

The Living Church.

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

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CHICAGO, SATURDAY, AUGUST 4, 1883.

WHOLE No. 248.

News and Notes.

The Pope is said to be preparing an Encyclical Letter against divorce.

There were forty-eight deaths from yellow fever in Havana during the week ending July 28.

Mr. Gladstone has withdrawn the Suez Canal proposition, being unable to obtain any further concessions.

James Carey, the notorious Dublin informer, has been shot dead, on his way with his family to South Africa.

Mgr. Capel has arrived in this country, and intends, it is said, to give a course of lectures in some of the principal cities.

Cetewayo, King of the Zulus, has been slain by the insurgents, and all his wives and many of his chiefs have been massacred.

The *Nord Deutsche Zeitung* says that the health of Prince Bismarck will demand the greatest care and absolute rest, for a long time to come.

An adventurous individual named Terry has succeeded in crossing between Dover and Calais on a "nautical tricycle," whatever that may be. He accomplished the trip in eight hours.

While the Bishop of Peterborough lay unconscious at the point of death, the other evening, the taper-lamp, kept burning in the cathedral tower, swayed by the wind, set fire to the structure, and, before the flames could be conquered, the entire tower was destroyed, actually illuminating the death-bed of the Bishop.

The action brought by a colored porter of a New York hotel, for the value of blood transfused into the veins of a man named Okenberg, whose life was saved by the operation, has been decided in favor of the plaintiff. The verdict rendered was for \$250, the blood being valued at ten cents a drop.

Judge Allen has over-ruled the motion for a new trial in the case of ex-State Treasurer Polk. His sentence is imprisonment for twenty years at hard labor in the penitentiary, and to pay a fine of \$366,540. An appeal to the Supreme Court has been taken; and the defendant has been released upon a bond of \$45,000.

We are happy to learn that the talked-of resignation of the venerable Bishop of Lincoln is only a *threatened* one, and will depend, probably in a large measure upon the speedy erection of the proposed see of Southwell, which will include a portion of the present Diocese of Lincoln. The Church can ill afford to lose the active service of a man like Bishop Wordsworth.

The greater portion of Tonquin is in a state of anarchy. Bands of robbers are roaming all over the country, and several who were caught looting have been hanged by the French. In spite of this, however, the marauders show great boldness, and the French outposts are fired into nightly. It is not expected that the climate will render possible any definite operations before October.

In the Boulak quarter of Cairo, there has been a rapid decrease of cholera; but it has made its appearance in Alexandria. The disease is said to be particularly virulent. The gallantry and devotion of the English medical men are much praised. During the past week, twelve of the most distinguished English hospital-surgeons have left England for Egypt at twenty-four hours notice.

Canon Anson, Rector of Woolwich, and son of the late Earl of Lichfield, who resigned his living a few weeks since for the purpose of engaging, at his own cost, as a Church missionary among the emigrants now flocking in great numbers into the wheat-growing regions of North-West Canada, and who had been offered the vacant Bishopric of Central Africa, has, after consideration, definitely declined that appointment, and will pursue his original intention.

The Anniversary Festival of St. Augustine's College, Canterbury, was celebrated on St. Peter's Day. At 7.30 A. M., there was a choral Celebration at the new-altar in the under chapel, which, together with a handsome cross and silver-gilt vase and candlesticks were presented by Mr. Beresford-Hope, in memory of his late wife (Lady Mildred Hope), of the seven first Archbishops, whose remains were buried in the Abbey, and of St. Ethelbert, Abbot Adrian, St. Mildred, and Queen Bertha.

Capt. Webb, the celebrated swimmer, who by his feats in that line had often far outdone both Leander and Lord Byron, has made too large a draft upon his skill and good fortune, by a foolhardy attempt to pass in safety the whirlpool below Niagara Falls, and has paid the penalty with his life. The body has been recovered. It is a singular coincidence, that, on the very same day, an English rival of his, named Murphy, met with a similar fate in the Ribble whirlpool, which he had often dared to swim with him.

What might naturally be expected has come to pass. There is great distress among the Irish laborers in London. Many of them are refused employment at the wharves and docks. There is a dead set made against men of Irish nationality at the east end of London, where the Irish have hitherto been preferred. Now English, Scotch, and foreigners are chosen, except where

necessity compels employers to engage the Irish. This is supposed to be from the dread of dynamite, with which the extreme men have threatened to destroy the English shipping.

We had hardly gone to press with our last issue, when the news was flashed along the wires of a fearful accident at North Point Tivoli, an excursion-resort lying about sixteen miles down the river from Baltimore. An excursion had been given by the Mount Royal (R. C.) Beneficial Society; and between 10 and 11 o'clock at night a party of the returning excursionists were awaiting on the pier, at the place above-named, the boat or barge which was to convey them to the city, when the pier gave way, precipitating more than one hundred into the water, of whom not less than seventy—men, women, and children—were drowned.

News comes from Southern Europe, which, if true as at present reported, is a record of the most awful disaster—not only of the current year of disaster, but—of this century. Nothing that occurs to us, since the celebrated earthquake at Lisbon, in the year 1755, when 60,000 persons lost their lives, has exceeded this calamity. On the night of the 28th ult., the town of Casamicciola, on the island of Ischia, near Naples, was almost entirely destroyed by an earthquake. Some neighboring towns also were greatly damaged. The actual number of the killed is not as yet known, but it is set down, at a rough calculation, at 4,000! Later reports say that the calamity was due, not to an earthquake, but to a subsidence of the ground.

The latest horror within our own borders is the wreck of a railway train on the Rome, Wattertown and Ogdensburg Railroad, not far from a small station called Carlyon, two miles northwest from Albion, on the Central Road. A tourist's train, consisting of eight sleepers, two baggage cars, and one coach, running from Niagara Falls to the Thousand Islands, Montreal, Quebec, etc., collided with a freight car which had been blown from the track by the wind. Nineteen persons were killed on the spot, and a great number injured. Among the fatally injured was the Hon. Thomas Hoyne, an old and highly respected citizen of Chicago.

The news of the sudden death of the Duke of Marlborough, whose last public act was to move the rejection of the Deceased Wife's Sister Bill at its third reading, has occasioned profound and wide-spread regret. During his Viceroyalty in Ireland, he was very popular among all parties. He was an earnest Churchman; and, when a member of the Lower House of Parliament as Marquis of Blandford, he used his influence to increase the usefulness of the Church of England, and to enlarge and strengthen her hold upon the Nation. In regard to his last public act, referred to above, he justified the course he took by stating that he considered the measure as one of those approaches of secret but not less sure revolution which were coming on this country.

Whatever may be the issue of the controversy between the Western Union and its employees, as regards the contending parties, it can hardly fail to damage permanently the great telegraphic monopoly. It will take a long time to call back the business now diverted, and the strike will go a long way to convince the public, that the government telegraph is a necessity. But for our special system, we should probably have had it long ago. It would create another army of office-holders to be used in every presidential campaign, and no one out of politics would vote for that. The public, however, are convinced that some relief must be had from the exorbitant charges now imposed, and if there should be a settlement between the company and the operators, there would still be a grievance. The public demand a reduction of rates, and will not submit to be taxed more to pay an increase of wages.

Provinces.

Bishop Welles in his Annual Address, says: Sometimes I think that I see a danger threatening Wisconsin institutions, not from foes, but from friends. The time is not distant, when ecclesiastical convenience will demand that something like a Provincial grouping shall be made of our present dioceses. Already Illinois is knitting her three dioceses together under the style of a Province, and is meditating Provincial work. I am inclined to believe that it will prove a mistake and weakness to limit Provinces to State lines. Possibly we are making mistakes in so limiting our dioceses. But the fact is clear that Chicago is now, and is likely to continue the great city of the Northwest, and proper considerations of policy demand that a Province of the Northwest shall be grouped about Chicago. It would be a pity for each diocese to have a petty College or petty Divinity School of its own. The Province of Chicago, if it included the dioceses of Illinois, Indiana, Michigan and Wisconsin, would be a powerful organization, and could manage and sustain great schools.

Prof. Palmieri announces the existence in the lava of Vesuvius of a substance giving the spectrum line of "helium," an element hitherto recognized only in the sun.

Canadian Church Affairs.

From our Special Correspondent.

Algoma still continues to progress under the admirable administration of the present bishop. A very important work is now springing up, in connection with the employes on the Canadian Pacific Railway, which traverses this wild and inhospitable region. It is said that the most difficult of all the work on this great road is to be found in the Algoma region, surpassing even the passage of the Rocky Mountains and British Columbia. To meet the spiritual wants of the railway-men, will tax severely the resources of the infant diocese. However, a start has been made in this direction, and the Rev. Mr. Wilson, of the Shingwauk Home, has already made two trips, visiting nearly all the camps on the route. He was well received, and has already taken steps, which will ensure the erection of a school-house, to be used for service on Sundays, at the important point known as Algoma Mills. A large number of the railway hands are fresh from "the old country" and the continent of Europe. The Bishop Fauquier Memorial Church, at Sault St. Marie, is rapidly approaching completion. Nearly all the necessary funds have been promised, or are in hand. The chapel, though small, is handsome and massive in all its appointments. It will cost about \$4,000, of which \$800 still remains to be collected. The date for its opening is August 29th, when a very large gathering of Indian chiefs is expected.

The Church is proving herself the friend of the Red Man, in every sense. Not only is she imparting to them the blessings of the Gospel, but, by means of the excellent training of the Shingwauk Home, fitting them for obtaining an honest and comfortable living as farmers and mechanics. Many of the old pupils are now making good wages as carpenters, shoe-makers, etc. This is a twice blessed work; and, of all undertakings, the most honorable that can engage the attention of the Church. It is honorable, in the highest sense, to endeavor to pay back the tremendous debt we owe to the disinherited aborigines; and it should be regarded as the very first duty of the Church in America, to make some adequate provision for discharging this great special obligation. There is a similar institute at Brantford, in Ontario, which is supported by what is known as "The New England Society," a venerable institution formed in England during the old colony days. This Industrial School has done good work, and has turned out several clergymen and teachers, besides a large number of mechanics. The New England Society also supports several Indian Missionaries in the diocese of Huron. The great obstacle to the complete civilization of the Indians consists in their dependent condition. This is especially true in Ontario, where they have made great progress in farming, during the last twenty-five years. The one great bar, however, to their rising to full equality with the whites, is the present paternal policy of the Dominion Government, which keeps them strictly in the position of minors, without the privileges or responsibilities of citizenship. This system cannot fail to exercise a demoralizing influence over the Indians, who feel that the country owes them a living, and that it is not absolutely necessary for them to work. This was very well twenty years ago, when they were at the mercy of the whites in intelligence and knowledge of the world; but now, the great bulk of them in Ontario are perfectly capable of holding their own in a business transaction; and then, special immunities are too great a strain upon their honesty. Some judicious system of gradual and compulsory enfranchisement is now necessary, to prevent the race from degenerating into a worse condition than their original barbarism. Those who, under the present clumsy system, have become enfranchised, have risen fully equal to their position, and promise to become valuable citizens, notably in the case of the Wyandottes, of Anderson, in the county of Essex, Ontario; who, to the number of nearly 100, received the franchise about two years ago. From my experience of the Indians, I believe that they are fully capable in every sense, of becoming useful citizens, and of holding their own with the whites. We Canadians are much better disposed toward the Red Men, than you over the line seem to be; our experience of them being uniformly that of faithful, loyal allies. Perhaps the strongest feature of their character is loyalty to the British Crown, which makes them naturally cling to the Church of England. The diocese of New Brunswick held its Annual Synod this year, in Fredericton, the capital of the Province. A most satisfactory financial report was presented. The diocese has fully redeemed its pledges to Algoma and the other Missionary fields in the North West, and has a large surplus. A large increase in communicants is also reported. Steps are being taken to supply vacant parishes, and to open new missions. This present happy state of affairs is largely due to the exertions of the coadjutor—Dr. Kingdon. Measures are also being taken to draw out a uniform system of parish registers, and to enforce their careful keeping by the clergy.

During the Synod, a very vexed question came up for final settlement. It appears that some years ago a mission chapel was erected with the bishop's sanction, within the boundaries of St. Paul's parish, Fredericton. To this the Rector and Vestry objected, and memorialized the Synod, who appointed a committee to investigate and report. This they did, but find themselves unable to state what the law is on the subject; and so, recommend an appeal to the Church in England. This is a strange and painful case, probably the first of its kind in Canada. It is difficult to see how territorial boundaries can be assigned to any parish in Canada, our "parishes," so called, being really congregations; and this holds good with especial force, in cities, where distances are not so great as in the country. The affair is a case of genuine deadlock, as both sides are firm. The chapel in question is conducted on "ritualistic" principles, and is acknowledged as having done a good work.

The Convocation of Canterbury.

The recent session of the Houses of Convocation at Westminster was an interesting and important one. The subject of the use of unferemented wine in celebrating the Holy Eucharist came up; and the following resolution was sent down by the Bishops to the Lower House:

That this House having received a *gravamen*, numerous signed by members of the Lower House, respecting the innovation of the *materia sacramenti* of the Holy Eucharist, and praying this House to take such measures as they may deem best for checking such an innovation, is of opinion that an agitation of any question on so sacred a subject is much to be deprecated, as tending to distress many religious persons, to unsettle the weak, and even lead to schism, and that it is quite unnecessary to raise the question referred to in the *gravamen*, inasmuch as the Church, though always insisting on the use of wine in the Holy Communion, has never prescribed the strength or the weakness of the wine to be used, and consequently it is always possible to deal with even extreme cases without departure from the custom observed by the Church, and it is most convenient that the clergy should conform to ancient and unbroken usage, and to discontinuance all attempts to deviate from it.

In the Upper House the "Salvation Army" had a passing notice from the Bishop of Oxford, in the way of a personal explanation of some remarks made by him at the last meeting of the House.

This was followed by a lengthened debate upon the subject of Sisterhoods. It appeared to be the unanimous opinion of the Bishops that it would be greatly to the advantage of the Church, if those Communities were placed under Episcopal jurisdiction and supervision.

The Archbishop, while acknowledging the good work which the Sisterhoods had done and were doing in matters of charity and in administering to the sick and to criminals, stated that a gentleman had called upon him with a complaint that a chaplain of a Sisterhood had imposed the three vows upon a girl 15 years of age, who desired to be relieved from the vows, which wounded her conscience and depressed her. His Grace had inquired as to the authority by which the chaplain had imposed these vows, and been informed that the chaplain considered himself the fountain of authority. His Grace had not felt himself at liberty to dispense the young person from her vows, for if he did so he should recognize the existence of the vow. He thought that there was a necessity for these organizations being brought under Episcopal direction, and he thought they should be approached with that view, and with a full sympathy for the devotion shown by the members of the bodies. He was most anxious that a committee should be appointed.

Ultimately, the matter was allowed to stand over until the following Wednesday, when a Committee was appointed "to consider the present relation of Sisterhoods and Deaconesses to the Church," composed of the Bishops of Winchester, Lincoln, Chichester, Oxford, Gloucester and Bristol, Lichfield, and Truro.

In the Lower House, there was a prolonged and very animated debate (in connection with the agitation of the Deceased Wife's Sister Bill), upon a resolution offered by the Venerable Archdeacon Denison, to the following effect, and which was eventually carried:

The Lower House of Convocation of the Province of Canterbury, in humble thankfulness to Almighty God for the rejection by the House of Lords, on Thursday, June 28th, 1883, of the Bill for legalizing Marriage with a Deceased Wife's Sister, make this their dutiful representation and prayer to the Upper House. They represent—

That there is reason to apprehend an immediate renewal of the agitation upon this question. That, inasmuch as Holy Matrimony is the foundation of human society; and inasmuch as there is a widespread ignorance of the principles of Christian marriage, the Lower House, as in love and duty bound, turns to the Archbishop and Bishops in Convocation assembled; earnestly praying them to exert all who have the cure of souls in the Province of Canterbury to set forth plainly, from time to time, in their addresses to their flocks the aforesaid principles; as embodied in the table of Prohibited Degrees, in the 99th Canon, and in the form of Solemnization of Matrimony; and in particular, to remind their people that the union of a man with his wife's sister has been forbidden by the Church of Christ from the beginning, as being contrary to the Word of God.

The Lower House venture further to call special attention to the injury which would be done to the moral and spiritual welfare of the English people; also to the disruption of domestic and social relations necessarily involved in the success of the agitation above referred to; and lastly, to the grave consequences which must ensue if the law of the Church and the law of the State be brought into open opposition.

The House of Rest, Charleston.

In this weary, restless world, there is something refreshing and hopeful, even in the very name of the Institution which we are about to bring to the notice of the readers of the *LIVING CHURCH*. And it is in reality what its name suggests—a refuge for the weary, a home for the destitute, an asylum for the stricken.

Something more than nine years ago, some faithful Charleston ladies were inspired with a resolution to carry to a better and higher issue the work of the Hospital and Alms House, of which they were Visitors. "Their hearts were pained," they say in an Appeal which they put forth at that time, "to see women, who, being cured of disease and discharged from the Hospital, were yet unfit to return to the hard work by which they had been, at first, broken down; erring women, with a yearning in their hearts after purity; also, the forlorn, isolated women with whom they met in Parish visiting, and for whom there is no place open but the Alms House, with its cold comfort of city charity."

Penetrated with the idea of making some permanent provision for such sad cases as these, the benevolent projectors of the "House of Rest" made an encouraging beginning. The objects which they set themselves to accomplish were of a four-fold nature: 1. To provide a home for elderly, friendless, or infirm members of our own Communion. 2. To afford a place of rest for convalescents, too weak to work, or persons seeking employment. (These are received irrespective of creed.) 3. To provide a Reformatory, where the erring may be taught and encouraged to "sin no more." This is spoken of as being decidedly the most successful department of the whole work. 4. To provide a Home for orphans or half-orphans, inadmissible at the Charleston Orphan Home, through tender age or other circumstances.

It must suffice—in a notice of this kind—simply to say, that the work thus begun has been increasingly successful from year to year; although the struggle has been indeed a sore one for the two devoted women who have given their lives to this blessed enterprise of faith. The writer of these lines can testify, from his own recent personal observation, to the reality of the work carried on in the "House of Rest," and the untiring self-sacrifice which characterizes those two faithful souls, for whom, indeed, with the comparatively slight help they have, the task is too arduous a one. Aside from the actual labor which devolves upon them, the anxiety of providing for the daily necessities of the House, and of securing its permanence, must be wearing in the extreme.

The great need of a separate building for the children, to include an Infirmary, has been increasingly felt from year to year. Long since, the work has outgrown the House; and, in both Reformatory and Nursery, better as well as more work could be done, if they were separated. On an adjoining lot, a spacious, airy residence, recessed from the street, and easily adapted to the required purpose, is for sale. It can hardly be doubted that the few thousand dollars necessary to the Institution will be forthcoming before it be too late.

The question is asked, in the Ninth Annual Report, issued last month: "Shall the work go forward or shall the 'House of Rest' be added to the number of extinct or dormant charitable enterprises?" The comparatively small sum of \$7,000 or \$8,000 would put the Institution in undisputed possession of the much-needed building, as well as free the present House from debt.

The Report for the year that has so recently closed informs us that, during that period, sixty-two inmates—18 adults and 44 children—have received food, clothing, and medical care. Forty persons, not under the roof, have received meals, clothing, and other assistance; making an aggregate of one hundred and two, sheltered and cared for during the year. *Twenty-four adults and thirty-four children have been refused, for want of room.* The number in the House varies from month to month. At the time the report was published, there were seven adults and nineteen children. The number of meals provided have been 70,380; with lodging—65,700; without lodging—4,680. To carry on the work of the House on its present scale, at least \$2,000 a year is required.

It only remains to add, that the Visitor of the "House of Rest" is the Bishop of the Diocese that the Rev. A. Toomer Porter, D. D., is chaplain, and that—connected with it—there are twelve representatives from the various parishes of the city. It has also the endorsement of the Diocesan Convention, before which its claims were presented on occasion of the last session.

We need say no more. It is a blessed thing that the pulses of the Catholic heart of the North should beat responsive to the needs of the Church in the Southern States!

Calendar.

August, 1883.

5.	11th Sunday after Trinity.	Green.
12.	12th Sunday after Trinity.	Green.
19.	13th Sunday after Trinity.	Green.
24.	St. Bartholomew.	Red.
26.	14th Sunday after Trinity.	Green.

ST. SIMON'S.

BY MARION COUTHOUY.

St. Simon's Parish has built to God,
A House that is lofty, and fair, and broad;
For the glory of praise, and song;
The turrets rise toward the upper air—
Each slender spire an embodied prayer—
The prayer of a kneeling throng.

For the house is spacious—both deep and wide;
There are shapes of beauty on every side;
And there, where His altar stands,
The Cross gleams bright on the tracery dim,
And the rainbow-roof rings back the hymn.
As the priest lifts up his hands.

And now, we say, it were surely best
To keep a place for each worthy guest
Who awaiteth His Throne above;
So the pews are fitted in costly rows,
And each has its carven door to close,
And keep the unworthy out.

We scarce approve of a lock and key,
Though it gives some trouble to have them free;
For we often find, when late,
Our places filled with a motley crew,
And it's hard for a man who pays for a pew
To be routed, or forced to wait!

Of course, whenever you find them there,
You can daunt such folks with a well-bred stare,
Adapted to Christian use;
But if they're bold, and return again,
It may scarce be right to frown—but then—
Some people are so obtuse!

So say we, scanning the spacious aisle,
And glancing round with a quiet smile,
On every well-filled seat
There's a crowd of faces so proud and fair,
And a glitter of garments gay and rare,
There the rich and—the rich—may meet!

And the Rector thinks: "It's good to view
A household settled in every pew;
How St. Simon's bounds extend!
There's Magnus has taken two, I see:
That's good for our holy cause, since he
Has a million or more to spend!"

"But there's one thing more to be done, I find:
Those pews in the gallery, far behind,
(We left them free, for the poor)
Are quite unsightly, they look so bare:
We've some shabby cushions that might go there,
And a hassock or two, I'm sure!"

"But alas! the poor are so bad, that they
Seem all determined to stay away—
'Tis a fact I much regret!
The Church is open, 'first come, first choose,'
But the rich are able to pay for pews,
And we must keep out of debt!"

Ains, for St. Simon's! The Priest, he's sure
Is a good old man, and kind to the poor,
(Whenever they come in sight!)
Only he lacks that sturdy faith
That kept the Saints from the fear of death
And held them firm in the right.

He's a wholesome dread of fire and frost;
And he thinks if the pew-runs fail, he's lost,
And St. Simon's has gone to ruin!
And in spite of all that fanatics say,
He can't trust God from day to day,
For he fears his own undoing.

Meanwhile, this morning the church hills fast,
The Confession of sin is some time past,
But the people are coming still;
But that woman and child still crowd the aisle,
Looking with troubled gaze the while,
And with hearts that feel a chill.

On goes a dame, with rustling tread,
Meekly bowing her stately head;
She falters not—no, nor stays;
There's a place that awaits her, ready and fit,
Where she and her little child may sit—
But the child has stopped to gaze!

Why pauses the child? The mother's hand
Draws her onward, with mute command,
But still the bright head turns back,
She is not shaped to the world's control,
She has met the eyes of a sweet child-soul,
Out-shining right in her track.

And so for a space, child looks on child,
Each wondering flower-face, pure and mild,
Like His, when He came on earth;
And each is growing in His sweet path,
And each her Christ of glory bath
From the dew of His precious Birth.

But one goes on at the silent call,
The other clings to her mother's shawl,
A garment faded and rent!
So pale, so faded, the woman's face—
But the child sent a smile of angel grace
From her young soul's deep content.

Ah! there they stand in the spacious aisle,
The child with her wondering patient smile,
The mother, who longs to pray!
But the pews are filled—to their owners ease—
The "A-sembly of Saints" is not for these,
So they quietly turn away!

Oh, Lambs of Christ, of His gifts denied
See, see, how His arms are opened wide,
Turn not from His House in shame!
Nor veil your faces from eyes that frown,
One smile from His eyes shall look them down
And smite them with living flame!

Oh, thus from His Father's House was driven
The "helpless Poor Man," the King of Heaven!
Wherever His footsteps strayed,
For Him scarce ever was found a place,
No room for Him in a whole world's space,
By Whom the whole world was made!
And what if He came to His House this morn,
Meek and quiet, unknown, forlorn,
In His carpenter's guise of old?
What place, d'ye think, the poor Man would win?
The pews are taken—they sit within
Who have paid for the place they hold!

He would stand far-off from the holy shrine,
As one who shares not in things divine!
Oh Christians, He stands so now!
For the poor are they whom His own Word blest;
They are one with Him—disallowed, distressed—
And their wrongs shall His lips avow.

Take heed how their timid steps ye chase
From the crowded ways, where they find no place;
Take heed, what your works have wrought!
For 'e'en the gifts of the Holy Ghost,
Are freest to those who pray the most,
And the food of the soul is bought!

Go forth to the poor who stand forlorn;
They've enough to bear, and enough have borne,
They need what the Church can give;
Ye do for Him what ye do for the least,
It is not for you alone—this feast—
He willeth that all should live!

We would build a House for the Lord our God,
A House that is lofty, and fair, and broad,
Well fit for His praises sweet;
And every door shall be open wide,
And happy faces on every side,
Where the rich and the poor shall meet;
They shall meet in door-way, and aisle, and pew,
And their free-will gifts shall drop down as dew
On the place of the one true God,
They shall pass to the Altar, one by one,

And the crosses they bear shall be over-shone
By the light of its Cross of Gold.
For the gold of the Cross is the love of Saints;
And the light that the rain-bowed window paints
On pavement, and stall, and shrine—
Is the symbol rich of their gifts out-poured
On the Church of Thy Love, O Living Lord;
By the poor whose hearts are Thine!

The Wonders of Switzerland.

By L. M. A.

THORWALSDEN'S LION.

Lucerne is said to have taken its name from an old tower, still standing midway in the River Reuss, the outlet of this Queen of Swiss lakes. In days long passed, a lantern—*Lucerne*, in the Swiss tongue—was fixed upon this primitive light-house; and hence the name.

One of the pretty walks about the place leads to a little dell surrounded by rocks, with trees and straggling bushes of an ordinary piece of woodland. Seating ourselves on rustic chairs, we saw before us Thorwaldsen's celebrated monument to the memory of the Swiss Guard that perished almost to a man, in defence of Louis 16th, when the billows of the Revolution reached the palace and gardens of the Tuilleries.

Into the perpendicular front of a gray sandstone rock, about 40 feet above the base, there is cut a semi-circular niche, perhaps 15 feet long and 12 feet high. There, within these neutral-tinted walls, lies a dying lion stretched upon his side, with a broken spear still piercing his heart, while the life-blood slowly drops from the wound. One huge fore-paw hangs fully over the verge, while the other rests upon Bourbon lilies engraved upon a shield. The anguish on the face of the noble creature is almost human; at the same time, courage, fidelity unto death, and self-immolation, are all wonderfully illustrated by this remarkable symbol. This great artist gives the credit of the idea to the suggestion of a friend, which he caught at once, and worked out so admirably in stone.

In passing, we must not neglect to note the story of the old chronicles, that centuries before the time of Columbus, when the Scandinavians made accidental descents upon this continent, there was a child born to the wife of a Viking who accompanied her husband, and that from that first white American infant, the Danish sculptor, Thorwaldsen, traced his descent.

THE BRUNIG PASS.

Taking steamer again, Pilatus veiled his dark brow from our sight, while the sunlit Righi smiled her adieu upon us. Along the shores stood hamlets and picturesque chalets, and an ancient Tower built for defence against the Austrians, in 1308. We also passed under a quaint old bridge that was drawn up higher than the smoke-stack, after the manner of the juvenile play—"Open the gates as high as the sky, and let King George and his men pass by." We were so fortunate as to get seats in the banquettes of the mail-coach, well-cushioned and holding four persons, with tops falling away in back and front, and thus adapted to rain and sunshine. Starting off in line with two coaches, each drawn by five strong horses, besides a carriage filled with tourists, we moved forward toward the Brunig Pass.

On either hand, as our road wound on in its tortuous way, great promontories of frowning rock would suddenly jut out before us, seeming to bar our passage. There, black and desolate bastions that stood on one side, scoured by the winds and washed by the torrents, did not retain soil enough to anchor a single pine; while, on the other hand, dense masses of evergreens, as far as the eye could reach, waved to and fro in the breezes, and hid with verdant mantles all the rents and scars that lay beneath them.

At times, patches of verdure filled the undulations with a more intense color than any seen elsewhere; while neighboring chalets gave intimation that every spot of pasturage was of value and appropriated. Hills ran along the route, dashed down their rocky walls, and followed on to some tiny reservoir below, or joined the noisy Aa, that so often crossed our path. Beneath solid stone bridges, this child of the mountain was continually heard, chafing and fretting in its rough channel, above the clatter of hoofs and the rumble of wheels; but, looking further down, we often caught glimpses of its limpid waters gently gliding away on lower levels, where, like human souls, it had found quiet and repose in the valley of humiliation.

Now the ascent begins, and the bells on the necks of our great horses subside to a less merry jingle. After mid-day we reached the valley of Sarden, the capital of the Oberwalden Canton, where stood large, substantial stone houses, a church, a monastery, and an almshouse. Here we lunched or dined, and were waited on by young women, dressed in their native Swiss costume. This consisted of a dark skirt, a black velvet or silk bodice with a white underwaist, and short sleeves. The bodice was cut away over the chest, to expose the snowy folds beneath. Up and down the front of the black waist, on each side of the meridian, were set rows of large silver ornaments, corresponding in place but exceeding in size any buttons of our acquaintance; while the chains of silver links passed under each arm, and were fastened in front and back by large circular disks of the same material. In addition, were worn by the younger and prettier ones, silver ear-rings, pins, and bracelets. One young woman sported a row of white bone ornaments down the back of her bodice, shaped like the bowl of a spoon, and as large as a silver dollar. Another wore, plaited in her dark braids, a narrow white satin ribbon, the distinctive ornament of a neighboring Canton. Their appearance was very cleanly, besides being picturesque; two attractions that we afterwards found farther north, were not always united.

Lake Sarden, well stocked with fish, lies here; and, removed to less majestic surroundings,

would be extolled for romantic beauty. Next came a village, whose church was famed for possessing the bones of St. Nicholas, whose piety led him to forsake a wife and ten children, to become a hermit!

Our course on leaving here was still upward; when suddenly before us, mounting heavenward, stood revealed three white peaks of the imperial Wetterhorn, 11,411 ft. high. It was a vision of dazzling beauty and grandeur. The road wound around sharp projecting spurs, upon the verge of deep ravines; and, in one spot, it was tunneled through a huge pyramid of rock, which threw its mighty barrier over a dark chasm, and hung in the air like a stupendous roof above our heads. Little hamlets were passed through, where the road seemed hardly wide enough for the coaches, and sometimes the houses stood on the very verge of the road, like inquisitive gazers determined to see the passing show.

Soon after leaving the summit of the Brunig, that stands 3,396 ft. above the sea level, the sun disappeared in front of us, the shadows deepened, and night seemed about to draw her mantle over the landscape, when a fellow traveller, whose seat commanded the road behind us, exclaimed: "O look! look!" We did so, and beheld a sight worth a journey to Switzerland to see. The clouds about the setting sun had just parted, and a flood of crimson effulgence poured through these rifts. It leaped from peak to peak across the deep precipitous chasms, and passed round a dark circuit of beetling rocks, tipping each one with its ruddy blaze; nor paused, till, in the eastern heavens, it rested upon the triple summits of the majestic Wetterhorn, and crowned them with a tiara of radiant light. On their pure snows its fires paled to the deepest rose; where, after glowing and fading, flickering and burning for a breathless moment, it died slowly away, leaving the mighty hill once more clad in such dazzling whiteness, "as no fuller on earth could whiten."

It was a grand transfiguration! and recalled those prophetic visions where a Great White Throne, burning coals of fire, throngs of cherubim and seraphim, are all mingled together in a sea of glory, too awful for human comprehension.

Writing of mountains, Ruskin says: "They are full of illuminated manuscripts for the scholar, of simple lessons for the worker, of quiet, pale cloisters for the thinker, and glorious in holiness for the worshipper. These are the great Cathedrals of the earth, with their gates of rock, choirs of stream and stone, altars of snow, and vaults of purple, travelled by continual stars."

Silence had fallen upon the party, as well as upon the scene before us. Lake Brienz, smiling pastures, and pleasant orchards (for we had emerged from the Pass) glided by us, without a word. Upon our arrival at Giesbach, our memorable drive over the Brunig Pass had terminated.

(To be continued.)

Some Unheeded Rubrics.

There is a rubric in the Office for the ministrations of private baptism of children in houses, which at the present time seems to be little heeded. It reads: "The minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause." Yet, not infrequently, weeks and months, in some cases, even years, pass before the children are brought to this Sacrament. Such a neglect of a plain duty on the part of the parents is wholly without excuse.

And in this connection let another obligation be brought to mind. The rubric following the one above quoted, says: "And also they shall warn them that without like great cause and necessity they procure not their children to be baptized at home in their houses. But wheneed shall compel them so to do, then baptism, etc."

The rector has in some cases been asked to administer the Sacrament in private houses, and therefore desires to call attention to these plain instructions of the Church, that it may be seen that any unwillingness to comply with the request is based, not on any personal views or feelings, but only on the duty that rests upon him to yield obedience to the rule of the Prayer Book.

In cases of necessity—as sickness, for instance—he will always be ready to administer the Sacrament at any time or place; but in such case, parents should always subsequently, as another rubric in the same Office requires, bring the child, if it live, "into the Church, to the intent that if the minister of the same parish did himself baptize that child the congregation may be certified of the true form of baptism," and the child received as a member of Christ's flock. Let me ask of you, my parishioner, that you diligently heed these plain instructions in regard to these matters.

Hear also one word as to the celebration of holy matrimony and the burial of the dead. It is clearly the intent of the Church that in all cases where it is possible these Offices should also be celebrated in the Church.

Marriage is to be regarded not as a mere civil contract, but as a religious rite. Its solemn vows are therefore most fittingly uttered before the altar.

In the burial service the church proclaims the comforting faith of the Christian in the resurrection of the dead, and it is becoming that the last rites of the Church should be celebrated in that same place where the infant is received into membership with Christ's flock, and where the believer has been fed with the heavenly manna in the Sacrament of the Holy Communion.

Let us therefore endeavor always to carry out these teachings of the Church, yielding any

personal preferences or prejudices; for true wisdom has governed in the framing of all these rules for the government of the children of the Church.—*Parish Register, (Gloucester, Mass.)*

The Salvation Army seems to have been a miserable failure in this country. There has been no sign here of the good work reported to have been done by the uniformed revivalists in the slums of London. They have attracted sufficient attention, but, either because of a lack of good material among the members or a lack of probity and earnestness among the leaders, the impression made upon the people has been the reverse of that desired. In some cases there does not seem to be any doubt that positive injury has been done to the young girls who have donned the fantastic garb of the "army" and taken part in its hysterical services. Members of the "army" have more than once figured in the police courts in this neighborhood charged with offenses which ill-become a professional savior of souls. In Syracuse, N. Y., the revivalists have stirred up much bad feeling, and the *Evening Herald*, of that city, prints an interview with one of the girls in which she intimates that the leaders of the army take more money than they pretend to, while the subordinates are poorly clad; and that some, at least, of her associates are far from being earnest in their work.—*N. Y. Times.*

A Drawing-Room meeting was held recently in London, England, at the residence of Lord Mount-Temple, in Great Stanhope Street, to hear an account of the objects of an organization known as the Church Army. Lord Mount-Temple opened the proceedings by stating that those who understood the conditions of society in our large towns could not fail to see the readiness with which people of the lower class were brought to hear the Gospel, if it was presented to them in a way which they could appreciate. It was in vain, he thought, for the Church to stand still and hope that these people would come to it, and the only chance was for the Church to go out and find them in their homes. If we would really carry Christianity down to the lowest stratum, it had been found that such work as was done by the Church Army was just the way in which these people could best be reached. The Rev. W. Carlile gave a history of the Army, which now has twenty-seven stations in London and the provinces. The officers encourage their converts to come forward for Confirmation, and children are encouraged to attend Sunday schools. Their plan is to send an officer to act under the vicar of the parish, and his business is to get, as it were, "the rough stones out of the quarry and hand them over to the vicar to put a polish upon them." Letters from Princess Christian and the Duchess of Teck were read, expressing their sympathy with the work. Among those present were Lord and Lady Aberdeen, Lady Darnley, Sir Walter Farquhar, the Honorable Mrs. Stuart Wortley, and Mr. Samuel Morley.

The Duke of Wellington, when residing at Walmer Castle, had walked one Sunday evening to Deal, and entered Trinity Church. After wandering about for some time in search of the sexton, who, as a matter of course, was engaged elsewhere, the Duke ensconced himself in a roomy-looking pew in front of the pulpit. After a short time, a lady of costly and pompous appearance, the owner of the pew, entered. After muttering a prayer, she cast a scornful at the intruder which was intended to drive him out of the place he had taken. She had not the least idea who he was, and would probably have given her eyes, had she known him, to touch the hem of the great Duke's cloth cloak, or ask for his autograph. Seeing that the stranger bore the brunt of her indignant glance without moving, the lady bluntly told the Duke, as she did not know him, that she must request he would immediately leave her pew. His Grace obeyed, and chose another seat. When he was leaving the church at the end of the service, and had at last found the sexton, who received him with many bows and salutations, he said: "Tell that lady she has turned the Duke of Wellington out of her pew this evening."—*London Society.*

Governor Butler, of Massachusetts has made a happy and popular choice of Miss Clara Barton for Superintendent of the Woman's Prison at Sherburn. Beginning life as a school teacher she returned home from Europe as a nurse, one of the most famous members of the Association of the Red Cross, an organization which has for its object the relief of the sick and wounded without regard to the army in which they were serving; a society respected by the armies of every civilized nation. Miss Barton did eminent service at Andersonville, in the South, and after the war was over she was detailed by the Secretary of War to go down there and see to the memorials and history of the prisoners there, and take care of the sick and destitute who were left behind, and in this laborious work she won new laurels. She went to Europe after this, and did magnificent work in the Franco-German war. Her various labors, far greater than those which have been endured by men who have been greatly praised for endurance and devotion, have been performed without show and from the purest motives. She became broken in health, and for several years spent much of her time at a sanitarium in the State of New York. Of late she has made her home in Washington. Miss Barton was born in Oxford, Mass. When the war broke out she was serving a clerkship in the Patent Office. It is believed that she will make the reforms necessary in the women's prison, administering mercy with justice, and her presence and spirit will have a marked influence for good.—*Christian at Work.*

The Household.

Cheese-cloth costumes, trimmed with wide torchon lace, make pretty morning dresses for the country.

Shoulder capes matched to the dress and finished with a ruffle of Oriental or other fancy lace are much worn this summer.

A pretty way to arrange a large and handsome Christmas card so that it may be hung on the wall is to sew with very short stitches a border of large chenille around it; tassels may be added if you choose, to the two lower corners.

WONDERFUL NEEDLEWORK.—The needlework of the Viennese is something wonderful. They make whole carpets by piecing together squares of Berlin cross stitch, and so deftly piece curtains out of colored bits of silk, that they are easily mistaken for stained glass windows.

A handsome and yet simple and easily made sofa-cushion cover is made of one square of satin; on this, embroider a spray of flowers; it may be done with Kensington stitch and crewels, or with the popular ribbon embroidery. Finish the edge with a cord or with fringed silk.

From their earliest infancy inculcate the necessity of instant obedience. Unite firmness with gentleness. Let your children always understand that you mean what you say. If you tell a child to do something, show him how to do it, and see that it is done. If children give way to petulance or ill-temper, wait till they are calm; then gently reason with them on the impropriety of their conduct. Never allow tale-bearing. Teach them self-denial, not self-indulgence. Practice the above.

If economy is to be seriously considered when the baby is to be put in short clothes, the best dresses a mother can purchase are the long, ready-made dresses. Cut them in two pieces, make a yoke and sleeves for the lower part, and put a ruffle or some narrow edge on the bottom of the other piece, which has the ready-made yoke and sleeves. In this way baby will have two pretty dresses at much less cost than if two short ones were purchased.

A good authority in cooking says that it is no economy, in putting up fruit, to use an inferior quality of sugar, for inferior sugar will be wasted in scum. If sugar is dry and is not left in lumps, the fruit, either jelly or jam, will have a clearer and brighter color. The great danger of burning fruit while cooking and canning it, may be lessened by setting the kettle containing it on a slab of soapstone; or an extra griddle will sometimes answer every purpose.

Tomato salad is an agreeable entree, and goes well with almost any dinner, but particularly well with fried or roast meats. To half a dozen medium-sized tomatoes, with the skins removed and the tomatoes sliced, add the yolks of two hard-boiled eggs, also one raw egg, well beaten and mixed with a tablespoonful of melted butter, a teaspoonful of sugar, with cayenne pepper and salt to suit the taste. When all these are mixed thoroughly, add half of a small cupful of vinegar.

An excellent way to lighten and lessen the troubles of life is to look them well in the face when we come to them or they are actually upon us. There is a sagacious proverb, "Don't cross a bridge till you come to it." There is no surer way of making life intolerable, than to spend one half the time in regretting the past, and to fill the other half of the period with gloomy forebodings. Not a few of us pursue this method so systematically that we succeed in making ourselves thoroughly miserable. In addition to the regrets and the forebodings, there is the present sense of suffering. This latter might—generally would—be endurable by itself; but when the mind is weakened by its forebodings and harassed by its fears, it is not wonderful that it lacks fortitude to bear the griefs of the moment.

TWO WAYS OF LIVING.—The old proverb says that "Every burden we have to carry has two handles." The one, smooth and easy to grasp; the other, rough and hard to hold." One man goes through life taking things by the rough handle; and he has a hard time of it all the way. He draws in a tight harness, and it chafes him whenever it touches him. He carries a heavy load, and he finds it not worth keeping, when he gets it home. He spends more strength upon the fret and wear of work, than upon the work itself. He is like a disorganized old mill that makes a great noise over a small grist, because it grinds itself more than it grinds the grain. Another man carries the same weight, does the same work, and finds it easy, because he takes everything by the smooth handle. And so it comes to pass that one man sighs and weeps, and another man whistles and sings, on the same road.

The Journal of Chemistry says that eggs, at average prices, are among the cheapest and most nutritious articles of food. Like milk, an egg is a complete food in itself, containing everything necessary for the development of a perfect animal; as is manifest from the fact that a chick is formed from it. It seems a mystery how muscles, bones, feathers, and everything that a chicken requires for its perfect development are made from the yolk and white of an egg. But such is the fact; and it shows how complete a food an egg is. It is also easily digested, if not damaged in cooking. Indeed, there is no more concentrated and nourishing food than eggs. The albumen, oil, and saline matter are (as in milk) in the right proportion for sustaining animal life. A couple of boiled eggs, with a slice or two of toast, will make a breakfast sufficient for a man, and good enough for a king.

The essentials to sound health of mind and body are freedom from care and anxiety. An abundance of wholesome and well-prepared food. Eight hour's sleep out of every twenty-four hours. All the labor or exercise daily that can be taken without great fatigue. A constant supply of pure, fresh air for the lungs. Scrupulous cleanliness. Clothing adapted to changes of seasons. Honorable and remunerative occupation. The confidence and respect of others. A variety of foods is best. Learn to eat with a relish whatever is wholesome, but avoid rich pastry, particularly pies.

The best exercise is horseback riding. It will contribute more than anything else to the cure of almost every curable disease; and particularly disease of the lungs. I have for years recommended this treatment as the only one that offered any hope in advanced cases of lung disease, and the best results have frequently followed this plan when properly carried out.

But the great trouble is a want of courage to surmount obstacles. A patient may be in that condition where a prompt compliance with this advice will almost surely restore him to health, or where hesitation and delay will soon place him beyond hope. Unfortunately three patients in four will do nothing, because that is easiest. When there is great debility there is but little ambition to overcome it; just as a person under the influence of opium dislikes to be aroused from his slumber; but in either case there is safety only in action, prompt, vigorous and long continued.—*Hall's Journal of Health.*

The Story of Phaeton.

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

Epaphus, the son of Zeus, gloried in his father, the king of gods and men. And he boasted before Phaeton, son of Helius, that none could match him in the dignity of his birth.

"I, too," said Phaeton, "boast a god for my father: the all-seeing sun, who surveys the earth and the heaven, and the furthest recesses of the hoary deep. I, too, am therefore descended from Zeus; the father of my father is the Thunderer."

"Vain boasting!" cried haughty Epaphus. "Thou art the son of Clymene and of a mortal sire. All-seeing Helius knows thee not, and will never own thee for his."

So words waxed high between them, and each supported his cause. "This shall be proof," said Epaphus at length; "if thou hast courage to put it to the venture. Go to Helius, and adjure him, by the love he bears thee as a parent, to grant thee some hard favor. See then if he will acknowledge thy claim, or not rather send thee back with disgrace."

"I take thee at thy word," said Phaeton: "I will go to my father at once."

He girded up his loins for the long journey, and travelled on through many lands. At length he came to the far east, where the sun-god has built his palace.

Have you ever, on a bright June morning, risen to see the sun arise? Have you marked the rays of gold, that shoot up through the rifts of the rocky clouds? how every crevice in the black vapor is glowing like a mighty furnace? Have you watched how the mists waxed fuller and fuller, till, like precious caskets, they seemed to burst? how the splendor of the morning was poured out upon the earth, and the east kindled more and more, till the broad disk of the sun came up, bringing the perfect day? Then have you seen the palace to which Phaeton bent his steps.

There sat Helius in splendor with light and beauty by his side. Spring was there with a garland of flowers, Summer with the fruits of the earth; Autumn, brown and hale old man, was wreathed with the laurels of the grape.

"What brings thee hither, Phaeton?" said Helius. "Seldom mortal foot hath passed this threshold. What seekest thou, my son? ask boldly; if it be in my power, I will give it thee."

"If I am indeed thy son," said Phaeton, "and I claim not that honor vainly, swear to me the inviolable oath that thou wilt grant me the request I shall ask."

So he spoke; nor did Helius deny. But he swore by the father of men and gods, and the inviolable waters of Styx, that he would verily grant the request of Phaeton, if it lay within the power of a god.

"Give me," said Phaeton, "thy chariot and thy steeds; let me drive one day through the heavens. I have marked thee going forth in splendor, and have longed to mount thy car."

"Alas! my son," answered bright-crowned Helius, "thou knowest not what thou askest. Thou, though my son, art mortal; and thou desirest the lot of an immortal. What knowest thou of the path by which I go? of the might of my brazen-footed steeds? How canst thou guide the chariot, that needs my utmost skill? Ask what thou wilt, but ask not this, it is praying for certain destruction. Yet, if thou wilt insist upon it, I must grant it; the irrevocable oath is sworn."

Phaeton persisted in his demand; he would receive no other gift. And now the morning drew on, and it was time to drive forth from the east. The stars grew pale through the sky; the clouds grew brighter and brighter; and Helius led forth his steeds, and yoked them to his car. The car was of solid gold, decked with gems brighter than those of this earth; the steeds were shod with brass, and breathed fire from their flashing nostrils. And Phaeton well-nigh drew back in dismay; but his foolhardiness prevailed to his ruin.

He mounted the chariot, and seized the reins, and the horses flew through the air. Through the clouds, above the mountains, over sea and land, they urged on their course; the hills and valleys, far, far below them, grew grey and indistinct, the world itself seemed lost in the vapors that surrounded it; the great ocean lay stretched beneath like a huge green field; all was still, for not a sound rolled up into the airy desert around. Faster and faster flew the steeds; Phaeton could neither check nor guide them; sometimes they almost mingled with the ocean waves; sometimes they soared aloft, bearing the light far away from the world. Again they plunged downwards towards the earth; many an ancient forest was kindled into a blaze; many a puny stream was dried up at the fountain head; terror and anguish beset the inhabitants of the earth, and Demeter feared for the harvest of the coming year.

Zeus, father of gods and men, looked down from the serene sky. He saw the wild ruin that was overspreading the earth; he marked the ignorance and the terror of Phaeton. He laid his hand on the triple thunderbolt, and cast it at the son of Helius. Headlong he fell from the sky, like a falling star on a frosty night; and the river Eridanus received his mangled corpse.

Such is one of the tales that are founded on some faint remembrance and tradition of that great miracle, when Joshua bade

the sun to stand still upon Gibeon, and the moon in the valley of Ajalon; that day that "there was none like it, before it nor after it, when the LORD hearkened to the voice of a man; for the LORD fought for Israel."

THE RABBIT PEST IN NEW SOUTH WALES.—The keeping of rabbits of any kind is now prohibited by law, there being a penalty of £100 for every offence proved. This may seem severe, but it is stated that the rabbit pest can be traced, in a large measure, to a few rodents which were thoughtlessly let loose. It is marvellous how rapidly their numbers become multiplied in the pastoral districts, in several of which they have completely eaten out the sheep. In reference to the ravages of these unwelcome animals, Mr. Maxwell, of Cobar, says: "Once rabbits get on a run, it is a constant outlay. In a small paddock of 40 acres I have seen three men constantly killing four and five dozen per day for months together, and they still kept coming. That was twelve years ago. They tried killing for several years. Before rabbits came, we used to have 70 to 80 per cent of lambs, and three sheep to four acres. In less than three years we could not rear a lamb, and it took four acres to keep one sheep alive, and all our cattle died.

"Then we fenced with paling and kept them out of the run, and kept killing—that is, trapping, shooting, hunting with dogs and ferrets, and poisoning. The brutes kept coming most of the time into the little paddock, as it was the sweetest feed. There are still rabbits on the place, and men have to be kept to keep them down." At first Victoria was the principal sufferer, but somewhere or other, the rabbits have crossed the Murray, spreading devastation and panic throughout the southwestern portions of the colony, and ruining the prospects of numbers of hardy settlers. How far the Rabbit Nuisance Act will aid in abating the evil remains to be seen, but if it fails the situation will be one of the gravest character.—Ill. Sydney News.

A "Wool-grower" asks if it is possible to make a piece of colored cloth from plain wool in a single day, going through all the processes of spinning, weaving, dyeing and finishing in the time specified, as he has "heard that such a feat was once accomplished." The feat was something more than here described. On the 25th of June, 1871, Sir John Throckmorton presented to Mr. John Coxeter, proprietor of the Greenham Mills at Newberry, two South Down Sheep. The presentation took place at five o'clock in the morning. The sheep were immediately shorn; the wool was sorted, carded and spun; the yarn was spooled, warped, loomed and wove; the cloth was burred, milled, rowed, dyed, dried, sheared and pressed. This entire process occupied but eleven hours. It was then at four o'clock P. M. of the same day put into hands of the tailors, who completed a coat made up to the Baronet's measure at twenty minutes past six. The cloth was a most excellent kersey of the dark Wellington color. Mr. Coxeter presented the coat to Sir John, who appeared in it the same evening at the Pelican Inn, Speenhamland. The sheep were roasted whole, and presented to the public, and the temperance movement not having begun, the mutton was washed down with a free gift of one hundred and twenty gallons of strong beer. The performance was witnessed by a large crowd of people, and there is no question that the whole work was accomplished in thirteen hours and twenty minutes.—Journal of Commerce.

"I KNOW A THING OR TWO."—"My dear boy," said a father to his only son, you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society." "You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and when to stop." The lad left his father's house, laughing at the "old man's notions." A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptation came upon me like a drove of hyenas, and hurried me to ruin." Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it!

THE BOYS.—Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. There is always something waiting to be found out. Every boy should think some thought that shall live after him. A farmer's boy should discover for himself what timber will bear the most weight, which is most elastic; what will last longest in the water, what out of water, what is the best time to

cut down trees for firewood. How many kinds of oak grow in your region, and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there any difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns, and what becomes of them? In building a chimney, which should be the largest, the throat or the funnel? Should it be wider at the top, or drawn in? The boys see white horses. Did they ever see a white colt? Do they know how old a twig must be to bear peaches, and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays its eggs in the nests of other birds. Do the boys tell what that bird is? Do they know that a hop vine always winds with the sun, but a bean vine always the other way? Do they know that when a horse crops grass he eats back toward him; but a cow eats outward from her, because she has no teeth upon her upper jaw, and has to gum it?—Chatterbox.

HOME POLITENESS.—A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, the impression which we make in society, coveting the good opinions of those who are in a sense part of themselves, and who continue to sustain and be interested in us notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate habits of courtesy and propriety at home—in the sitting-room and kitchen as well as in the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.

BOXWOOD AND ENGRAVING.—It is curious that two familiar processes in the fine arts, and we might say in the useful arts as well, are dependent on unique substances, the one mineral and the other vegetable. Lithography, one of the most important kinds of engraving, would be impossible without the peculiar, close-grained limestone, which has thus far been discovered only in the quarries of Solenhofen, in Bavaria; and wood engraving could not be the art it is, if a material perfectly adapted to its requirements were not furnished in the wood of a single tree. It is true that certain stones, more or less suitable for lithography, have been found in various parts of the earth—in several European countries and in our own Kentucky; but none of these deposits are equal in quality to that of Solenhofen. It is true also that certain other woods—the rock maple, the pear, the plum, etc.—may be used for some of the coarser kinds of wood engraving; but the fact remains that boxwood is the one material perfectly adapted to the purpose, and indispensable for first-class work. Its fine and uniform grain and its peculiar texture and hardness rendering it easily manageable under the graver, and yet capable of enduring the pressure and strain to which the delicate lines are subjected in printing, and also the fact that it "takes the ink" better than any other wood, combine to give it peculiar and unrivalled value for the artist. Before the invention of electrotyping and photo-engraving, this unique assemblage of qualities was of more importance than at present; but even now, as far as engraving is concerned, the best artistic effects are to be obtained only by cutting on wood. The best boxwood is brought from the shores of the Black Sea in Turkey, inferior varieties being obtained from Persia, in Spain and Portugal, and in the Balearic isles. It is said that in 1815 box-trees to the value of £10,000 (\$50,000) were cut down at Box Hill, in Surrey, Eng. But the tree is of so very slow growth that it is seldom raised in that country except for ornament.—Popular Science News.

"A DROP OF JOY IN EVERY WORD." Dr. R. V. Pierce, Buffalo N. Y.: Three months ago I was broken out with large ulcers and sores on my body, limbs, and face. I procured your "Golden Medical Discovery" and "Purgative Pellets" and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed and left my skin in a natural, healthy condition. I thought at one time that I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. Yours truly, James O. Bellis, Flemington, N. J. "Discovery" sold by druggists. Pure blood helps to make a clear conscience. Hood's Sarsaparilla purifies the blood. Enough said. Send us a big bottle. A vegetable product, used only in Ayer's Ague Cure, has proved itself a never failing remedy for all malarial diseases. Warranted. "You are very kind, sir, but I prefer N. K. Brown's Ess. Jamaica Ginger. I know what it does." "Dr. Benson's Pills cured my daughter of nervous headache." Thos. S. Martin, Pomokeny, Md. Dr. R. V. Pierce's "Golden Medical Discovery" cures every kind of humor, from the common pimples or eruption to the worst scrofula. Four to six bottles cure salt-rheum or tetter. One to five bottles cure the worst kind of pimples on the face. Two to four bottles clear the system of boils, carbuncles, and sores. Five to eight bottles cure corrupt or running ulcers in the mouth and throat. By druggists, and in half-dozen and dozen lots at great discount. There is an old adage, which reads: "To be forewarned is to be forearmed." At this season of the year, when Coughs and Colds are prevalent, provide

yourself with a good Cough Medicine. We would recommend Allen's Lung Balm as the best expectorant remedy offered the public. All Druggists sell it. Dr. Benson's Skin Cure makes the skin white, soft, and smooth. No poisonous drugs in it. The curative power of Ayer's Sarsaparilla is too well known to require the specious aid of any exaggerating or flimsy testimonials. Witnesses of its marvelous cures are to be found living in every city and hamlet of the land. Write for the names if you want home evidence.

The Pain Killer

A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; the whole so-called medical profession, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally.

You may ask with surprise "What am I to take internally the same preparation I used as a liniment?"—"Why not?" we ask. "Is it necessary that a liniment should be poisonous?" That many of those in common use are, we admit; but the Pain-Killer is a purely vegetable medicine, and contains no poisonous ingredient. And, although it is used internally, it is, nevertheless, one of the most powerful and best liniments in the world.

Testimonials from the Clergy.

Messrs. P. DAVIS & SON. Dear Sirs:—I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the jungles without it. In case of colic, diarrhoea, and cholera, the Pain-Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit, and the good of the people where I go. Sincerely yours, Rev. M. H. BIXBY.

I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported. I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic. If taken in season, it is generally effectual in checking the disease. Rev. CHAS. HARDING, Sholapore, India.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it." No family should be without it.

SOLD BY ALL DRUGGISTS.

SCROFULA

Probably no form of disease is so generally distributed among our whole population as Scrofula. Almost every individual has at some time during his life suffered from its effects. It is a disease which is understood by others, and the intensity of their gratitude when they find a remedy that cures them, astonishes a well person. We refer by permission to Miss Sarah C. Whittier, of Warner, N. H., who was cured by Hood's Sarsaparilla of 18 Scrofula Sores of the face, which had existed for several years. Six months previous to taking Hood's Sarsaparilla she could not get about her room without crutches. Her friend says: "I did not think it possible for her to live many months; she was reduced to a mere skeleton. Her cure is hardly less than a miracle." More wonderful cures than this have been effected by this medicine. There is no doubt that in Hood's Sarsaparilla we have the most remarkable medicine that has ever been produced, and a positive cure for Scrofula in its numerous forms. Price \$1.00, six for \$5.00. Prepared only by C. I. HOOD & CO., Lowell, Mass. Sold by Druggists.

Hood's Sarsaparilla

THE ADMIRATION OF THE WORLD. Mrs. S. A. Allen's Hair Restorer IS PERFECTION! Public Benefactress. Mrs. S. A. Allen has justly earned this title, and thousands are this day rejoicing over a fine head of hair produced by her unequalled preparation for restoring, invigorating, and beautifying the Hair. Her World's Hair Restorer quickly cleanses the scalp, removing Dandruff, and arrests the fall; the hair, if gray, is changed to its natural color, giving it the same vitality and luxuriant quantity as in youth.

COMPLIMENTARY.

"My hair is now restored to its youthful color; I have not a gray hair left. I am satisfied that the preparation is not a dye, but acts on the secretions. My hair ceases to fall, which is certainly an advantage to me, who was in danger of becoming bald." This is the testimony of all who use Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.

"One Bottle did it." That is the expression of many who have had their gray hair restored to its natural color, and their bald spot covered with hair, after using one bottle of Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. It is not a dye.

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Relieved and cured without the injury of trusses inflicted by Dr. J. A. SHEPHERD'S method. Office, 251 Broadway, New York. His book, with photographic likenesses of bad cases before and after cure, mailed for 10c. MAKE THE DEAF HEAR. Send stamp for circular. Prof. S. North, 8 Monroe Block, Syracuse, N. Y. \$5 to \$20 per day at home. Samples worth \$20 & \$25 free. Address Stinson & Co., Portland, Maine.

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NEVER FAILS. Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, and all Nervous and Blood Diseases.

To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, Samaritan Nervine is invaluable.

Thousands proclaim it the most wonderful invigorant that ever sustained a sinking system. \$1.50, at Druggists.

THE GREAT NERVE CONQUEROR.

THE DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo. For testimonials and circulars send stamp. (18)

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

"78 E. 64th St., New York, May 16, 1888. Messrs. J. C. AYER & CO., Gentlemen: Last winter I was troubled with a most uncomfortable itching hum, which more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh of the bladder, and my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved. Until it is now several months, I feel a hundred per cent. stronger, and I attribute these results to the use of the SARSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I feel that I have received service, hoping their publication may do good. Yours respectfully, Z. P. WILDS."

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Cleanses the blood, strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Eruptions of the Skin, Catarrhs, Debility, and all disorders resulting from poor or corrupted blood and a low state of the system.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1. six bottles for \$5.

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was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthfulness. It has had many imitators, but none have so fully met all the requirements needed for the proper treatment of hair and scalp. It has been used by the hair and scalp of the most distinguished and successful hairdressers of the world, and its usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: the entire absence of its promise.

The use for a short time of HALL'S HAIR RENEWER wonderfully changes and improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes it a master of economy.

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Will change the beard to a natural brown, or black, as desired. It cleanses the face of color that will not wash away. Consisting of a single preparation, it is applied without trouble.

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The Living Church.

Chicago, August 4, A. D. 1883.

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182 Washington St.

Rev. C. W. LEFFINGWELL, D. D., Editor.

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"Hard Church."

The *American Literary Churchman* has contributed a new name to our ecclesiastical nomenclature, and it is a very good one—"Hard Church." It is not a new "School of Thought" that is named, but a very old one. It has existed all along, but in these latter days has attracted especial attention. It is not exclusive of other schools nor incompatible with any. Its representative members are to be found among High and Low and Broad. Perhaps its numbers are not great, but they are aggressive and clamorous, and to the outside world they give the impression that the whole Church is under their control. Our contemporary thus describes this phase of Churchmanship:

When we speak of the *Hard Church* we do not mean to affirm that a certain number of Church people are hard and nothing else, but that many Church people speak and write and act in such a manner as to convey the impression of hardness to those who carefully and impartially observe them. By *hardness* we mean a want of sympathy, a selfish exclusiveness, a conceit of infallibility or moral and spiritual perfection. And we believe that this hardness does more than almost all other causes put together to alienate thoughtful men; and that it is wholly incompatible with true church life and work; and is, in a word, a practical denial of Catholicity.

In the ranks of the *Hard Church* he places the contemptuous Churchman, the man who sneers at every religion but his own. There are, it is to be hoped, not many of these among us; but there are some who come very near to this class. They are harsh in their judgment of outsiders, obtrusive and arrogant and pretentious. Instead of trying to win men of different views to the Church, they denounce them. They treat dissenters with impatience, and make no allowance for the invincible ignorance and social influences which have moulded the opinions and lives of those opposed to them.

If outsiders begin to adopt any of the methods which we ourselves have employed—a liturgical service, for instance, or the observance of Christmas or Good Friday or Easter—these *Hard Churchmen* do not heartily congratulate them and wish them God's blessing. They do not thankfully recognize that union of heart which is so often concealed by differences of mere manner or expression. But they lustily "crow over them." "Ah!" they say, "they are obliged, bit by bit, to copy us."

The *Hard Church School* are as severe with their own brethren in the Church as with those who are called by other names. Their organs vociferate abuse of Bishops and clergy who are supposed to differ from them. They labor to convince the public that the Church is full of traitors and conspirators. On one side, it is the ritualists who must be exterminated. They are threatening our Protestant liberties. They are insidious and dangerous foes. We are not safe so long as a colored stole or a clean vestment gleams in the chancel. On the other side, it is the Protestants to whom no quarter must be given. They are little better than infidels. They may use, in good faith, the Holy Offices of the Prayer Book, but they do not intone the prayers, they do not celebrate the Holy Eucharist with lights and incense, they do not make the sign of the cross except when directed by rubric, they do not believe in the Confessional, hence they are infidels, at least not Churchmen, and must not be tolerated. A correspondent of one of these organs raises the serious question whether he may, without violation of principles, attend a "Protestant Celebration," by a lawfully ordained priest!

These *Hard Churchmen* are legalists, of course. They are always quoting the law when they fancy it is on their side. The *Low-Hard* quote the law of the last decade,

and where they cannot find a Canon, they point to General Convention resolutions, and Pastoral Letters, and ambiguous rubrics, as the authority by which clergymen shall be brought to book. Ecclesiastical trials are their panacea, and "vindication" is the chief element of success to the Church. The *High-Hard* quote the law of any period that fits the case; but it is the absence of law upon which they most depend for the convictions of their opponents. They are never so decided as upon points about which there is not and never has been any law. Upon such points, difference from them is intolerable. That they are right and everybody else is wrong, is perfectly clear, because there never has been any authoritative decision in the case!

Our contemporary concludes an able article on this subject in the following words:

And do not let us deceive ourselves. This is the secret of our slow progress. The world does not hate us because we are like Christ, but because we have so largely lost His spirit. It avails us little that we have a sound form of words, a long history, a compact organization. We shall win the world, we shall win our erring brethren, we shall win our alienated friends, only by loving them, and by diligently and self-denyingly "spending and being spent for them."

"The true Romanizers in our Church," says Bishop Perry, "are the parents who patronize the Romish schools." We cannot wrestle with a charcoal man without being smirched. If foolish parents will attempt to realize the fable of the lion and the lamb, they should remember that the lamb never lay quiet with the lion until it lay inside of him. Of course, it is said, they do not try to influence Protestant children. That is impossible. To send the children to such schools is treason, alike to the children and the Church. As to the pretence that Roman schools are better than our own, it is nonsense. Mothers, who claim to love the Church and labor for it, send their daughters to such schools. If they build up the Church with one hand, they tear down with the other; like the daughters of Danaus, they draw up water with sieves.

The house of Bishops, in the Pastoral Letter of 1877, warned our people against the same mistake. The motive of economy often decides parents in the choice of schools, and it is undeniable that Roman schools are cheaper than ours. All the teaching and much of the service is gratuitous, and everything needful is supplied by the contributions of the people. But then, after all, is it economy to pay a small price for a poor article? That the teaching and training offered in these schools by women who know little of life and nothing of business, are very weak, has been long since demonstrated.

The *N. Y. Times* recently showed that John Calvin held and taught the doctrine of the Real Presence and other doctrines which Calvinists now deny. The *Christian at Work*, an excellent journal devoted to all denominations, sees nothing strange or inconsistent in this. It says, in effect, that we must not suppose that Calvinism has any relation to Calvin, or Lutheranism to Luther, or Wesleyanism to Wesley. "When we speak of Calvinism or Arminianism or whatever the system may be, we must consider it as the system held by a particular church, and not the special and specious belief of a man not wanting in idiosyncracies and vagaries, however eminent his gifts in the realms of the intellectual and spiritual."

What's in a name, to be sure! For all we know, the Calvinists have become Arminians, and the Arminians Lutherans, and so on. Who can tell what is "held by a particular church?" Do the members or ministers of a "particular church" know, themselves? Is it I, or is it not I? Who can tell? We give it up!

In the present number of the *LIVING CHURCH* will be found an Appeal from Missouri, on behalf of St. James' Academy, Macon City, in that State, the newly-constructed portion of which was utterly destroyed in the fearful tornado of the 13th inst. A most earnest endorsement of the Appeal has reached us from the Bishop of the Diocese, who speaks of the calamity as being "the heaviest disaster that the Diocese has, for many years, been called upon to endure." It appears that the town of Macon has shown its appreciation

of the value of the school to itself, by raising promptly in cash over \$3,000, notwithstanding its own heavy losses.

One and another of our contemporaries occasionally announce contributions from liberal patrons, to be used in sending the paper where it will "do good," in promulgating the partisan principles to which the paper is devoted. We are happy to say that nobody remembers the *LIVING CHURCH* in that way. Being under financial obligations to no one but its proprietors, this journal is not tied down to anybody's policy, nor afraid of anybody's displeasure, except in so far as it may be in the wrong. It has been and will continue to be, absolutely independent.

Brief Mention.

Dr. Wilson, in his address to the graduating class of the Allegheny Seminary, said: "Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and if you have time and desire, translate ancient hieroglyphics; but I charge you when you go into the pulpit to preach the Gospel, to use plain Anglo-Saxon." Brooklyn has been called the "City of Churches," but it has no longer a right to this title. With a population of about 750,000 it has but 279 religious organizations of all kinds. There is one church to every 2,624 of population. Several cities surpass this. New York has one church to every 2,466 population.—Bishop Beckwith, the eloquent diocesan of Georgia, in a conversation in Chicago, is reported to have said that the greatest drawback to the progress of the negroes in the South "is to be found upon the rice plantations. There the negroes are the most wild, and there they are less susceptible to the civilizing influence of the whites. The trouble there is the grogshops. At every cross-roads where there is a plantation, you will see a little shanty where whisky is dispensed. There the negroes who work hard for six days, will spend all their week's earnings for liquor. There they congregate all day Sunday, and it demoralizes them. As far as that is concerned, liquor is the great curse to civilization everywhere. I believe in controlling it by a system of high taxation."

—A correspondent remarks, that while prayers for many special occasions are provided in the Prayer Book, it is strange that the most important events, and those upon which so much depends, such as presidential elections, are not made the subject of special petition.—The memorial of the late C. C. Trowbridge, just published, is a handsome book of 132 pages, and contains all the speeches made at the banquet in his honor, last winter, and on the occasion of his subsequent death and funeral.—Queen Victoria lately entered upon the forty-seventh year of her reign, a period which has been exceeded by three English sovereigns only—Henry III., Edward III., and George III, who reigned fifty-six, fifty, and sixty years respectively.—Our divorce laws are not only an outrage of morality, but also a travesty of legislation. A man divorced in New York may go to New Jersey and marry, and his marriage is valid in both States; whereas, if he were to marry in New York, he might be sent to the penitentiary for bigamy.—We were credibly informed, some years ago, says the *Churchman*, that in a large gathering of Sunday School children, a handsome Bible was offered to any child who could say correctly the Ten Commandments. One child, out of hundreds present, accomplished the feat; and, on being questioned as to where he had learned the Commandments, he replied: "In the 'piscopal Sunday School.'"—John Brownell, who was brought before Justice Larmon, of Cambridge, N. Y., a week or two ago, upon a charge of fighting, was guilty of as cool a piece of impudence as we ever heard of. Upon receiving his sentence in the shape of a fine, he accused His honor of stealing chickens with him last winter, and taking them to a barbers' shop! The joke cost him an additional fine of \$30, with the alternative of ninety days in jail.—An English contemporary speaks of the Diocese of North New Jersey as "adjacent" to the Diocese of Virginia. This reminds the writer of a good story told by an American residing in England during the war. Some gentlemen were discussing the situation on this side of the Atlantic, when one (a city

official) expressed his opinion very emphatically, that there were many good reasons why the South should be separated from the North, not to mention the geographical consideration, that they were connected only by the narrow isthmus of Darien!—A correspondent of a contemporary thinks, that "Protestant Episcopal Bible Churchmen" are very presumptuous in daring to upset the decree of the Almighty, in changing the Sabbath from the seventh day to the first. He appeals to Article VI. which confines us to Holy Scripture; and there is no command in Holy Scripture to keep holy the first day. Such logic is irresistible!—A writer in the same paper calls the Cross "a pagan emblem." Another writer devotes nearly a column to the praise of Mr. Beecher, headed: "Diocese of New York." We would not be critical, but cannot help asking: Is this edifying to Churchmen?

In our present issue, we publish a striking little poem by an old and valued correspondent, entitled "St. Simon's." The subject is so beautifully treated, that we should be sorry to refuse the lines admission to our columns. At the same time, we would not be understood as intending to give an unqualified endorsement of a system, upon which there exists, among Church-people, so great a diversity of opinion.

LETTERS TO THE EDITOR.

Division of Central Pennsylvania.

To the Editor of the Living Church:

The Rev. W. B. Morrow's letter in your issue of July 21, in regard to the defeat of the proposed Division of the Diocese, in the Convention of Central Pennsylvania, is a very amusing specimen of innocence. He thinks that Mr. Conyngham's question in regard to the financial condition of the Diocese in June was a "poser," and that "this poser rendered all its advocates ingloriously mute!"

Mr. Samuel H. Reynolds, who moved the resolution of Division, made no speech. He merely said that "the friends of Division did not propose to make speeches." Nearly all the talking was left to the opponents. I made no speech. The question asked by Mr. Conyngham was not even put until within five minutes of the time fixed for taking the vote. As the result showed, our policy was not wise; but our reasons for it were complimentary to the Convention and to the Bishop's friends, and therefore I am happy to state them.

In June 1882, the Bishop of the Diocese formally asked relief. Two years ago, at York, he admitted, in open Convention, that he was not able to do all the work that he thought this great Diocese required. A year ago, he specified the kind of relief he wanted. It might be in one or other of two ways. In summing up the five pages devoted to the subject in his Address, he said: "If the Convention, with a reasonable degree of unanimity, propose to divide, on a fair line, giving to each Diocese a nearly equal portion of our domain, my consent will follow, so soon as the constitutional requirements are met. If my brethren prefer to give me succor in another way, i. e., by electing a coadjutor, who may share my labors in all parts of the great Diocese of Central Pennsylvania, that course will receive my cordial approval." In an extemporaneous address subsequently made at the same Convention, the Bishop asked for an Assistant, and intimated the danger of his "dying in his tracks," if he did not get one immediately. The Convention, therefore, by an almost unanimous vote (I was the only one who voted No), resolved to go into the election of an Assistant Bishop; the Bishop himself being so anxious for it, that he offered to surrender \$2,000 a year of his own salary, to go towards the \$4,000 for the Assistant. But when the balloting showed the impossibility of getting the clergy-vote for any man acceptable to the Bishop,—the laity also not giving the requisite two-thirds majority in favor of the one elected by the clergy—the Convention adjourned till October, to go on with the election then. In October, the clergy, by a majority of fifteen, and the laity by a bare majority, decided against doing anything more about electing an Assistant; and the general feeling was, that the only thing now to be done, was to act on the other alternative proposed by the Bishop himself, and divide the Diocese "on a fair line."

We did not believe it possible that any, calling themselves the Bishop's friends, would put him in the extraordinary position which he occupies to-day. Remember, no Bishop can have an Assistant, (of the kind asked for) unless he is "unable to discharge his Episcopal duties;" and by talking of the danger of "dying in his tracks," and asking for an Assistant, the Bishop virtually declared that to be his condition. Yet, a whole year after this "inability" is declared to exist, the Convention, by refusing relief in both of the modes suggested by the Bishop, declare to him in substance: "Rt. Rev. Father: You are not 'unable to discharge your Episcopal duties, and are not entitled to the relief you ask, and you shall not have it in either of the two modes you propose.'" We did not believe it possible that the Convention would leave the Bishop in this position, or that this should be done by "the Bishop's friends," as a favour to him! But we were mistaken. We actually thought the great body of the Convention had their minds so clearly made up, that there was no need of discussion; and we preferred to save time by our deliberate silence, announced as our intention by the mover of our resolution, at the beginning of the debate. We shall not be likely to repeat that error another time. But as to the questions of Mr. Conyngham, and also the great array of statistics given us by Dr. Orrick, to prove the failure (!) of small Dioceses, I can assure Mr. Morrow that to answer them would only be pure fun, as will appear in due time. I shall not waste powder and shot on them just now, however; for the last Convention is too far behind, and the next is too far ahead, to justify the waste of ammunition. "Bide a wee."
J. H. HOPKINS.
Williamsport, Pa., July 27, 1883.

Another Word for Ohio.

To the Editor of the Living Church:

Your correspondent "T.," in speaking in defence of our Diocese, mentions the fact that St. Peter's parish, Ashtabula, was the first parish in the United States to establish a weekly Celebration of the Holy Eucharist. "T." was right; and St. Peter's stands foremost in this diocese, in every movement made to bring the true Catholicity of our Holy Church to the surface. Our Diocese has such a horror of any so-called Ritualistic movements, that many of our devoted priests who have the deepest love for the Church, and desire to have their congregations worship God in the Beauty of Holiness, and to see the highest act of Worship—the Holy Eucharist—elevated to its proper position, have been crushed by the overwhelming opposition of the "Low Church" party.

We of St. Peter's Parish are thankful that we have a devoted loyal priest, and that we can weekly, on God's own Day, as well as on other holy days, partake of the Divine Feast. The Services at St. Peter's partake of the true Catholic spirit; and we can truly say, that there are oases in the desert of Ohio, and that St. Peter's is one of the most fertile. The clouds over Ohio's horizon are slowly breaking away; and the sunlight of true Catholic devotion and adoration is struggling into view.

We of Ohio who have long been watching for the dawn, are catching the first faint glimmers with joyous hearts; while we still watch anxiously for the full glorious sunlight.
E.

Ashtabula, Ohio.

To the Editor of the Living Church:

Your correspondent "T." offers a good word for Ohio, for which I suppose we should be profoundly grateful. We are of the opinion that Ohio is as loyal in her attachment to this Protestant Church of ours as those who make so much ado about their "processions," and other minor matters which the writer of this has no objection to. If the interests of the Church can be promoted by processions, or by surpliced choirs, what reason is there for objection? But it seems to us that too much is said about "ritual" and things non-essential, and not enough about loyalty to Christ, and to the Church of which He is the Head. Ohio, it is said, is moving forward in the path of progress, and may possibly in the near future "be capable of something even ritualistic;" and for such a prospect "Ohio ought to be encouraged." We do not appreciate all this eulogy; and from our stand point cannot see that Ohio is to be benefited by any violations of law, or by introducing any ritual other than that contained in

our "Book of Common Prayer," and to which we have promised to conform in the public services of the Church.

Twenty-First Sunday after Trinity (October 14th.) 7.30 P. M., Church of the Holy Trinity. General Missionary Meeting. Speakers: The Rt. Rev. Dr. Dudley, Assistant Bishop of Kentucky; the Rt. Rev. Dr. Elliott, Missionary Bishop of Western Texas; and the Rt. Rev. Dr. Jaggar, Bishop of Southern Ohio.

Medical Missions in Heathen Lands—their Necessity, their Scope and some of their Results, by the Rev. Albert C. Bunn, M. D., Rector of the Church of the Atonement, Brooklyn, L. I., formerly Medical Missionary at Wuchang, China.

Twenty-Second Sunday after Trinity, (October 21st.) 7.30 P. M., Church of the Holy Trinity. General Missionary Meeting. Speakers: The Rt. Rev. Dr. Galleher, Bishop of Louisiana; the Rt. Rev. Dr. Whitaker, Missionary Bishop of Nevada; The Closing Address to be made by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania.

Personal Mention. The Rev. Richard C. Searing, Rector of St. Paul's Church, Columbia, Pa., should be addressed at Saratoga Springs, N. Y., during the month of August.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

MISSIONARY SERVICES AND MEETINGS AT THE TIME OF THE GENERAL CONVENTION.

The Standing Committee of the Board of Managers make the following announcements with respect to the General Missionary Services and Meetings, to be held in the City of Philadelphia, from October 5th to 22nd, 1883, inclusive.

Friday, October 5th, and following days, Church of the Holy Trinity. Meetings of the Board of Missions. The Board of Missions will convene (D. V.) on Friday, October 5th, at 11 A. M.

The Rt. Rev. Drs. Clarkon, Missionary Bishop of Nebraska and Dakota; Williams, Missionary Bishop of Yedo; Tuttle, Missionary Bishop of Utah; Morris, Missionary Bishop of Oregon; Whitaker, Missionary Bishop of Nevada; Pierce, Missionary Bishop of Arkansas and Indian Territory; Hare, Missionary Bishop of Niobrara; Holly, Bishop of the Church in Haiti; Spalding, Missionary Bishop of Colorado; Elliott, Missionary Bishop of Western Texas; Winfield, Missionary Bishop of Northern California; Garrett, Missionary Bishop of Northern Texas; Penick, Missionary Bishop of Cape Palmas, etc.; Schereschewsky, Missionary Bishop of Shanghai; Riley, Bishop of the Valley of Mexico; Dunlop, Missionary Bishop of New Mexico; Brewer, Missionary Bishop of Montana; Paddock, Missionary Bishop of Washington Territory.

Saturday, October 6th, 11 A. M. Church of the Holy Trinity. Board of Missions. Continuation of the statements by the Missionary Bishops. These being concluded, addresses will be made in the interest of the work among the Colored People of the South, by the Rt. Rev. Dr. Wilmer, Bishop of Alabama; and the Rt. Rev. Dr. Lyman, Bishop of North Carolina. Academy of Music. General Missionary Meetings for the children of the Church, under the auspices of the Sunday School Association of the Church in Philadelphia.

Twenty-third Sunday after Trinity, October 7th. The Rectors of all the churches in the city have been formally requested to provide for the preaching of sermons upon the General Missions of the Church, at the Morning Service, 7.30 P. M., Church of the Holy Trinity. General Missionary Meeting. Speakers: The Rt. Rev. Dr. Tuttle, Missionary Bishop of Utah; the Rt. Rev. Dr. Whipple, Bishop of Minnesota; and the Rt. Rev. Dr. Bedell, Bishop of Ohio.

Monday, October 8th, 11 A. M., Church of the Holy Trinity. Board of Missions. Addresses. The Work of the Woman's Auxiliary, by the Rt. Rev. Dr. Whipple, Bishop of Minnesota;

QUESTIONS.—Have you any statistics relative to the number of divorces cases among those who have been married by the Church's Service and those who have been married among the Denominations?

ANSWER.—The validity and completeness of Bishop Seabury's consecration in Scotland was never questioned. According to the ancient and universal rule of the Church, three Bishops must unite in every consecration. Therefore, in order to continue the succession in the American Church, according to Catholic usage, Drs. White and Provoost were sent to England for Ordination.

Married. BROWN-JOHNSON.—In St. Phillip's Parish, Kirkwood, Miss., Tuesday, July 17th, by the Rev. Willard Prescott, assisted by the Rev. Upton P. Bowden, the Rev. Wm. P. Brown to Mary Brown, daughter of Dr. H. B. Johnson, and grand-daughter of the late Gov. Wm. McWille, of Mississippi.

Obituary. HAYNES.—At Tilton, N. H., July 23rd, 1883, of consumption, N. Ella, wife of the Rev. Henry H. Haynes, Rector of Trinity Church.

YOUNG LADIES' INSTITUTE, For a Limited Number of Boarders. 1855. Auburn, N. Y., 1883. The transition of delicate girls from the home to the Seminary is being met by the parents as asking for superior educational advantages without the objectionable features of boarding school life.

St. Mary's School, An Institution of The Province of Illinois.

Founded, A. D., 1868; Enlarged, 1872, and 1880; destroyed by Fire, 1883. VISITORS.—The Bishop of the Province. The School will reopen, D. V., IN THE MAGNIFICENT NEW BUILDING, On Wednesday, A. M., Oct. 17th, with a full corps of teachers and a complete outfit.

ST. JOHN BAPTIST SCHOOL, East 17th St., New York.

Under the care of the Sisters of St. John Baptist. Address the Sister in Charge as above. Ecclesiastical Embroidery. Address the Sister in Charge, Church Workroom, 233 East 17th Street.

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y.

Rt. Rev. C. A. Cox, D. D., Visitor. For circulars address the MRS. BRIDGE, Principal.

ST. AGNES' SCHOOL, Albany, N. Y.

A CHURCH SCHOOL FOR GIRLS. From the Kindergarten to the Harvard post-graduate course, under the constant personal supervision of the Bishop of Albany.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$350.00 per annum. WILFRED H. MUNRO, A. M., Pres't.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J.

For Young Ladies and Children. Open during Summer. 6th year opens Sept. 13, 1883. Address MISS JULIA ROSS, Principal.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H.

The Rt. Rev. W. W. Niles, D. D., Bishop of New Hampshire, President. Boys fitted for College or the higher Scientific Schools; or instructed in Modern Languages, Book-Keeping and all usual branches of school study.

COLLEGE OF ST. JAMES' GRAMMAR SCHOOL, College of St. James, Washington Co., Md.

The Diocesan School for Boys. 42nd year. Duties resumed on Tuesday, Sept. 13th. For circulars and information apply to HENRY UNDERDONK, Prin., College of St. James, Md.

CHRIST CHURCH SEMINARY, Lexington, Ky.

Rev. Thomas A. Tibball, D. D., Rector. A Boarding and Day School for Young Ladies. Particular attention given to the cultivation of graceful and elegant manners.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt.

The Rt. Rev. W. H. A. Blaisell, Rector-in-Chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Faulkland, New Castle Co., Delaware.

Rev. Frederick Thompson, M. A., Rector. Assisted by three Resident Masters. School reopens Sept. 13. Boys prepared for college or business.

RACINE COLLEGE, Racine, Wisconsin.

First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific.

KEMPER HALL, Kenosha, Wis.

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

OCONOMOC SEMINARY, A Select Boarding School for Girls.

Episcopal High School of Virginia, Founded 1839. The Diocesan School for Boys. Elevated and beautiful location, three miles from town.

MISS HAINES'S SCHOOL, Woodside, Hartf. rd., Conn.

The aim—a sound mind in a sound body. Special courses in English, Latin, French, German, Music and Painting.

ST. LUKE'S RECTORY, Noroton, Conn.

Board and Tuition for three or four boys, from 10 to 14 years of age. Terms on application.

BROOKE HALL FEMALE SEMINARY, Media, Delaware Co., Pa.

School year opens 3rd Monday in September. For Catalogues address M. L. EASTMAN, Principal.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 24th.

THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.



KENYON COLLEGE. KENYON GRAMMAR SCHOOL, A BOYS'SCHOOL

EX-PRESIDENT HAYES has said, "The training given at Kenyon is as high, as broad, as thorough as that given at any college in the world." CHIEF JUSTICE WAITE has said, "Going out from Kenyon, a graduate may safely place himself along side of the graduates of any other college."

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MISS GRANTS' SEMINARY, 247 & 249 Dearborn Av., Chicago. For Boarding and Day Pupils. 15th year begins Tuesday, Sept. 18th. Send for circular.

AT MISS PERRIN'S SCHOOL, 2,021 FIFTH AV., NEW YORK. Terms for boarding pupils, per year, \$400; with music, \$500.

UNION COLLEGE OF LAW, CHICAGO, ILL. The twenty-fifth collegiate year begins Sept. 19th. Diploma admits to the bar of Illinois.

MISS MARY E. STEVENS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES. West Shelton Avenue, below Wayne, Germantown, Phila. The Autumn Session will begin Sept. '9, '83.

EDGEWORTH SCHOOL, Baltimore, Md. BOARDING AND DAY SCHOOL for Young Ladies and Children. The twenty-first School year begins Thursday, September 20th.

The Hannah More Academy, Diocesan School for Girls. Noted for helpfulness, thorough instruction, careful training and retentive influences of a Christian home.

St. George's Hall for Boys, Reisterstown, Baltimore county, Md. prepares for any college or business life. \$300 per year.

MADEME CLEMENT'S SCHOOL—MISS CLEMENT will resume the charge of her school Sept. 19, 1883.

REV. JOHN H. CONVERSE'S SCHOOL for 10 Boys at Bristol, R. I. Each boy receives the personal care and instruction of the principal.

HOMER SCHOOL FOR SMALL BOYS. Address: HOMER SCHOOL, L. HAND, Lake Geneva, Wis.

A thorough French and English Home School for 15 Girls. Under the charge of Mme. Henriette Mercier, late of St. Agnes's School, Albany, N. Y.

ILL. CONSERVATORY OF MUSIC. Recently chartered and enlarged. A distinct College of Music. E. CHASE, Supt., Jacksonville, Ill.

CHRISTIE'S SCHOOL AND COLLEGE GUIDE. Illustrated, representing 50 leading schools. Address: JAMES CHRISTIE, 100 Broadway, New York.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City.

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MISS GORDON'S SCHOOL, For Young Ladies and Little Girls. The fourth year of this school will open on Sept. 17, 1883.

CATHEDRAL SCHOOLS, Garden City, Long Island, N. Y. St. Paul's for Boys, St. Mary's for Girls.

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ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. Rev. J. BRECKENRIDGE GIBSON, D. D., Rector. The Fall term will commence on Tuesday, September 18th, 1883.

St. Mary's Hall, FARIBAULT, MINN.

Under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education with an invigorating and healthy climate.

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Entrance examination begin at 9 A. M. June 18 and Sept. 18. For the University Register with full statements regarding requirements for admission, courses of study, degrees, honors, expenses, free scholarship, etc., and for special information apply to The Pres't of Cornell University, Ithaca, N. Y.

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The 23rd Winter course begins September 26, 1883. This is the largest Homoeopathic Medical College in the world, with unequalled clinical facilities.

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A complete College Course for Women, with Special and Preparatory Courses, and Courses in Music and Art.

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Highland Park, Ill., 23 miles from Chicago, on Lake Michigan. Highest educational and healthful advantages. Remaining influences. Three courses. 8th year begins Sept. 19. Nath'l Butler, Jr., A. M., Prin.

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The Homoeopathic Medical and Clinical School of this country. Send for catalogue. Address E. S. Bailey, M. D., 3034 Michigan Avenue.

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Prepares for the best colleges, etc. Terms \$300 a year. Fall term opens Sept. 14th. Address Rev. Oliver Owen, A. M., Rector.

ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will reopen their school on Monday, September 21st, 1883. Address the SISTER SUPERIOR as above.

MONTREUX.

BY THE REV. FRANK L. NORTON.

As one who, dreaming in the twilight gloom,
Sees loved and lost ones, indistinct and dim,
Friends of his younger days, who go and come
With pleasant memories; not spectres grim
And ugly phantasies, but with that mien
They wore in time when hope was young and
bright.

When Faith was there's in things not plainly seen,
And day was there's, nor yet had come the night—
So, fair Montreux, within thy sheltered nooks
I sit and dream, while that dear form and face,
Which, in my boyhood's days, with eager looks,
Made holiday in this enchanted place,
Com'st back again—my Sainted Father's soul—
And holds communion sweet with me.

As then, the moonlight quivers on the vine-clad
knoll,
As then, the lake round Chillon's towers I see,
I hear him speak of what the mountains teach:
"They bring unto my soul," he says, "a holy
calm,

A peace beyond the power of Care to reach,
And bathe my tired soul with restful balm.
When on the eternal hills my eyes have rest,
So strong and brave, unmoved by stormy blast,
To them, like weari'd dove unto her nest,
Myself would flee and find a home at last.

Their path to Heaven is rough and hard to gain;
Like ours, their way is steep and often lost in
cloud;

But, when the heights are reached by might and
main,
White robes are given with which their forms
they shroud;

And round their heads, with ever growing light,
Th' eternal Sun shines forth, with welcoming ray,
The white their earth-bound feet in dreary night
Are stumbling in the darkness of the way.

God's altars they, within His temple spread
With the "fair linen" of the virgin snow;
The rippling wheat provides the Living Bread,
And vineyards redden with th' Eucharistic glow.

While rose-hued mists, like incense-laden air,
Rise at the vesper hour in clouds as bright
As, in Cathedral choir, ascending prayer
Is wafted upward toward the realms of light.
God make our inmost thought as clear and white
As the fair vestments of these altars be,
Purged, like the khronos, emerging pure and bright
From Lemnan's font to join the deep blue sea!"

[*The Rhone enters Lake Geneva, turbid with mud
—like a sin-laden soul—and emerges, freed from all
impurity, as the soul from the waters of Baptism.—
Ed.]

The Rise of the Cathedral System.

II.

By the Rev. W. C. Bishop, M. A.

The primitive custom of but one congrega-
tion in each city, presided over by its bishop,
presbyters, and deacons, who united in the di-
rection of its affairs, could not long continue.
(1.) Small companies of Christians sprang up
in the neighboring villages, for whose benefit
some of the presbyters (each probably assisted
by a deacon) held mission-services. (2.) These
services developed into a regular ministrations,
and the mission-presbyters became resident
at their cures; this created a distinction between
the country presbyters and those attached to the
city church. (3.) Missions were started in the
city, which were served by the city clergy, who
however, continued to belong to the Cathedral
Church. (4.) These missions became permanent
charges, and, after a time, the presbyters
who were over them gradually dropped their
connection with the Cathedral Church; and thus
there arose a distinction between the clergy of
the Cathedral, and the other clergy of the city
or diocese. The former were naturally more
closely attached to the bishop, and more easily
accessible when he needed the advice of his
clergy; so that the advice and consent of the cat-
hedral chapter was gradually substituted for
the advice and consent of the Diocesan Synod,
as the constitutional authority for the bishop's
action on ordinary occasions, when the Synod
was not in session, though the Synod still met
at regular intervals, and was the real legislature
of the diocese.

In some Italian cities, we still find a survival
of stage "three" in this process of development.
The rectors of the city parishes are *ipso facto*
canons of the Cathedral. They have the charge
of their respective parishes, and conduct ser-
vices in their parish churches, with the except-
ion of High Mass, which is never celebrated in
the parish churches, but for which all the clergy
and congregations of the city are supposed to
repair to the Cathedral Church:—a most an-
cient custom, originally established to make all
the congregations feel that they were one society
under one body of clergy, and not separate
societies, each presided over by an individual
priest.

In Italy, many of the dioceses retain their ori-
ginal dimensions, each including little more
than a single city with its suburbs; but as Chris-
tianity spread among the nations of Northern
Europe, diocesan organization was compelled,
by the force of circumstances, to suffer a very
considerable modification. At first, missionary
bishops undertook the supervision of large tracts
of country; and afterward, when Christianity
became established, the civil authorities made
the subdivision of dioceses almost impossible.
Thus, the bishop was forced into a position of
isolation from his scattered and numerous clergy,
which was increased by the great temporal
power with which the bishop became surround-
ed, and still more by the feudal idea of subor-
dination and organization in the State, with
which society was becoming more and more pen-
etrated and possessed; until the medieval bishop
developed into an autocrat, regarding him-
self in person as the fountain and possessor of
all authority; and all other ecclesiastical author-
ity, as only existing with his consent and by
delegation from himself; in fact, upholding, in
the Church, the very ideas and principles of the
nature of authority, which find a perfect paral-
el in civil life, in the idea and principles of the
government of Russia at the present day. Synods
were called on rare occasions, and had no
power beyond that of advice; and the diocesan
chapters expended their energies in ejecting the
bishop from his rightful position at their head,
and making themselves independent of his control;
in the course of which struggle they almost
lost sight of the true functions of a chapter—
never so necessary as in a large diocese—to be

(as it were) the Synod in Committee, assisting
the bishop with their counsel, and whose con-
sent was necessary (in the recess of the Synod)
to enable the bishop to perform Episcopal ac-
tions.

Of course, in these immense dioceses, the
idea of the Cathedral as the parish church of
the diocese was much obscured, though never
entirely lost sight of; and parishes (as we are
accustomed to them) grew up apace, going
their own way, entirely unrelated to the Cathedral,
and almost independent of the bishop; but it
must not be assumed that these large dioceses,
with their many parishes, presented a type of
Church organization necessarily inferior to the
earlier type of small dioceses. The divine idea
of the Church does not consist in a system of
stereotyped details, but in a few fundamental
principles, which may be worked out in practice
in forms of organization differing widely in out-
ward shape and appearance, according to the ne-
cessities of the age and country to which they
are to be adapted. Nay, so elastic is this di-
vine idea, that even when the practical govern-
ment of a Church is in direct opposition to true
principles of Church organization; yet, if the
Apostolic Succession of Orders be maintained,
the grace of the Sacraments is unimpaired,
though the Church's authority may be crippled,
and her missionary power weakened or de-
stroyed.

Large dioceses are at the present time a fact,
and practically a necessity; their outward or-
ganization must necessarily grow, always adapt-
ing itself to practical necessities and changing
circumstances, and often limited by practical
conditions of ways and means, and touched with
the imperfection which is inevitable in every-
thing human, even in the human embodiment
of a divine idea. We should not be impatient
of this imperfection, but should be always en-
deavoring to render our organization a more
perfect embodiment of the true spirit of Church-
order, and of its fundamental principles, and
to enable it to present these, in a shape the most
thoroughly suited to the practical necessities of
the present day.

Convocation of Nashville, Tenn.

The Convocation of Nashville held a regular
meeting in St. James' Church, Cumberland
Furnace, Dickson Co., on the 17th, 18th and
19th insts. The Bishop of the Diocese was present,
as also the Rev. Dr. W. C. Gray, Dean of
the Convocation; the Rev. Dr. H. R. Howard,
and the Rev. Messrs. A. B. Russell (Priest in
charge), C. M. Gray, W. G. G. Thompson, and
M. C. Martin, and as a lay-delegate from Clark-
sville, Mr. Clay Stocker.

At the first service on Tuesday evening, the
Rev. C. M. Gray preached on "Sin and Redemp-
tion." On the following morning, the Bishop
celebrated Holy Communion, assisted in the
Epistle and in the distribution, by the Rev. Dr.
Howard, and in the Gospel by the Rev. Dr.
Gray; the Rev. Mr. Thompson, preaching on
"Prejudice and its Antidote." In the evening,
the Rev. Dr. Howard preached in St. James'
Church, on the "Joy in Heaven over one sinner
that repenteth," and the Rev. Mr. Thompson
(in a Hall used for the purpose) to the colored
congregation, on "Christ's Mission to a lost
world." The latter service was largely attended,
the responses were made clearly and reverently,
and the canticles and hymns were sung with
spirit and a chastened enthusiasm. On Thurs-
day morning, in the same Church, after a few
introductory words by the Rev. Dr. Howard,
the Dean gave an extended account of the work
now doing in the Convocation, having, on the
preceding evening, shown, from the very mag-
nitude of this work, the pressing need of a di-
vision of the diocese. The attendance upon all
these services was remarkably good, and on the
increase from day to day; the music was well
rendered, and the congregation was seen to be,
in all important respects, very much in earnest.

The aggregate of the offerings during the ses-
sion, was about \$30.00. It is to be noted that,
during the ministry of the Rev. Mr. Russell, in
this place, covering a period of but four years,
150 have been baptized and 80 confirmed, a re-
cord which speaks for itself. Capt. Drouillard,
though unavoidably absent, anticipated with a
thoughtful generosity the wants of the visitors,
who were, in fact, most hospitably provided for,
on all sides, by the good people of Cumberland
Furnace. A word as to the Business Meetings.
On Wednesday morning, the Rev. C. M. Gray
was elected Treasurer of the Convocation, in
place of the Rev. J. R. Gray, who was compelled
by ill-health to resign the office which he has
filled so acceptably to all. Resolutions expres-
sive of sympathy with him, and of regret on ac-
count of his removal from among us, were of-
fered by the Rev. Dr. Howard, and unanimously
passed by the Convocation. Reports of Mis-
sionary work done since the last meeting, were
presented by the different members of the Con-
vocation. The Rev. Drs. Gray and Howard
were appointed by the Bishop as delegates from
this Diocese, to the coming Conference of South-
ern Bishops at Sewanee, and discussed at some
length the question, which is to call the Bishops
and their delegates together on the 25th inst.,
viz: "What duty does the Church owe to the
Negro?" Being followed, at request of the Con-
vocation, by Mr. A. R. Nodgson, a colored
Candidate for Orders, who has a school in Cum-
berland Furnace and some fifty scholars, and is
soon to be ordained to the Sacred Ministry. The
discussion culminated in the unanimous pas-
sage of the following resolution:

"Resolved, This Convocation disapproves of
every and all schemes, looking to a separate or-
ganization of the Colored People, and desires to
place on record its unqualified opposition to
the recognizing of any race or class-distinction
in the Church of God."

The Rev. Dr. Howard, in behalf of a Com-
mittee appointed by the Bishop, presented to

the Convocation a letter, which conveyed
to the Rev. T. F. Martin, who has recently
lost his wife, the sincere and respectful
sympathy of all present. It was adopted unani-
mously by a rising vote. The Bishop requested
the Rev. Drs. Howard and Gray to draw up, and
put in general circulation, a letter setting forth
the object and work of the Convocation. Gal-
latin was selected as the next place of meeting (the
time to be left with the Bishop), at which meet-
ing, the Rev. Dr. Howard is appointed to preach
the Convocation sermon (Alternate, the Rev. T.
F. Gailor), and the Rev. Dr. Beckett to read the
essay (alternate, the Rev. A. B. Russell.)

On Thursday morning the Convocation form-
ally adjourned, but services continued through-
out the week and over Sunday, at Cumberland
Furnace, the Bishop preaching on Thursday even-
ing, on "Be sure thy sin will find thee out," and
confirming two candidates, one white, one col-
ored, in the Parish Church. The Rev. Mr.
Martin took the remainder of the services at
this point. Services were also held in connec-
tion with this meeting, by arrangement of the
Dean, at Dickson, where the Rev. Mr. Thomp-
son preached on Thursday evening; the Rev. Dr.
Howard, on Friday morning and evening; and
on Saturday and Sunday, the Dean, who includ-
ed among the Services, an early Celebration of
the Holy Communion. At this place and at
Pinewood, Hickman Co., twenty miles west of
it, where the Dean officiated on Friday, the ser-
vice of the Church was held for the first time.
The attendance was large at both of these places;
and at Dickson so great was the interest
aroused, that two lots were offered for a new
church-building, and a promise was made by
an earnest Churchman living there, that if our
services were established at Dickson, he would
take them himself, when no clergymen could
be had. Too much praise cannot be accorded
the Dean, for his wise and well-directed efforts;
himself foremost in these labors of love, where-
by the regular work of the Convocation was sup-
plemented by services, sermons, and pastoral
visits, some of which, at least, must bear fruit
to the glory of God and the good of His Church.

The Convocation never presented itself in a
truer light than it did at this meeting, which re-
alized the two-fold object of these gatherings;
which is, first, to extend the blessings of the
Church to places, where before she had been
unknown; and secondly, to build up the waste
places of Zion, and to strengthen the things that
remain. Though there were but few members
of the Convocation in attendance, those few
were animated by an earnest and united purpose,
which told upon themselves, as well as upon the
community that they visited. The next Convo-
cation, at Gallatin, bids fair to be one of equal
if not greater interest, on account of some fea-
tures in the arrangements for that meeting,
which will be emphasized at the proper time.
Meanwhile, we would add that, if, as some say,
the Convocation is the Diocese in embryo, we
have, in the late meeting, presided over by our
loved and earnest-minded Bishop, a fine
argury of what is yet to be, and (as so many of us
hope), soon to be the bright future of the "Di-
ocese of Nashville."

Saanich, British Columbia.

The church of this flourishing agricultural
settlement was the scene of a very interesting
Confirmation and Service on the 17th of June
last. From all directions came the farmers'
wagons loaded with the sturdy and happy toilers
of the fields and forests, to the little rustic
church, which had been decked by loving hands
with all the wealth of the local gardens. By
3:30 P. M., more than could have twice filled the
church had assembled, so that the vestry had to
be used in addition, and the doors unhinged, in
order to give some a chance of seeing the inter-
esting ceremony; while others climbed up into
the neighboring trees to catch a glimpse through
the windows.

The Bishop being seated at the north end of
the Altar, the procession of candidates (17 in
number) entered by the west door from the par-
sonage—a white-robed and veiled throng—with
the Incumbent vested in surplice and white
stole; forming an unusually bright and interesting
tout ensemble.

After the Processional Hymn—"Onward
Christian Soldiers"—Short Evensong was said,
the chants being heartily sustained. The Con-
firmation Office followed, the Bishop—both be-
fore and after the vow and Laying on of Hands
—making excellent addresses, in which he beau-
tifully explained the meaning of the Sacrament-
al Rite, and exhorted the young people to follow
out in daily life the instruction given by the
Priest in their classes. Across the Sanctuary,
an elaborate Gothic screen—surmounted by a
silver dove with the words, "Come, Holy Ghost,
our souls inspire," and by a large cross—had
been erected; and when the young people, all
clad in white, knelt to receive the Divine Gift
at the hands of the aged Prelate, a picture of
singular beauty was presented, such as could
hardly have failed to make a lasting impression
upon all who witnessed it.

On the following Sunday (the Nativity of
St. John Baptist), the newly-confirmed made
their first Communion. A Service of Prepara-
tion had been held on the previous Friday, so
that—the teaching of the classes being brought
to a practical result—the young folk might ap-
proach the Altar as well prepared as possible.
Matsins was said at 11 A. M., and the Holy Com-
munion was celebrated at mid-day, when the
Worship was of an unusually hearty description.
The sermon was by the Incumbent—the Rev.
F. G. Wright—from 1st Philippians, v. 9:
"And this I pray, that your love may abound
yet more and more, in knowledge and in all judg-
ment," and being a farewell Address to his pa-
rishioners, possessed peculiar interest. He spoke
first to the young, and exhorted them to con-

tinue faithful to their vows so lately made. He
warned them against the severe trials which they
had to expect in their Christian course, and
urged them to make the love of God their con-
stant practice, when by His grace they would be
assisted and guided. To the older settlers he
spoke at length of their great responsibility
towards their children, and besought them to
aid them in running their difficult course. When
he proceeded to allude to his approaching de-
parture, signs of emotion became visible, and in
fact, he could scarcely conclude, being himself
so greatly moved.

The music at the Celebration was very heartily
rendered. Thirty-three persons received the
Blessed Sacrament; the newly-confirmed, dressed
in white, presenting themselves first at the
Altar. The *Nunc Dimittis*, sung after the Ab-
lutions, brought to a close a Service of special
interest, and one long to be remembered by old
as well as young.

On June 27th, at the close of the mid-summer
examination at South Saanich Public School,
an offering was presented to the Incumbent—
the Rev. Mr. Wright—together with an address
from his parishioners and other friends, express-
ing their deep regret at his departure, and their
sentiments of love for him and his amiable wife,
and wishing them a pleasant voyage to their fu-
ture home. This was signed by about sixty
persons; and had it not been an impromptu affair,
would doubtless have received the names of
many others.

Not long since, the children of the school
presented the Incumbent with a handsome gold
pencil case, accompanied by a beautifully writ-
ten Address; so that it was pleasant for him to
realize that his labors in the District were ap-
preciated by members of other religious bodies
as well as by the children of the Church. Mr.
Wright has gone to England, with the expecta-
tion of taking duty as a Chaplain in the army.

The Rev. W. Malaohi, Missionary in charge of
Metchosin, and a highly valued Priest of the
Diocese, has been appointed to succeed Mr.
Wright at Saanich, and we wish him every suc-
cess.

Mexico.

COMMUNICATION FROM THE CHAIRMAN OF
THE MEXICAN COMMISSION.

In April last, the Rt. Rev. R. W. B. Elliott,
D. D., and the Rev. George F. Flitcher were
requested by the Mexican Commission to visit
Mexico for the purpose of fully investigating the
present condition of the Mexican Church.
They sailed from New Orleans to Vera Cruz and
reached the capital on the 16th of April, and
were constantly engaged in the performance of
the duty entrusted to them until the 11th of
May, not only inspecting the work in the City
of Mexico, but visiting a number of the church-
es and stations outside of the city. They re-
turned by the overland route to San Antonio,
Texas, having a very fatiguing journey, arriving
there on the 22nd of May.

To give time for the preparation of their re-
port, a meeting of the Mexican Commission was
appointed to be held in the city of New York on
the 29th of June. In the Providence of God
only three of the Commission were able to attend
The Bishops of Connecticut, Ohio and Long
Island were too unwell to journey, and the
home of the Bishop of Albany was darkened by
the illness and death of his daughter. No quorum
being present, the Commission were unable to
act. The Board of Managers having deferred
making further appropriations until information
had been received from the Mexican Commis-
sion to enable it to act intelligently, the Chair-
man, with the advice and consent of the Bishops
of Pennsylvania and Western New York, of-
ficially recommended the continuance of appro-
priations upon a modified scale for the support
of the work.

ALFRED LEE,

Chairman of the Mexican Commission.

ACTION OF THE COMMITTEE FOR FOREIGN
MISSIONS.

A special Meeting of the Foreign Committee
was held at the Mission Rooms on the 17th ult.,
when the communication above referred to by
the Rt. Rev. Chairman of the Mexican Com-
mission was submitted, and also "a schedule,"
accompanying the report," for carrying
out the work of the Mexican Church, together
with a recommendation that it be "substantially
adopted." The information the Board had
asked for being before the Committee, they
proceeded to consider the schedule, item by
item, when appropriations were made for the
months of September and October in order to
sustain the work about as at present existing,
with the exception of the second Girls' Orphan-
age in Mexico. The Girl's Orphanage in charge
of Mrs. Hooker is to receive rather more
than heretofore. As the stated Meeting
of the Board falls upon the second Tuesday in
September, that body can then take action with
regard to the continuance of the appropriation.
The sum of the items appropriated is at the rates
of 16,764 Mexican dollars, say \$14,760, U. S.
Currency per annum. The appropriation made
in June, 1887, for the fiscal year ending Septem-
ber 1st next, as published in the January num-
ber, was \$31,500, U. S. Currency.

A NEW FRENCH PRAYER BOOK.—The trans-
lation of the Protestant Episcopal Book of
Prayer into French has been attempted several
times, and one of the most recent, with French
and English text on opposite pages, has just
been sent to the Rev. Dr. Mackey, of the En-
glish Church in Paris, for approval. It is the
work of Mlle. de Varreoux, and was placed in
the hands of the late President Jackson, of
Trinity College, for revision. The present de-
mand for such a work in France has brought
the manuscript to light. The Rev. Dr. Mackey
was connected with the Episcopal Church in
America thirty-five years ago, and has since

then been prominent in the Church in Scot-
land. For the last eighteen years he has been
chaplain in India. The present condition of the
French people, wavering between Romanism
and atheism, has forcibly drawn his attention to
the necessity for providing them with a good
translation of the Episcopal Ritual and Confes-
sion of Faith.—N. Y. World.

Church Work.

Its Progress and Its Needs as Seen by
Our Correspondents.

Minnesota.—We notice with deep regret
that the Rev. Dr. Thomas, Rector of St. Paul's
Church, St. Paul, was knocked down by foot-
pads, on the night of the 26th, strangled, and
brutally kicked. In the already delicate state
of the Doctor's health, such an outrage may be
attended, we fear, with most serious conse-
quences; but we will hope the best.

Indiana.—The Rev. A. W. Mann, Mission-
ary to the Deaf Mutes, held three services at
Hartford City, on the 9th Sunday after Trinity.
Besides the sixty deaf-mutes in attendance
from a distance varying from five to fifty miles,
there were upwards of five thousand persons
present, drawn by curiosity to witness a service
in the sign-language.

Easton.—The Southern Convocation of this
Diocese met in St. Mary's Church, Pocomoke
City, on Tuesday, July 17th, at 8 P. M. There
were present the Rev. F. W. Hilliard, (dean) and
the Revs. Dr. J. O. Barton, Messrs. A. Batte,
Geo. W. Bowne, F. B. Adkins (Secretary), and
O. H. Murphy. There were also present the
Rev. Dr. Dashiell and the Rev. W. Y. Beaven,
S. T. B., of the Middle Convocation. Evening
Prayer was said by the Rev. Messrs. Beaven
and Bowne. The topic for discussion was:
"What is the type of Christian character, which
the Church aims to produce?" First, towards
one's self; the Rev. Mr. Bowne; Secondly, to-
wards one's fellow-men; the Rev. Mr. Adkins; and
Thirdly, towards God; the Rev. Dr. Dashiell.
On Wednesday, July 18th, Morning Prayer was
said by the Rev. Messrs. Murphy and Batte. The
sermon was preached by the Rev. Mr. Bowne,
his subject being "Christian Zeal." The Holy
Communion was celebrated, the Dean being
celebrant, assisted by the Rev. Doctors Dashiell
and Barton. On Wednesday evening there was
a missionary service, followed by three very in-
teresting addresses, by Messrs. Beaven, Batte,
and the Rev. Dr. Barton. On Thursday, Morning
Prayer was said by the Rev. Mr. Adkins, and
the Rev. Dr. Barton.

A sermon on "The Changeableness of Man,"
was delivered by the Rev. Dr. Dashiell. Evening
Prayer was said by the Rev. Messrs. Adkins
and Beaven. The subject for discussion was:
"The Parable of the Net." The Rev. Mr. Mur-
phy showed who were to be taken. Rev. Mr.
Batte spoke of what should be the aspect of
those who were taken. The Rev. Dr. Dashiell
discussed the final sorting.

On Wednesday afternoon a business meeting
was called, and the Revs. Dr. Dashiell and Mr.
Beaven, President and Secretary of the Dioce-
san Committee appointed for the purpose, laid
the matter of the proposed Episcopal Residence
and Library before the several Rectors in the
Convocation.

All expressed their approval, and promised to
do what they could to advance the work. After
a few words of thanks to the clergy and laity
present, for their interest in these Convocations,
the Dean dismissed them with the Benediction.

Kansas.—Bishop Vail has transferred the
editorial care of the *Kansas Churchman* to the
Rev. Dr. Beatty, Rector of Trinity Church,
Lawrence, at which place the paper will be
hereafter published. The LIVING CHURCH
cordially extends the hand of welcome to the
new editor, who brings with him to the task, we
believe, some editorial experience, acquired
when the *Kansas Churchman* was first issued,
between six and seven years ago.

Southern Ohio.—The repairs and improve-
ments in the Church of the Epiphany, Urbana
(the Rev. Edw. M. McGuffey, Rector), begun in
January last, are just completed, giving to the
parish one of the handsomest small churches in
the Diocese. A recessed Chancel has been built
as a memorial to the late James Nelson, Senior
Warden of the Parish, by his wife. The re-
cess, standing six feet high and 16 wide, is of oak,
and is decorated with Church symbols. The
ceiling is of paneled Georgia pine. The chan-
cel furnishings are of English oak, and were
made by Geisler, of N. Y. The alms-basins are
the gift of Mr. J. L. Stettinius, of Cincinnati.
The altar cloths and antependia are the gift of
the "Ladies' Society." The organ has been re-
modelled, and is supplied with wind by a water-
motor, the whole expense of which (\$500) was
met by Mr. Henry Helps, of the Vestry. The
church has been richly re-frescoed throughout
in warm chocolate tones, and re-carpeted in
red. The chancel window is a large triple gothic,
the central window containing a figure of
Christ. It is a rich and brilliant window of
the best Cathedral glass, made by McCully and
Miles, of Chicago, who have demonstrated their
ability to do as good work as can be done in this
country. The Church has been lighted by re-
flectors in the ceiling of the nave, and in the
roof of the chancel. The chancel-arch is lighted
by solid brass candelabra.

The congregations are large and steadily in-
creasing, and there is every reason to believe that
the Church will grow strong at this point. Great
credit is due to the ladies of the parish, whose
untiring efforts have enabled the rector to go
straight forward. Two years ago, Urbana was
virtually abandoned by the authorities of the
Diocese, as a defunct Mission Station. It is
now one of our most promising small parishes.
The church will be closed during August, and
the Rector will be away at the sea-board, for
much-needed rest.

Alabama.—A correspondent writing from
Decatur respecting the recent resignation of the
Rector of the parish in that place says:

"On Thursday evening June, 18th, the Rev.
Stewart McQueen, Rector of St. Pauls Church,
Decatur, Ala., delivered a Farewell Address to
his little flock and to his many friends in the
town and vicinity. First, he made a concise
Parochial Report of the Church from the time
he took charge—Nov. 1st, 1881—to the time of
his resignation—July 1st, 1883—which is as
follows: Communicants—Nov. '81, 32; Died—3.
Removed—8. By accession—5, Present num-
ber, 25. Baptized persons, not being commu-
nicants—10. Celebration of Holy Communion—
Public, 15; Private, 2; Total, 17. Marriages, 1.
Funerals, 7. Baptisms, 3. No. of months spent
in the parish—18. Parochial expenditures—
Salary of Rector, \$701. Convention Fund of
'82 and '83, \$52.50. Incidentals, \$12.40. Com-
munion Alms, \$26.15. Improvements on the
church, \$115.00. Other contributions—\$8.70.
Total—\$915.75. No. of Services held on Sun-
day—82; other days, 42; total, 124. Estimating
the number of communicants at twenty-five,
\$36.65 has been contributed per cap., from Nov.
1st, '81, to July 1st, 1883.

The Address was simply the chaste utterance

of the feelings of an appreciative, loving, hopeful heart, and went straight to the hearts of his hearers.

The Convocation of Selma met in St. Wilfrid's Church, Marion, on Thursday, July 19th, at 8.30.

On Friday, at 9.30 A. M., services were again held. The sermon was preached by Rev. Mr. Stokney.

Illinois.—During the absence at Mackinaw, for two or three weeks, of the Rev. Arthur Ritchie, Rector of the Church of the Ascension, Chicago, his place has been acceptably supplied by the Rev. Walter H. Moore, Rector of St. John's, Decatur, in the Diocese of Springfield.

Central New York.—A number of the Earnest Worker contains the Parochial Report of "Old Trinity," Utica (including Saint Paul's Mission), from May 1st, 1882, to the same date of the present year.

Families (about 167; baptised—adults, 32; infants, 61, total, 83; confirmed, 44; communicants admitted, 44; received, 15; removed, 13; died, 8; present number, 319; marriages, 15; burials, 28; Services—Sundays, 205; week days, 360; total, 565; Holy Communion—public, 93; private, 13; total, 106; Sunday School teachers and officers, 28; scholars, 177; total, 205; St. Paul's Mission teachers and officers, 11; scholars, 85; total, 96; Industrial School teachers, 12; scholars, 140; total, 162.

It will be noticed that the number of persons reported as having been baptised and confirmed during the year is exceptionally large.

Among the parochial organizations, the Branch of the Church Temperance Society numbers about ninety members. There is also a very flourishing parochial Mission sustained in connection with the parish, at Deerfield Corners, about one mile from the city.

Ohio.—Persons attending Grace Church, Cleveland, on the 9th Sunday after Trinity, July 22nd, had the pleasure of seeing and hearing, both morning and evening, the Right Rev. Bishop of Arkansas, who was making a few days' sojourn in "the Forest City," as the guest of the Rev. Dr. Bolles, and was en route eastward. The Bishop's tall and commanding form, but slightly bent with the advance of years, and his fine head and flowing iron gray beard, lent to the Episcopal robes an added dignity.

The Bishop, descending from the pulpit, then stated, in a few clear phrases, the magnitude of his mission-field, the largest in population of all the twelve Jurisdictions under missionary Bishops; the great success of his administration, in that, practically the number both of clergy and of churches has doubled; and the further fact (which probably few if any other of the noble men of our Western Episcopate can parallel), that every building as completed is free from all debt, although never before had the speaker gone to the East for aid.

Oregon.—Bishop Morris, in his last Convocation Address, says that "the Episcopal residence, known as Bishop-croft, of which mention was made at the last Convocation, has been so far completed as to allow of its occupancy by the Bishop's family. Though somewhat unfinished and incomplete as to minor matters, it is still very comfortable, and in its arrangements and accommodations entirely satisfactory.

and to add to the beauty of the house, by putting an elegant carpet upon its hall and stairways. From the unexpected and unprecedented rise in the price of labor and every kind of building material, the house cost a good deal more than was anticipated.

Western Ohio.—At a meeting of the Vestry of Christ Church, Warren, on the evening of Friday, the 20th, inst., the much respected Rector of the parish, the Rev. A. R. Kieffer, tendered his resignation. He said that the only thing that could have induced him to sever the strong ties which bound him to the parish, had come to him, viz.: failure of health, which made a change of climate absolutely necessary.

"So I am glad," he continued, "for the Master's sake, and yours and mine, that this long pastorate has been such a prosperous and happy one, and glad that we part with mutual sorrow and regret."

A committee appointed by the vestry, consisting of Dr. John P. Woods, and Messrs. George K. Ross and Samuel Iddings, reported a set of Resolutions, expressive of the deep regret with which the parish contemplated their beloved Rector's approaching departure, and of their profound sense of his true Christian character, his ardent and constant zeal, and of his steadfast adherence to, and his great ability in making apparent to the world, the faith of the Protestant Episcopal Church, and its order and worship.

In the concluding resolution, they took occasion to express their high regard for the family of their Rector, and their hope that in their future home they may add to the already large circle of sincere friends, who will never cease to remember them with the kindest love and esteem.

Quincy.—The Bishop visited St. John's Church, Kewanee, on the 7th Sunday after Trinity, and confirmed three persons. Two of these (husband and wife) were from the Methodists; the other (a young lady) from the Universalists. The Sacrament of Baptism was administered at Morning Prayer, and there was a Celebration of the Holy Communion. The Bishop preached great sermons, most acceptably, both morning and evening, to large congregations. Many from the different religious bodies of the town were present.

The sketch and plans for the new church of St. Paul's parish, Warsaw, have been received and accepted, and the building will soon be begun. Something over four thousand dollars has been subscribed in addition to two beautiful lots, which were deeded to the Church several years ago by a wealthy and enterprising citizen and Churchman—Mr. J. H. Brown; who also contributes a large sum of money to the erection of the building.

The lots are in the best part of the city; and if the plan is carried out, our people will have a fitting sanctuary in which to worship, and our city an additional ornament. The Right Rev. Bishop Burgess has gone to the sea-shore with his family, for a few weeks, to return during August. He was not in his usual health, at his departure. A number of Church families are rusticated at Jubilee College, Mr. Shrimpton's family among the number. Mr. Shrimpton has spent the last month in an effort to raise funds for re-building St. Mary's School, with little encouragement. There will be a deficit of \$10,000, and few Churchmen have been found, so far, who seem able and willing to meet it.

Iowa.—On St. James' Day, after prayer, Bishop Perry deposited—at his own request and for reasons not affecting his moral character—the Rev. Charles Collard Adams, formerly Rector of St. Mark's, Fort Dodge. Mr. Adams leaves the Ministry for secular pursuits.

Eight new missions have been started in Iowa since the first of May; and the number is only limited by the utter inability of providing clerical oversight for the many places clamorous for the Church and its ministrations.

The Bishop has confirmed 8 persons at Mason City; 9 at Sioux City; 2 at Emmetsburg; 3 at Sheldon; 13 at La Mars; and 2 at West Davenport. On the Tenth Sunday after Trinity, July 29th, at St. Luke's Church, Cedar Falls, Bishop Perry advanced to the Priesthood, the Rev. Henry Cornelius Johnson, deacon, minister of St. Mark's, Nashua. The candidate was presented by the Rev. Dr. W. F. Lloyd, rector of the parish, and the Rev. S. B. J. Hoyt, rector of St. Andrew's, Waverly, who united in the imposition of hands. The sermon was preached by the Bishop. Since the Diocesan Convention in the middle of May, the Bishop has made over thirty visitations, traveling upwards of 4000 miles, and confirming over one hundred. Eight new missions have been started in Iowa since the first of May. A church building Society, if we had one, could have a score of opportunities of dispensing small sums and securing marvellous returns in this Diocese.

Dakota.—Our dear, venerable brother Himes, writing to the Nebraska Church Guardian, says: "I am glad to say that my health continues good, and at seventy-eight I am able to do as much hard work as I could at fifty, for all of which I am thankful to God. But the circle of years is growing small for me, and I may not have, indeed I cannot have, long to work. But while life and health are being lost, I shall be at my post, and when the end comes, I hope I may my body with my life lay down, and cease at once to work and live. Besides, my hope is, that the Master will come soon and give rest and blessedness to His whole Church, in His everlasting Kingdom."

From the same paper we learn that Bishop Clarkson's parting with the Convocation was very affecting; aged men wept, while younger men showed how full their hearts were. A motion was adopted to petition the General Convocation to consecrate two missionary Bishops for Dakota. A Litany Desk was presented to the Bishop for his Cathedral in Omaha.

Acknowledgements table listing names and amounts for the rebuilding of St. Mary's School, Knoxville, Ill.

Appeal. ST. JAMES ACADEMY IN RUINS. The New Building of St. James Academy, Macon, Mo., is in ruins. It is the Diocesan School for boys. It was nearing completion and had cost so far \$7,000, and would have required \$3,000 more to complete it.

Miscellaneous. GENERAL CLERGY RELIEF. (Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the P. E. C. of the U. S. A.")

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