance of God's law of marriage.

The (so-called) Catholic League in England has for one of its objects the restoration of the Monastic life in the English Church. Keble never sang a strain more in harmony with the principles of the Church he loved so dearly, than when he sang,—

We need not bid for cloistered cell,
Our neighbor and our work farewell.
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial road, the common task,
Would furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

Our Country.

Every American citizen is ready to believe that his country has progressed and will continue to progress in a truly marvelous manner, but few, we think, have been prepared for the remarkable statistics given by Mr. Porter, a special agent of the Tenth Census, in a work just published in Chicago, entitled "The West." This work is avowedly only a history of the industrial, commercial, social and political development of the States and Territories of the West from 1800 to 1880, but it gives statistics for the whole country, and certainly facts and figures presented in it go beyond the most sanguine expectations. First, as to numbers:

The population of the civilized countries of the world has doubled since the beginning of the present century, the United Kingdom and colonies having, in 1801, 17,000,000, whereas to-day they have 43,000,000. The European Continent then had 170,000,000; to-day it has 275,000,000; and the United States, then with a population of 5,000,000, to-day has upwards of 50,000,000. Thus have these nations increased from 192,000,000 to 368,000,000. The population of Great Britain and the United States combined has risen from 22,000,000 to 93,000,000, an increase of 323 per cent., while the population of the European Continent rose only 63 per cent. During the last 60 years no less than 16,000,000 of people have left the Old World for homes in America and the British Colonies, of whom nearly 11,000,000 have landed on the shores of the United States. This migration, combined with the opening up of new countries, the great changes brought about by the application of steam, the extension of railroads, the improvements of ocean navigation, the connexion of continents by telegraph, and the spread of knowledge in schools and by the daily Press, has made the present the most progressive of all centuries to the Anglo-Saxon race. People are better fed and better clothed, and, with the advance of science and the extension of knowledge, opportunities on all sides increase.

Turning to other departments, we find that in the food supply of the world there has been notable progress within less than half a century, not only by reason of the introduction of railroads and steamers, but also by the removal of arbitrary laws against grain. The English and the Americans are the best-fed people of the present age, and therefore they are able to accomplish the greatest amount of work. According to Vauban, Bossuet, and Lagrange (three names illustrious in war, religion, and science respectively), "that country must be considered the most prosperous in which the inhabitants are able to have the largest ratio of meat for their food." The United States, consumes 120lb. of meat per inhabitant; the United Kingdom, 110lb.; France, 66lb.; Switzerland, 51lb.; Germany, 48lb.; Scandinavia, 45lb.; Russia, 44lb.; the Low Countries, 40lb.; Austria, 39lb.; Spain, 29lb.; Italy, 28lb.; Portugal, 20lb. The United Kingdom, the United States, and Russia consume each eight bushels of grain per inhabitant; France and Germany, each seven bushels; Austria, the Low Countries, and Spain, each six bushels; Italy, Switzerland, Scandinavia, and Portugal, each five bushels. The world consumes 38,500,000 tons of wheat yearly, and the wheat lands of the world make up 105,000,000 acres.

Of this great quantity the United States produces 450,000,000 bushels, or nearly double the production of France, and nearly one third the total crop of the globe; while it has every year a surplus over its consumption of 150,000 bushels, more than one-half of the quantity available in all other countries for export. As to grain, the other great source of food-supply, this country produces 2,698,000,000 bushels, a quantity nearly double that raised by Russia, although the latter country has a much larger area under grain cultivation.

Mr. Porter gives diagrams showing the total cereal product of the United States as compared with some of the principal countries of the world. It is fair to estimate that our annual income from agricultural industries is not far short of \$3,000,000,000; that of France is about \$1,900,000,000; of Russia, \$1,850,000,000; of Germany, \$1,700,000,000; of the United Kingdom, \$1,325,000,000; of Austro-Hungary, \$1,315,000,000; of Italy, \$710,000,000; of Spain and Portugal, \$650,000,000; of Scandinavia, \$390,000,000; and of the Low Countries, \$375,000,000; total, \$13,215,000,000. The total area of forest wealth of the United States, Russia, Germany, Austria, Canada, Scandinavia, France, Brazil, and El Gran Chaco is 2,760,000,000 acres, the total annual product from which is \$760,000,000, of which the United States produces over 50 per cent., or \$385,000,000.

The United States stands first of all countries in the yield of precious metals and in the product of its manufactories. By a strange coincidence, the annual yield in California and that of Australia have averaged the same amount—namely, \$45,000,000; and in each case the highest year reached \$75,000,000, the number of diggers being also nearly equal, and their gains averaging from \$500 to \$750 per man per annum. These are the changes of 80 years.

In all departments of Trade, Industry and Commerce, the same wonderful results will be seen. We have only space to compare the figures given for Great Britain, and those for the United States, but everyone knows that the former country stands far ahead of every other, excepting only our own, and that the two together do a business nearly equal to the aggregate done by all others.

For Great Britain, then, the figures are: *Commerce*, \$3,460,000,000; *Manufactures*, \$3,790,000,000; *Mining*, \$325,000,000; *Agriculture*, \$1,200,000; *Carrying Trade*, \$805,000,000; *Banking*, \$540,000,000; *Total*, \$10,139,000,000. A grand total, truly! Now let us take our own figures.

United States: *Commerce*, \$1,505,000,000; *Manufactures*, \$4,440,000,000; *Mining*, \$360,000,000; *Agriculture*, \$3,000,000,000; *Carrying Trade*, \$830,000,000; *Banking*, \$280,000,000; *Total*, \$10,395,000,000.

A greater total than that of the Empire on which the sun never sets.

Social and Political Progress in the present Century has been identified with the progress of manufactures. The United States is now known to be first in manufactures, of all countries in the world. Our annual product is nearly $4\frac{1}{2}$ billion dollars, and it is not improbable that 3,000,000 operatives are employed in our various industries. The product, per workman, owing to the greater skill and intelligence of the working class in this country, is also much higher, it being in the United States, \$1,560 for each; while in England it is only \$1,120; in France, 1,100; and in Italy, \$540. Even in textiles, we are fast gaining on England, having produced in 1880 a combined product of cotton and woollen goods valued at \$420,000,000, the total product for the world being \$2,435,000,000. More than two-thirds of the world's cotton crop is grown in the United States, the product, according to the census of 1880, being 5,730,968 bales. The world's product of silk is estimated at \$400,000,000, and something over 500,000 operatives are employed in this industry. France leads with 170,000 operatives and a product of \$240,000,000. According to the report of Special Census Agent Wyckoff, 34,440 persons are employed in the United States in the manufacture of silk, and the total value of the product is \$34,410,463, thus producing about 8 per cent. of the total production of the world. In 1850 the iron-producing countries of the world manufactured about 4,360,000 tons of iron, of which but a little over 500,000 tons was produced by the United States. The construction of railways and the building of iron vessels have caused the production of iron to quadruple within 30 years, and to-day these countries produce upwards of 18,000,000 tons, 7,265,140 tons of which are produced in the United States. In 1880 the United States produced 741,475 tons of Bessemer steel rails, while the total product of the United Kingdom was only 732,910 tons. The United States to-day makes one-fourth of the world's iron and one-fifth of its steel. The total production of the iron and steel works of the United States in the census year 1880 was 7,265,140 tons; in 1870 it was 3,655,215 tons; increase, 3,609,925 tons, or 98-76 per cent.

We give, on the first page of this issue, a letter upon the "other side" of the question raised by the recent action of Father Grafton and others of the Brotherhood of Cowley. If we did not then, we do now distinctly disavow any intention of disparaging the work which the English Priests of the Order are doing around us: and we do not think that the logical issue of the editorial comments which have appeared warrants the conclusion that such work may not be successfully continued by them. It will be to the grief of a great many if it be discontinued.

Brief Mention.

Goldsmith was no punster; but Sheridan was master in the art. The peas one day at Sheridan's boarding-house were unsavory and dry, and not at all in that state of refreshing greenness which was to be desired. The post-commoner remarked that they should be sent to a certain borough outside of London; and, upon being asked his reason he replied, "That is the way to Turnham Green." Oliver Goldsmith, that unfortunate man who wrote "like an angel and talked like poor poll," attempted, at a literary supper shortly after, to recount the witticism, and was amazed that the audience failed to respond with the expected applause, when he told them how Sheridan said the peas should be sent to the borough because that was the road to Turnham Green.—In the seventh century, the Rev. John Hamilton, preaching one day on the text, "O, Israel, thou hast destroyed thyself," commenced in these words: "I shall not nibble at ingeminate prolixities, but with the sword of brevity shall cut the Gordian knot of obscurity, and so proceed to give you the genuine purport of his mellifluous and aromatical subject, calculated alienarily (only) for the meridian of that microcosm, man." And in this manner he preached to the uneducated congregation of ship-masters, sailors, artisans and small tradespeople of which his audience was composed.—Looking over an old copy of the *Interior* (Presbyterian) we came upon the following: "Let us be honest about it, and acknowledge that universal Christian union, or, as it is opprobriously called, 'a mash of sects,' is the ideal held up by Jesus Christ himself, and that our divisions and contentions and wasteful rivalries come not from above, but from the hardness of our hearts."—The deficiency of the postal department by the sale of stamps falling below what was estimated it should be, was more than eight millions of dollars, last year. A large portion of this is supposed to result from fraud in washing stamps, and substituting cancelled for uncancelled stamps by clerks in post-offices. We have not yet heard of using washed stamps in the church collections.—The N. Y. *Herald* makes the announcement that at Ocean Grove, on a recent Sunday, "the Rev. Dr. —, of the Theatre, read the Service in the chapel at five in the afternoon." It adds that he looked like an actor and read well. It is strange how reporters get things mixed!—The poet Laureate of England, completed his seventy-second year last month. The singers that charmed our youth are growing old and are passing away. Tennyson must soon follow our Bryant and Longfellow. Who is coming forward to take their places? Our English tongue is rich, already, in poetic treasure, but we cannot think that the muse will sing no more in our vigorous verse. Yet life has come to be so exciting and work so exacting that it is almost hopeless to look for any more poets.—A clergyman in Kentucky writes: "You have the best Church paper in this country, and one of its best qualities is that it allows all parties to be heard. Another good quality, and one rarely found, is that the individuality of its editor is not always thrust forward in its columns."—The Rev. J. H. Appleton, St. Stephen's parish, Philadelphia, issues a card to god-parents, giving name, date, &c., of the Baptism to which they stand related. It is an excellent plan and should be universally adopted. There is no copyright, and pastors who desire such cards can order them from the LIVING CHURCH Press. The cost will be very little.—"It is wonderful," said an old gentleman, "to see the improvement made by the Sunday School in our community in its first year." "Yes," said a small boy, "it has spoiled our Sunday fishing." That boy will never be a hero of a Sunday School book!—At a recent camp-meeting, a colored preacher aptly divided unbelievers into skeptics, infidels, would-be-infidels, and the SMARTY, who knows all there is to be known." Wit and wisdom may follow parallel lines, but not always the line of color.—Speaking of the persistence with which some Churchmen use the expression "Catholic Church," &c., a most un-Catholic contemporary says: "The use of these expressions, so sedulously cultivated by the Puseyites, is doing great mischief. It leads people from Christ to trust an ecclesiastical system and privileges, and it fosters a bitter sectarian spirit," &c. Christ said, "a Kingdom I appoint unto you," and he preached the "Gospel of the Kingdom." The Jews and the Gentiles, both, denounced this as a "bitter sectarian spirit."—The New Zealand chiefs, who are now staying in England, recently visited Mrs. Selwyn, at Lichfield, and were conducted over Lichfield Cathedral by Bishop Abraham. They are said to be especially pleased at finding that the effigy of Bishop Selwyn was placed on a New Zealand mat.—Archbishop Nestor, of the Russian Church, who had charge of the Diocese of Alaska, and whose visit to this country we noticed, disappeared from the steamer St. Paul, while making the voyage from St. Michael's to San Francisco. He was missed soon after leaving port, and it is found that he had committed suicide by jumping overboard.—The Bishop of Salisbury has adopted the custom of addressing the question in the Confirmation Office to each candidate singly, using the Christian name. The example is worthy of consideration by our Bishops. Our Confirmation classes are not, generally, so large as to make this form impracticable, and it certainly must be very edifying and impressive.—Bishop Quintard tells the following story about the work of the Rev. C. F. Collins, missionary in his Diocese: "In one of the missions where the black people undertook to build a house of prayer, one devoted communicant, who all his life long had been a slave, laid \$1,200 upon the Lord's table. The old black deacon has gathered an immense congregation, and keeps his people quiet during preaching, by telling them, as on the last occasion of the Bishop's

visit to the parish, "My brethren, you must not shout, you must listen to the preaching and drink it all in, you know that when you shout it kinder puts the Bishop on a strain."

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SCHOOLS AND COLLEGES.

New York City, 6 and 8 E. Fifty-third Street. MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies re-opens Oct. 1. French and German languages practically taught.

MADemoiselle DE JANON'S, (Successor and former partner of the late Miss Haines), French and English Boarding and Day School for Young Ladies and children, 10 Gramercy Park, New York.

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.

CHARLIER INSTITUTE, On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20.

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

AT MISSES PERRINS' 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 Elective 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 Fifth Avenue.

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

SCHOOLS AND COLLEGES.

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 previously.

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 3d, 1883.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D. The 12th School Year will commence on Wednesday, Sept. 13th, 1882.

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Cox, 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.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday, Sept. 18th.

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. Cheiton 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.

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.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Faulkland, New Castle Co., Delaware. Rev. Frederick Thompson, M. A., Rector, assisted by three resident masters.

THE HANNAH-MORE ACADEMY, Reisterstown, Md. The Diocesan School for Girls, 15 miles N. W. from Baltimore. Noted for healthfulness, careful training, thorough instructions and the influence of a Christian Home.

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.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, L. M. BLACKFORD, M. A., Principal. The 44th year of this, the Diocesan School for Boys, three miles from town, opens September 27th, 1882.

ST. MARY'S SCHOOL, Raleigh, N. C. THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th.

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.

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.

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CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-11 The Rev. G. B. 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 Principal, and Matron who founded it. Reference to present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

Personal Mention. The Bishop of Georgia is at Newport, R. I. Bishop Spalding, of Colorado, is confined to his room with a sprained ankle, and his visitations are for a time interrupted.

Bishop Paddock, of Washington Territory, being obliged to visit the East, desires letters addressed, until further notice, to care of Mr. J. T. Walker, 81 Pine St., or Rev. Dr. Twigg, 22 Bible House, N. Y.

Bishop Stevens says the Episcopal Register, is deriving much benefit from his period of rest abroad, and writes from Malvern, under date of July 28th ult: "I have been very quiet here, having declined all invitations to preach, and only an hour ago declined a pressing request to preach in St. Paul's Cathedral, London. We expect to go to Paris next Tuesday, and to sail for home on the 20th September."

The Rev. Samuel Snelling has become assistant to the Rector of St. John's Church, Charlestown, Mass. His address is 12 Monument Court.

The Rev. George W. Harrod, Senior Canon of the Cathedral, Fond du Lac, Wis., has accepted a call to be Assistant Minister in St. Luke's, Baltimore.

The Rev. H. B. Ensworth, of St. Andrew's, Chicago, has returned from Madison, Wis., and resumed his duties.

The Rev. Robert J. Nevin, Rector of St. Paul's, within the Walls, Rome, Italy, is at present at Newport, R. I.

The Rev. Charles A. Tibbals, of St. Peter's, Brooklyn, N. Y., has been passing the later part of August at Seabright, N. J.

The Rev. P. MacFarlane has resigned the Rectorship of St. Paul's, Mayville, N. Y.

The Rev. John Davis has resigned St. Luke's Church, Denison, Texas, and accepted a call to the Rectorship of St. Matthew's, Dallas, Texas.

The Rev. S. J. Yundt has accepted the Rectorship of Grace Church, Rice Lake, and attached missions, diocese of Wisconsin.

The Rev. R. F. Innes' address is 226 S. 39th Street, Philadelphia, Pa.

The Rev. A. J. Robert's address is Brazoria, Texas. The Rev. Charles Pelletreau, of Paterson, N. J., has returned from a visit to the West Indies.

The Rev. W. Richmond has accepted the Rectorship of St. Thomas' Church, Sioux City, Iowa.

The Rev. S. J. French has taken charge temporarily of St. Matthew's Church, Kenosha, Wis.

The Rev. H. K. Rees has accepted an election to the Rectorship of St. John's, Mobile, Ala.

The Rev. Lewis Brown, has taken charge of Trinity Church, Troy, and St. Paul's, Greenville, diocese of Southern Ohio. Address Troy, O.

The Rev. Dr. Fulton has returned from vacation. Address 279 Chestnut Street, St. Louis, Mo.

The Rev. J. J. Faude has resigned the Rectorship of St. Thomas' Church, Plymouth, and accepted that of Trinity, Michigan City, Ind. Address accordingly.

The address of the Rev. B. F. Mower is Florence, Ala.

The Rev. W

Calendar.

September, 1882.

- 3. 13th Sunday after Trinity. Green.
10. 14th Sunday after Trinity. Green.
17. 15th Sunday after Trinity. Green.
20. Ember Day. Violet.
21. St. Matthew, Evangelist. Red.
22. Ember Day. Violet.
23. Ember Day. Violet.
24. 16th Sunday after Trinity. Green.
25. St. Michael and all Angels. White.

Fourteenth Sunday after Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

In our reverential approach to God in this Collect, we bow ourselves before the majesty of His power and His perpetuity; the one attribute giving us assurance of His ability to aid us, and the other of His reliability as our dependence. This form of address occurs some fifteen times in the Prayers and Collects, and from its frequency ought to be used, not unadvisedly or lightly, but reverently, and in the fear of God; otherwise, the frequency will beget formality. Hence it were well so to meditate upon it in private, that its use in Holy Worship will instantly call up before the mind the incomprehensible greatness of Him to Whom we intelligently and rightly assign these attributes; while, at the same time, we neither understand their philosophy, nor comprehend their fulness. There is in the Church—the very source and fount of reverence—too little study to realize the things, which, bringing us face to face with the INFINITE MAJESTY, compel us to be reverent.

Reverently bowed before Him Who is thus mighty and enduring, we proceed at once to our request: "Give unto us the increase of faith, hope, and charity." This petition naturally carries our thoughts back to the Collect for "Charity Sunday," in which, as guided by St. Paul's discourse on Charity, we pray for that as the "most excellent gift," while in this one, our hearty desires go out after it, as but one of the abiding and blessed three—the crown of the other two, it may be, but yet inseparable from them.

There is, however, a noticeable difference in the position confessed by the petitioner, in the two Collects. In the former, it is that of comparative destitution, charity being in itself implored as the divine gift of the Holy Spirit; in this later one, as if, during Lent and Easter-tide some progress must have been made, and some grace attained, the prayer is for an increase of the three graces, their substantial possession being fully implied.

In proceeding to the second petition, the Collect, with a discrimination not at first observable, separates the third grace—Charity—from the other two, and thus brings itself more closely into harmony with the Collect for "Charity Sunday." The blessings we seek must come to us in the gracious fulfillment of the divine promises. But the promises are both the ground and end of the faith and hope. In the economy of grace, however, the promises are inseparably linked with the commands. The fulfillment of the one is conditioned on obedience to the other. Saving grace is both sovereign and free; but it is not blind, reckless, and improvident. Both for the honor of God, and the good of man, it demands—both as a ground and a return for its bestowment—a loving obedience.

Hence, the petition is naturally, "make us to love that which Thou dost command;" for as there can be no realization of the promise without obedience, there is no inspiration toward obedience, except that of charity and love. Beautiful thus is the revelation in this simple Catholic Collect, of the relation and interdependence of things in the system of grace. God gives Faith, Hope and Charity, and their increase. Faith and Hope lay hold on the Promises; Love or Charity embraces the Commands. All three beget a glad obedience. Such an obedience attains the fulfillment of the Promises, or wins the blessed reward. Thus do the good works God has appointed for us to walk in, both grow out of divine grace, and again grow into more grace; and blessing begets and multiplies blessing. And now, as always in the Church's prayers, "through Jesus Christ our Lord!"

A Letter to Mrs. Hill.

From Critikos, native Greek, formerly a pupil in the School at Athens.

MY RESPECTABLE MRS. HILL:—It is with a most great affliction I heard of our dear Father's death; and though my Greek nation, always grateful to its benefactors, shewed its gratitude to him also, for his good lesson to hundreds of mothers and daughters of Greece, I being one of his many spiritual children, after I have shed warm tears for this great loss of us, let me praise with you, dearest Mother! the Lord, Who gave him the whole time and strength to finish his holy work, and now he may repeat in heaven the words of the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge shall give me." Let us then ask consolation from our Lord, "Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

And you, my respectable Mrs. Hill, are blessed, as your late husband, because you also, in all time, have continued with him the holy work. So remembering the glorious reward of him, we must be less afflicted, but only let me pray, my dear, the Almighty that He may strengthen you and dear Miss Bessie Masson, to continue the holy work, begun so many years since.

My husband and all my paternal family were most afflicted at this cruel loss. My little Olga, who had not the chance to be one of your pupils, but for very few days only, cried by the heart, as well as Erato (her sister, also a boarder), who being a little indisposed, cannot write you with me. They all send you and dear Miss Masson their respects and love, with your ever full of devotedness pupil,

HELEN CRITIKOS.

Pidesto, July 1, 1882.

HYMN.

SUNG BY GREEK GIRLS AT THE FUNERAL OF THE LATE DR. J. A. HILL, AT ATHENS.

Now the laborer's task is o'er, Now the battle day is past, Now upon the farther shore Lands the voyager at last. Father! in Thy gracious keeping, Leave we now Thy servant sleeping. There the tears of earth are dried; There its hidden things are clear; There the work of life is tried By a juster Judge than here, Father! in Thy gracious keeping, Leave we now Thy servant sleeping. There the sinful souls that turn To the Lord their dying eyes, All the love of Christ shall learn At His feet in Paradise. Father! in Thy gracious keeping, Leave we now Thy servant sleeping. There no more the powers of hell Can prevail to mar their peace; Christ the Lord shall guard them well, He Who died for their release. Father! in Thy gracious keeping, Leave we now Thy servant sleeping. "Earth to earth, and dust to dust," Calmly now the words we say, Leaving him to sleep in trust Till the Resurrection day. Father! in Thy gracious keeping, Leave we now Thy servant sleeping.

Stray Leaves From Southern California.

We have recently received from a valued lady friend and correspondent in this favored region, a letter from which we have culled some extracts, that can hardly fail, we should think, to interest many of our readers. Writing under date of the 16th ult., our correspondent says:

We are in the midst of summer days; thermometer 110 degrees in the shade. But we do not feel the heat; at 2 o'clock in the afternoon, the Pacific Ocean sends us an air-wave on the wings of the wind, delightfully cool and invigorating. It sweeps over the mountains; and there is a rustle of leaves, and a waving of boughs, to greet its coming. You people at the East have no idea how cool and delicious the air is, which, at this moment, is surging through the lace curtains at my window, and—in its summer mirth and gladness—scattering my papers, and shutting, one after the other, all the doors of the cottage.

Last night we drove far up towards the Cojon Pass, through such wild and beautiful scenery, where the mountains rise, one above another, and the desert, with its curious plants of many varieties, stretches out to the left. Behind us is the valley, with its verdant beauty and its cultivation, bounded by the mountains and hills; and silence everywhere, broken only by the song of bird, or the shout of the muleteer.

One day, recently, in the midst of such scenery as I have described, I had an adventure terribly out of harmony with the entourage. It was our "Communion Sunday;" and, the day previous, I had to drive over to Colton, and some four miles beyond, in order to borrow the beautiful set of Sacred Vessels which belongs to St. Polycarp's Church at Colton; for we do not as yet possess anything of that kind, ourselves. The drive is long and lonely, partly through desert, partly through "the wash," or bed of the river. On my return, the box containing the Vessels, which is a solid-looking "Wells-Fargo," was placed securely in front of my phaeton; and I carelessly neglected to cover it with the robe, but drove on merrily, never dreaming of danger. I met two men, a Mexican and an Indian—on horseback. Suddenly, I felt a touch at my chain; and, upon looking back, I found that the men were following my carriage. I was still in the open country, but was approaching a hollow among the willows, where I knew I was going to be robbed. You will not wonder when I tell you that my heart sank within me, when I looked at their faces, and thought of the Box with its valuable contents. For, by this time, the men had separated, one being in front of my carriage, and the other close behind. I knew that, humanly speaking, my only hope of rescue lay in my meeting a team. And this, providentially, did actually occur, at the critical moment. For, out of the cross-roads, drove a wagon so suddenly, that the two men were taken by surprise; and so—thank God!—the precious charge which I had in trust was saved. I found, when it was all over, that I had been followed by two of the worst characters in the country; and my experience has taught me a lesson—never to go alone where Mexicans and Indians frequent. The people here say that the top of my phaeton was all that saved me from the lasso, which the vaquero always carries on his saddle. Mr. H. has had a most frightful affair with an Indian, who lassoed him, and dragged him at full speed for a considerable distance. His recovery is doubtful; and, as for the Indian, he was lynched!

Many an evening may be pleasantly beguiled, if one member of the family-circle is appointed to read aloud, while others sew or knit, or perhaps listen in pleasant idleness. If parents would introduce this exercise into their families, they would soon see the levity and giddiness that make up the conversation of too many circles, giving way to refinement and dignity. The amount of knowledge thus gained is almost incalculable.

I have seen reason to change the greater part of my opinions. Let me confess to you, Quinetus, we oftener say things because we can say them well, than because they are sound and reasonable.—Cicero.

MUSIC OF THE RAIN.

There is music in the rain, Rain, rain, rain, As it falls upon the pane, As it drops upon the pastures, Or bends the bearded grain; And we love to hear its merry chime, Chime, chime, chime. As it falls in measured time On the dark and leafy forest Soft as some old poet's rhyme.

When the big drops patter down, Down, down, down, On old mossy roofs and brown, On the flower-scented gardens Of country or of town. How we love to hear them beat, Beat, beat, beat, Like the tread of fairy feet, Or our heads on the shingles, Or the pavement of the street.

There is music when it pours, Pours, pours, pours, Drenching all things out of doors; When we close in haste the shutters Against the storm that roars. When the thunder with its crash, Crash, crash, crash, Follows swift the lightning's flash; Like the clangor of a battle, When charging armies dash.

Sweet rain-music let us list, List, list, list, To the marching of the mist, Catching the song from out the rainbow, When the sun and cloud have kissed. How we love to sit and think, Think, think, think, And sweet chains of memory link, As a slant against the windows The frozen raindrops clink.

Rains of autumn, dull and chill, Chill, chill, chill, Summer rains on vale and hill, Rains of Spring that bring sweet flowers, All melody distill: God be praised for teeming showers, Showers, showers, showers, In this bounteous world of ours, Changing with their minor touches, The music of the hours.

Morgenstund Hat Gold in Mund.

(Or, as it might be Latinized: "German Proverb. in orig.")

"From morning's lip Gold wine we sip!" Is this what means your chip! chip! chip! Your sudden burst of joyous melody? Is this the key-note of your symphony? When, at early dawn, In the grove and on the lawn, With such emphatic—such ecstatic And most melodious clamoring, Such tuneful hammering, And eloquent stammering, More eloquent than words, Ye blessed birds! At the first peep of morning's golden fire, Ye ring out o'er us Your avell chorus: O multitudinous feathered choir! Meanwhile the envious owl, That surly critic-fowl, Perched far away in corners, Sits in the seat of the scorners, And does naught else but hoot With his feeble boot! toot! toot! —But no! let not my song Do this lone bird a wrong! Though morn to him is night, And the sun his candlelight, He, too, will sing his best To hail his hour of rest. But thou a man! new-born, Adore the wakening morn! The horizon's golden rim— Oh, is it not the brim Of morning's incense cup, Whence evermore rise up Offerings of praise and love To Him Who reigns above! Be it to thee, my soul, The great libation-bowl, Whence thou shalt drink, and pour With Nature evermore The wine of sacrifice, Pure as the morning skies!

Selected.

Mahomet, the False Prophet.

We have just turned the corner and arrived at the beginning of the end. Readers of the last book of the Bible—the Revelation or Apocalypse—will remember the prophecies of the 11th, 12th, and 13th chapters—all having reference, expressed or implied, to "the mouth speaking great things and blasphemies," to whom "power was given to continue forty and two months;" or, as it is varied in seeming explanation, 1260 days; though not days but years have always been considered to be meant. And elsewhere, by what is here called "the mouth," seems to be designated "the false prophet" of the 20th verse of the 19th chapter, by whom the commentators have long considered Mahomet to be meant—Eastern commentators particularly—so that in the East it is the common opinion that Mahometanism will come to an end when those 1260 days or years have expired; though, of course, where they are to begin being uncertain, nobody can venture to predict the particular year in which they will expire. Nevertheless, it may well be that Mahometanism has received a warning, if no more; for the following historical coincidence is a fact which none can dispute, as part of its authentic history, and part of it is what has just occurred. What is authentic history, is, that on Friday (the Mahometan Sunday), 16th July, 622, the celebrated flight of Mahomet from Mecca to Medina took place; which was the beginning of his career, and from which the Mahometan era dates. What has just occurred, is, that on Friday (the self-same week of the same month) 14th July, 1882, the British Admiral, Sir B. Seymour, telegraphed to the Admiralty, that the gates of Alexandria, then in ruins, were guarded by British seamen and mariners. Now, the exact interval between these events, as everybody may see for himself, amounts to 1260 years, neither more nor less. It is just possible, therefore, that we have seen the beginning of the end. The conquest of Egypt, of course, by Amron was not effected till 638, A. D. Nor was the standard of the Prophet planted on the walls of Alexandria before 22nd December, 640, A. D. The prophecy, therefore, may have seventeen or eighteen years more to run still, though we may have witnessed its first installment; yet even now events are moving at such

strides, and Arab frenzy seems working up to such a pitch, that the consummation may come with a rush after all. Come when it may, however, it can scarce come too soon, in the interest both of civilization and religion. The Turks have been the curse of the East much too long. It is high time for them to cease to be lords and masters of the fair countries that they have degraded and barbarised to the lowest point. They should no longer hold the keys of the East, Alexandria, and Constantinople, tight in their clutch. The Mahometan religion has been given a sufficient trial, and has been found wanting. It has proved a relentless Iconoclast. It has proved itself a fell corrupter of morals, a merciless tyrant, and a steady deceiver. The Greeks are themselves a patent proof both of the degradation to which the Mahometan religion and Turkish rule may reduce one of the noblest, if not quite the noblest, of historic races; and of its capacities for regeneration, prompt and steadfast, on the removal of that twofold incubus. It will be the proudest page in the history of Great Britain to have been the main agent in the emancipation of that classical country, and Englishmen may well be encouraged by her example to do for others equally degraded, but equally promising, what they have done for Greece. Even the Turk would be all the better for having his wings clipped, and his ascendancy broken up. Under good masters he might learn to amend his ways.—Oxford University Herald.

Mist of some sort, or confusion of light, or of cloud, are general facts; the distance may vary in different climates at which the effects of mist begin, but they are always present; and therefore, in all probability, it is meant that we should enjoy them. . . . We surely need not wonder that mist and all its phenomena have been made delightful to us, since our happiness as thinking beings must depend on our being content to accept only partial knowledge even in those matters which chiefly concern us. If we insist upon perfect intelligibility and complete declaration in every moral subject, we shall instantly fall into misery of unbelief. The whole happiness and power of energetic action depend upon our being able to breathe and live in the cloud;—content to see it opening here, and closing there; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things; but yet perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied. And I believe that the resentment of this interference of the mist is one of the forms of proud error which are too easily mistaken for virtues. To be content in utter darkness and ignorance is indeed unmanly, and therefore we think that to love light and find knowledge must always be right. Yet whenever pride has any share in the work, even knowledge and light may be ill pursued. Knowledge is good, and light is good; yet man perished in seeking knowledge, and moths perish in seeking light; and if we, who are crushed before the moth, will not accept such mystery as is needful to us, we shall perish in like manner. But accepted in humbleness, it instantly becomes an element of pleasure; and every rightly constituted mind ought to rejoice, not so much in knowing anything clearly, as in feeling that there is infinitely more which it cannot know. None but proud or weak men would mourn over this, for we may always know more, if we choose, by working on; but the pleasure is, I think, to humble people, in knowing that the journey is endless, the treasure inexhaustible,—watching the cloud still march before them with its summitless pillar, and being sure that, to the end of time, and to the length of eternity, the mysteries of its infinity will still open farther and farther, their dimness being the sign and necessary adjunct of their inexhaustibility.—J. Ruskin.

A member of a congregation, talking with his pastor was indulging freely in this strain: "What a poor, short-coming creature I am!" The minister sighed and said, "Indeed you have long given me painful reason to believe you." Whereupon his companion, being taken at his word, replied in a tone of anger. "Who told you anything about me? I am as good as you. I shall not come to hear you any more, but go somewhere else. And so he did. As an example of true humility, it has been remarked, that in A. D. 59, soon after St. Paul's conversion, he declared himself "unworthy to be called an apostle." As time rolled on, and he grew in grace in A. D. 64, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature of a "perfect man in Christ Jesus," in A. D. 65, his exclamation was, "I am the chief of sinners." The boughs and branches of trees which are most richly laden with fruit bend downward and hang lowest.

CHURCH MEMBERSHIP.—If you have a notion that you can attain to any height without doing exactly what God has told you to do, without entering by a visible door—putting your spiritual life to school and to practice in an instituted church, to be nourished there just according to divinely appointed appliances and helps, in prayers, sanctuaries, separate seasons, sacred places, reverent observances, charitable works and ministries, holy sacraments—it is only because you have been, more or less, misled by a very plausible sophistry of self-direction, or infallible personal illumination. A great deal of prevailing indifference—not all of it, but much—may be traced to the misleading of that flattering idea. The sooner you make a fair revision of the whole subject, and let good, sound common sense and a docile heart, set you down at the feet of the great Master, in his own "school," the sooner you will be a strong soul, at peace with yourself and a useful workman for God.—Bishop Huntington.

The Household.

A very simple article for catching mosquitoes is made by nailing a shoe-blackening box on the top of an old broom handle. Put a few drops of kerosene oil in the box, and hold it under the mosquito, which will immediately drop into the box.

Inside the baby's silk or silesia-lined bonnet there should be a soft lining which can be easily removed. It can be made of an old fine linen pocket handkerchief, with a very thin layer of cotton between. This will protect the bonnet from perspiration, and what is not of less consequence, will protect the child's head and render him less liable to take cold if exposed to a draft of air.

For a chair or sofa back take a square or oblong piece of cream-colored linen monie cloth; on this, work in outline-stitch a bouquet of flowers or a picture of any kind; at each side of the cloth pull out threads for about two inches, leaving a little space outside, and enough also to make a narrow hem. Catch the threads together at intervals, and run in a bright ribbon of the exact width of the space left; fringe out the ends of the ribbon and of the monie cloth.

Every cook knows how disagreeable it is to have the nutmeg or cinnamon which is added to cream and sugar for pudding sauce rise to the top of the sauce; and, when it is served, to have the first spoonful taken out too highly flavored, and the rest without taste. To remedy this, mix the nutmeg or cinnamon with sugar before pouring on the cream; it will then be gradually distributed through the sauce. Pour the cream on a little at a time, and the spice will tend to dissolve.

A person who has been in the fish business for years, tells us how best to cook salt mackerel. Soak the fish in clean water about thirty-six hours; change the water once in four hours while soaking. About four hours before cooking, take out of the water, and put it in milk. Let it remain in the milk until near the time of cooking. Then take it out of the milk; let it lie a short time, and then bake. He assures us that a mackerel thus prepared will furnish a meal fit for a king.—Exchange.

A pretty dressing-table may be made of white wood, with broad, flat top; it is covered with drapery of white over colors, or of blue and white, or scarlet and white thick drapery which needs no lining. The covering of the table must harmonize with the carpet and curtains, though the bows of ribbon which loop the drapery and hold it in place may be of a contrasting color. Over this table should hang a mirror with the frame covered with plush, also corresponding in color with the covering. An old mirror which is true, but in a poor frame, can be covered, and so serve for a long time as an ornament.

Lemon custard to serve with cake is made of four eggs—mixing the whites of two—one cup of sugar, one cup of cold water, a lump of butter half the size of an egg, one tablespoonful of cornstarch rubbed smooth in a little cold water; grate the peel of a large lemon, and squeeze the juice in; beat all together; then bake in cups just as you do with custard; leave a space at the top of the cup for the beaten whites of the egg. While the custard is baking, whip the eggs, adding three tablespoonfuls of powdered sugar. When the custard is done, take it from the oven, spread the egg on smoothly, then set back in the oven till the white turns a delicate brown. This is delicious with white sponge cake, and with fruit cake also.

String beans can be preserved for use in the winter in this way: First "string" the beans, then cut them in pieces about two inches long, and put them in a brine of the strength used for cucumber pickles—that is, about a covered jar. When you wish to use them take them out and wash them; let them stand in cold water for several hours, then scald them; if not fresh after a scalding, repeat that operation. The housewife who contributes this hint has tried this successfully year after year, and has never failed to have what appear like new string beans in mid-winter. It is very little trouble to prepare them, and they help to give variety when it is difficult to know what to have for dinner.

Avoid talking about yourself, praising your own works, and proclaiming your own deeds. If they are good they will proclaim themselves; if bad, the less you say of them the better.

Be consistent in the avowal of principles. Do not deny to-day that which you asserted yesterday. If you do, you will stultify yourself, and your opinions will soon be found to have no weight. You may fancy that you gain favor by subserving; but so far from gaining favor, you lose respect.

Excuse yourself from accepting invitations from persons you do not like, and whose dispositions, habits, feelings, and opinions, are in most things the reverse of your own. There can be no pleasure in daily and familiar intercourse, when there is no congeniality. Such visits never end well, and they sometimes produce irreconcilable quarrels, or, at least, a lasting and ill-concealed coolness. Though for years you may always have met on decent terms, you may become positive enemies from living for a short time under the same roof; and there is something dishonorable in laying yourself under obligations and receiving civilities from persons whom you dislike, and in whose society you can have little or no enjoyment.

In these days of revival of the old style of fancy needlework, pretty gifts may be made at small expense. A handsome tidy is made of alternate strips of black velvet and aida canvas. Have the strips of equal length, and straight across the top, but pointed at the bottom, the black velvet strips should be embroidered with bright-colored silk around the edge, in feather-stitch or some modification of it. This is all the ornamentation necessary to make a pretty effect. On the canvas, work a scroll, or a stripe with silk and worsted combined. Finish the tidy by turning down at the top and sides, and blind-stitching, and putting a tassel on each point. Very pretty tassels are made of crevel. Make just as you would a common worsted tassel, and then take a needle and separate the thread in as many parts as is possible without breaking them. They will look soft and fleecy if rightly made. Brush-broom cases made of stiff canvas, and ornamented with applique work; or with monogram worked in silk, or with a bunch of flowers, are pretty. Another gift requiring more time and skill is made by covering with velvet a pane of glass, or a piece of wood of the right size. Then paint a landscape on a Bristol-board card, and paste upon the velvet. A small card may be made effective in this way. If you use wood for the foundation, be sure that it will not warp. Cases for brushes and combs are not hard to make, and are useful in protecting from dust. Cut a foundation of pasteboard, either in shape like the brush, or long and narrow; cover this with any suitable material, from silesia to silk; let the brush and comb on it, and take another strip of pasteboard, and bend to form a cover. This is to be attached at the sides only; the ends are left open, so that the brush may be slipped in and out easily. Cover this also to match the other part, and ornament to suit your own taste.

LINES.

WRITTEN ON THE DEATH OF NELLIE WEBBER, AGED 5 YEARS.

Written for the Living Church.

At midnight, a bird sang from a tree opposite a window of the room in which she lay, and continued its song until dawn. The little child opened her eyes; and, addressing her kind attendant, said: "Auntie! Is it the angels? Have they come for me?"

"Why dost thou carol, little bird, At this still midnight hour? Long, long ago the day has passed, And sleeps each leaf and flower." The birding's song rang sweet and clear; The lamp burned dim and low In the quiet room, where gentle forms Move softly, to and fro, Watching, with eyes all dimmed with tears, The pale child's fitful sleep, Kissing the fading lips, that smile Unconscious, as we weep. "Hush, little bird!" she hears the strain—"The angels! are they here?" And those sweet eyes look up at me; Devoid of doubt or fear! No fear of those dark unseen wings That sweep life's restless sea! "Of such My Kingdom; Suffer, then, The child to come to Me!" Still, in the dark and silent hours, The wild bird sang his lay, And, when the sea sang to the morn, The child had passed away.

The Venerable Bede.

The Venerable Bede, whose name occurs in the English Calendar on May 27th, was so remarkable for his piety and learning that a small sketch of his life may not be deemed out of place.

He was born in the year of our Lord 673, at Yarrow, a small village in Durham. When he was seven years old he was sent to the Monastery of St. Peter at Wearmouth, to be educated, but after a few years he was taken from there and placed in the Monastery of St. Paul at his native place, Yarrow, now called Jarow, where his time was chiefly occupied in meditating on Holy Scriptures, and in learning, teaching and writing.

His holiness and knowledge were so great that when he was only 19 years of age he was ordained deacon at the special request of his Abbot, who felt that, though St. Bede was so young, he was well fitted for this holy office. At the age of 30 he was ordained priest; after this time he devoted himself more than ever to studying the Holy Scriptures; he also wrote many valuable commentaries and other works. His goodness and learning were talked of far and wide, and people came from great distances to see and converse with him, many of whom were afterwards remarkable for their own holy lives.

St. Bede used to work in the fields which adjoined the Monastery, as it was one of the rules of the order to which he belonged that each brother should do a certain amount of manual labor in the course of the day, if he were not prevented by illness.

The Venerable Bede was very humble-minded; he did not wish for honor or glory in this world, and when the Bishop of Rome was anxious to make him an Abbot and invited him to go to Rome to see him, St. Bede declined, as he preferred to remain in the Monastery at Yarrow with the disciples and brethren whom he loved so much; so there he happily passed his whole life doing good to all around him, and setting them a bright example of piety, gentleness, and industry.

At last the time came for him to go to his rest. About a fortnight before Easter, in the year of our Lord 735, he was seized with shortness of breath, from which he continued to suffer till Ascension Eve. He used often to wake in the night and sing hymns of praise; he felt so very happy at the thought of going to his dear Lord and Master Whom he had served so faithfully all his life. He often said to his brethren, "I have not so lived among you as to be ashamed to live, nor do I fear to die, for we have a merciful Lord." All through his illness he continued to teach his disciples, and he begged them to meditate constantly on death so that they might be prepared to die at any moment.

The day before Ascension Day, feeling he had not many hours to live, he sent for all the brethren. When they were all assembled around his bed, he blessed them and gave them each a small gift to keep in remembrance of him; he earnestly begged them to remember his soul in their prayers, and especially at the Holy Eucharist, and seeing them weep he begged them not to grieve for him, as he longed to be dissolved and be with Christ. All through the day he joined in the religious offices, and in the evening he began, as usual, to dictate a chapter of the Holy Scriptures to one of his disciples, but feeling himself growing rapidly worse he begged them to place him before the altar of the oratory where he had so often knelt in prayer. They laid him in front of it on a hair cloth; and there in the presence of the whole community he received the Anointing of the Church and his last Communion, and while singing Gloria Patri, when he had mentioned Spiritui Sancto, he passed away to be forever with the Lord, on the Eve of Ascension Day.

You may derive many valuable lessons from the life of this saintly man: First—You may learn that it is possible to lead a holy life without neglecting your daily duties. Secondly—That you should be thoughtful for others even when you are in pain and trouble yourself.

Thirdly—You should learn to be very careful to set others a good example, for by this you may be the earthly means of drawing many souls to God.

And Fourthly—If you wish for a happy death you must lead a holy life, doing all in your power to please that dear Lord Who died for you on the Cross, and rose again from the dead, and ascended into heaven to plead for you, before the throne of His Father.

And now let me beg you to "pray without ceasing," to meditate often on death and eternity, and to receive the Body and Blood of our blessed Lord frequently. If you are too ill to go to Church you should ask your priest to give you the Holy Eucharist at your own home; for our dear Lord has distinctly said, "Except ye eat the Flesh of the Son of man and drink His Blood ye have no life in you." "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." So you may learn from our blessed Lord's own words that this Holy Sacrament is necessary to your salvation. C. R.

Lots of Fun in Him.

One of the members of the Methodist Conference, held in Detroit, was out for a walk at an early hour one morning, and encountered a strapping big fellow who was drawing a wagon to a blacksmith shop.

"Catch hold here and help me down to the shop with this wagon, and I'll buy the whiskey," called the big fellow.

"I never drink," solemnly replied the good man.

"Well, you can take a cigar."

"I never smoke."

The man dropped the wagon tongue, looked hard at the member, and asked:

"Don't you chew?"

"No, sir," was the decided reply.

"You must be mighty lonesome," mused the teamster.

"I guess I'm all right; I feel first-rate."

"I'll bet you even that I can lay you on your back," said the teamster.

"I never bet," said the clergyman.

"Come, now, let's warm up a little."

"I'm in a hurry."

"Well, let's take each other down for fun, then. You are as big as I am, and I give you the under hold."

"I never have fun," solemnly replied the member.

"Well, I'm going to tackle you anyhow. Here we go."

The teamster slid up and endeavored to get a back hold, but he had only just commenced his fun when he was lifted clear off the grass and slammed against a tree box with such force that he gasped a half dozen times before he could catch his breath.

"Now, you keep away from me," exclaimed the minister, picking up his cane.

"But me if I don't," replied the teamster, as he edged off. "What's the use in lying and saying you didn't have any fun in you, when you are chuck full of it? You wanted to break my back, didn't you?"—Detroit Free Press.

A TOURIST'S BLUNDER.—The author of the clever sketches entitled "From Norway to Naples," in the Boston Commercial Bulletin, tells the following amusing story:

A story, most characteristic of Swedish good nature, is told at the expense of a certain American tourist who attempted to "do" the sights of Stockholm with a courier, shortly before my arrival. Conversing, soon after his arrival in the public hall, with the "portier" of the hotel, our American bewailed his ignorance of the city and its language, and asked if there were not some guides to be procured. A quiet individual who had been seated close by, called the portier aside and offered his services. The American at once, without question, told the quiet individual to be on hand at an early hour with an open carriage. At the time appointed carriage and guide were forthcoming, and the latter, to the American's surprise, attempted to enter the vehicle, but was rather sharply requested to occupy the box. All attempts at explanation were brusquely overruled.

So the smiling Swede stepped up beside the driver and in excellent English explained everything that could be seen in an afternoon's drive. Charmed at the acquisition of such a treasure, the American, at the conclusion of the drive, ordered his quiet valet de place to call again on the ensuing day, but was somewhat abashed when the latter regretted his inability to comply with the American's request, and, pulling out a card, smiling wished the American and his companions a pleasant trip through Sweden. Judge of the latter's consternation on learning that they had been driving with a professor of the University of Upsala, who, in the kindness of his heart, hearing of the helpless condition of these strangers in a strange land, had given them not only the use of his private carriage but hours of his precious time.

THE DEPTH OF THE SEA.—The real depth of the sea can now, by means of the ingenious instruments devised for the purpose, be ascertained with a reasonable degree of certainty. It has thus been shown that the Baltic, between Sweden and Nor-

way, is 125 feet deep; the Adriatic, between Venice and Trieste, 130; the English Channel, 300; the Irish Sea, in the southwestern part, 2,000; the Mediterranean, east of Gibraltar, 3,100; off the coast of Spain, 6,200; by the Cape of Good Hope, 15,500. The basins of the southern hemisphere dip and rise alternately from the equator towards the poles, causing very unequal depths of water. Capt. Ross' famous experiment in this way is probably familiar to all. By throwing over a heavy weight to which a small line was attached, he succeeded in penetrating about 27,000 feet, when the weight broke off without touching the bottom. It is well-known, however, that greater oceanic depths than this have of late years been reached, and even during the exploration of the Gulf Stream, under Maury, soundings of the ocean were made to the depth of 34,200 feet, or more than six statute miles—a vast depth, indeed, and greater, it may be said, than the elevation of any mountain above the surface.

A king of Asia was so rejoiced at the invention of the game of chess, that he demanded of the inventor, Jessa Daher, one of his officers, to choose an ample reward. Instead of choosing a large amount of money, he expressed the modest request to the king, to grant him the amount of wheat grains which would be obtained by putting one grain upon the first square of the chess board, two upon the second, four upon the third, in short twice as many upon each following square. Though rich as ever an Asiatic king was, Sherahm could not satisfy this request; for to his amazement the number of grains amounted to a sum which precluded the possibility of realization. It takes no less than seventy years to raise the amount of wheat even if all the firm land of the earth were used for that purpose.

A SURPRISING CHANGE.

"I take no other medicine whatever, therefore must attribute my improved condition to Compound Oxygen. Four weeks ago I was weak, unable to sit up long, and was suffering from dyspepsia, which would make my lungs feel sore and prostrate me very much. The change has been so surprising to me and my family." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Pelen, 1109 and 1111 Girard Street, Philadelphia, Pa.

"Don't you think Jersey is too lovely for any use?" she sweetly inquired, referring to the garment so popular now. And he answered dreamily, as he clasped her soft hand in his: "Yes, their milk makes the best amaranth I ever eat in my life. You're liable to get yellow jaundice if you eat too much of it, though."

Constitutional skin diseases of scrofulic character are successfully treated with Dr. Benson's Skin Cure, internal and external treatment, both pleasant. It certainly removes scrofula, eruptions, dandruff and tan and makes the skin smooth and healthy.

Little Freddie was undergoing the disagreeable operation of having his hair combed by his mother, and he grumbled at the maneuver. "Why, Freddie," said mamma, "you ought not to make such a fuss. I don't fuss and cry when my hair is combed."

"Yes, but you're a youthful party, 'but your hair ain't hitched to your head."

"Golden Medical Discovery" (Trade-mark registered) is not only a sovereign remedy for consumption, but also for consumptive night-sweats, bronchitis, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. Beware of cheap imitations.

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

An exchange calls a tack on a chair seat a "harbinger of spring."

"I like other cathartics, Dr. Pierce's 'Pellets' do me better. They are gentle and do not irritate, but on the contrary, establish a permanently healthy action. Being entirely vegetable no particular care is required while using them. By druggists."

"A reputation," says Josh Billings, "once broken may possibly be repaired, but the world will always keep their eyes on the spot where the crack was."

"Our experience with Allen's Lung Balm for Colds and Coughs has been of the most satisfactory character," writes the editor of a leading paper. He is only one in thousands who has tried this "Balm," and been convinced of its virtue and merits. Go and do likewise, if a Cough or Cold afflicts you.

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

The Living Church.

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[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, heating, 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.

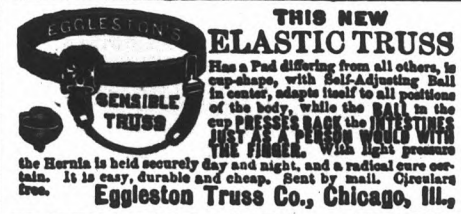
HAS OFTEN BEEN MADE

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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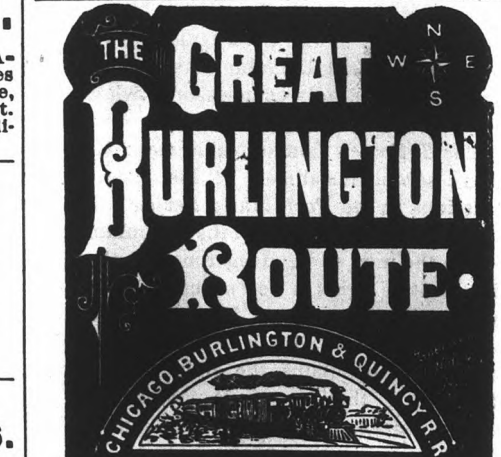
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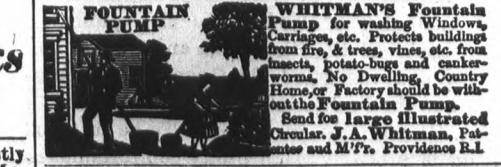
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News and Notes.

The latest reports announce a slight improvement in the condition of the Archbishop of Canterbury.

Three adventurous persons have just climbed to the highest summit of Mount Ararat, which is 16,916 feet above the level of the sea, and has hitherto been regarded as inaccessible.

The Postoffice authorities have forbidden the delivery of mail matter to the managers of the institution for feeble-minded children at Englewood, Ill., classing the concern among the frauds of the period.

The consecration of the Cathedral at Fond du Lac, which took place on Thursday last attracted a large number of Bishops, and other clergy, as well as many notable laymen, to the pretty see-city of Northern Wisconsin.

Poor Turkey is constantly in hot water. Its sympathies are with the rebel Pasha, whom the threats of the English Giaours have forced it to denounce, and now, as though there was not enough trouble in Egypt, the bellicose Greeks claim more territory, and have actually commenced fighting for it.

There is nothing very startling from Egypt. Sir Garnet Wolseley continues steadily to advance, and it was stated last week that Arabi had made overtures, as a preliminary to submission, but the news lacks confirmation.

It is announced that the Rev. J. B. Whiting, perpetual curate of St. Luke's, Ramsgate, has accepted the Bishopric of Sierra Leone. In 1850, Mr. Whiting graduated as Fifth Senior Optime at Cambridge, where he was a Scholar and Exhibitor of Caius College.

In Ireland, much alarm was caused on Friday by a strike of the Dublin police, who numbering over 800, suddenly refused to do duty unless the Government acceded to some, not unjust, demands for increase of pay.

The Tribune's London cable says: Mr. Freeman's second installment of his American impressions in the Fortnightly Review will attract attention. He thinks that the pendulum which before the war swung dangerously in the direction of State rights is now swinging dangerously in the other direction.

The Rev. Lord Archibald Douglas, brother of the Marquis of Queensberry, preached in the Roman Cathedral at Chicago, on Sunday last. Lord Archibald and his sister, Lady Gertrude, have for a long time devoted themselves to the work of educating waifs and strays picked up in the streets of London.

The Rev. Dr. Nevin, pastor of the American Protestant Episcopal Church in Rome, who, after a brief visit to this country in July, returned to his charge, arrived in New York in the Germanic last week. The object of his second visit in this country is to dispose of the library of the late Mr. Marsh, United States Minister to Italy.

The death is announced of the Rt. Rev. Edward Steere, Bishop of Central Africa. He was the son of a prominent English lawyer, and was born in 1828. He was educated at London University, where he received the doctorate, and a gold medal in 1847.

Mr. Gray is still in prison. To be sure that prison is probably made pretty comfortable for him. An amusing incident occurred in court the day that Judge Lawson decided to make an example of the doughty champion of Home Rule.

Sheriff himself to jail, the question naturally arose to whose custody should he be committed. After some deliberation the legal advisers of the Judge decided that the Coroner was the proper person, he holding a judicial and executive office.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

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

Missouri.—On August 27th the corner-stone of the new colored church, St. Augustine's Mission, Kansas City, was laid before a large and appreciative assembly of both white and colored people.

Within the stone were placed the name of the church; the dates of organization and laying of corner-stone; names of present members; names of present Bishop of diocese and missionary in charge of mission at time of these ceremonies; and copies of various Church papers.

New Mexico and Arizona.—Bishop Dunlop visited St. John's Church, Albuquerque, N. M., on the 12th Sunday after Trinity. In the morning four adults were baptized by the minister, and eleven persons were confirmed.

The new St. John's Church is now being covered in and will be ready for use—though not completed—as soon as the windows reach here.

New York.—All Saints' Church, New York city, has been closed for the summer and will not be re-opened until the first Sunday in October.

Wisconsin.—Trinity Church, Mineral Point, the Rev. Mr. Chase, Rector, has been recently renovated and enlarged by the addition of a chancel and vestry room.

The interior of the church has been completely changed, the walls and ceiling have been newly plastered and beautified by effective and rich colors.

On Sunday last (the 12th after Trinity), in pursuance of notice given on the previous Sunday, the annual Harvest Thanksgiving Services were held in St. Matthias' Church, Waukesha.

of the over-flowing harvest which has crowned the labors of the husbandman this year.

St. Matthias' Church never looked brighter or more in keeping with a festive occasion than on last Sunday. The decorations were much admired by the thronging congregation, many of whom remained after Service to take a nearer look at them.

The music was well suited to the occasion, for which all the credit is due to the indefatigable organist, Mr. Waller.

The Rector read the Service, and preached from the text "The harvest truly is great."

A Hospital Afloat. Correspondence of the Living Church.

Once before during the present season has the name of the Floating Hospital of St. John's Guild, New York, been mentioned in the LIVING CHURCH.

The Floating Hospital has made three trips weekly. The same general system is adopted on each trip. The tickets are distributed from the public dispensaries, and by the physicians of the Board of Health.

When the Seaside Nursery is reached, a physician is waiting to take charge of such severe cases of sickness as require a prolonged attendance.

At a religious conference, a lady missionary reported that she had collected \$119.19; that her salary and her expenses for the time were \$70.73, leaving a balance to go to the treasury of \$48.84.

NORMAL KINDERGARTEN TRAINING SCHOOL. A Normal Kindergarten Training School will be established this Fall, by the sanction of the Rt. Rev. George F. Seymour, S. T. D., LL.D., Bishop of Springfield, and under the auspices of Holy Trinity Church, Danville, Ill.

The Living Church Annual. Clergymen who wish to ensure correct addresses and parochial statistics in the LIVING CHURCH ANNUAL for 1883, which will be ready at an earlier date than last year, are respectfully requested to send the necessary information, AS SOON AS POSSIBLE, to the office of the LIVING CHURCH, Chicago, mentioning in every case the name of the Diocese.

REED'S TEMPLE OF MUSIC CHICAGO. E. R. P. SHURLEY & CO., WATCHMAKERS AND JEWELERS, No. 103 Randolph Street, Chicago. YOUNG MEN Will not only save time in the future by attending the Grand Rapids (Michigan) BUSINESS COLLEGE, where they will receive a thorough, quickening, PRACTICAL education.

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