

The Living Church.

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

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CHICAGO, SATURDAY, SEPTEMBER 1, 1888.

WHOLE No. 252.

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THE DISCONTENTED LILY.

BY MARY LIVINGSTON.

A lily beneath a linden grew,
Where its branches around a deep shade threw,
And the sweet wild birds sang many a song
To the beautiful lily the whole day long.
But the lily sighed and hung her head,
Her lot was so humble, she sadly said:
"If I only grew in a higher sphere,
Life would be happier far than here."
So she heeded not the sun and dew,
Or the warm soft wind that gently blew,
But only sighed through the summer hours,
And envied the lot of the linden flowers.
Then a wild storm came, and the hurrying blast
Felled the linden tree as it quickly passed,
But the lily spared in the dreadful hour,
Nor touched one leaf of the lowly flower.
Then the lily repented in tears of dew,
That envy had pierced her young heart through,
And then she only thought to atone,
For mispent hours forever flown.
When mourners sorrowing sought the spot
And plucked the lily, she murmured not,
But lowly she bowed her lovely head,
As they laid her away with the beautiful dead.

News and Notes.

News has been received of the death on June 26th, at Cape Mount, Africa, of the Rev. Henry W. Meek, who assumed the charge of the Mission in February. His death leaves Mrs. Brierly our only white Missionary in the whole country.
The eminent scholars to whom were confided the Shapira manuscript, of which a full account is given in another column, have pronounced it a swindle. They assert that the leather is modern and the ink not ten years old.
The charming little city of Rochester, Minnesota, was struck by a cyclone on Tuesday of last week. Twenty-four persons were killed and forty wounded, and a clean sweep made of elevators, houses and other property. One third of the city was laid waste.
The British Parliament has just adjourned after a long and eventful session. In her speech, the Queen was able to announce that Ireland was fast becoming settled and orderly. Mr. Gladstone has promised to introduce next year a Bill giving some measure of Home Rule to the Green Isle.
The cable reports that as the Count de Chambord was dying, his confessor exclaimed, "Son of Saint Louis, ascend to Heaven." The sentence was applicable, but not original. As the knife was falling on the neck of the unfortunate Louis XVI., the Abbé Edgeworth raised his hand, and said in a loud, firm tone, "Fils de Saint Louis, montez au ciel."
The Lord Chief Justice of England, who is at present in this country, holds an office of which the first incumbent was appointed in the year 1268. He is virtually the highest legal functionary in the land, his nominal Superior, the Lord Chancellor, being a Cabinet-Officer, and changing with every administration, while the Chief Justice holds office for life. Lord Coleridge is a pronounced Churchman.
The new English Parcel post has proved a great success. Among the articles sent have been a number of small coffins, crutches, ducks, fish, silk hats, and an enormous quantity of fruit. One day a small tree arrived at the House of Commons by parcels post for Mr. Gladstone. The only trouble so far was caused by some leeches who escaped from their box, and wrought considerable havoc amongst some packages of fruit.
The question of Episcopal Jurisdiction in Japan between the Missionary Bishop of our Church and the one appointed by the Church of England has now been satisfactorily settled. The

English Society, with the full approbation of the Primate, has placed its missionaries under our Bishop, while its Bishop-elect the Rev. A. W. Poole, will take charge of the Southern Missions, residing at Kobe. Thus the matter has been arranged exactly as the Committee of General Convention recommended.

The late strike has brought to the fore the question of Postal Telegraphs, that is to say of a telegraph system supplementary to the Post Office and under the control of the government. Such a system has existed in Great Britain for several years and has worked in an eminently satisfactory manner. The one serious objection to it here, is the fact that it would place enormous patronage in the hands of the powers that be; but a rigid application of the new Civil Service rules would obviate this difficulty, and would also as has been pointed out in *Harper's Weekly*, promote reform in every other department of the government by showing the practical advantages of a business management of public affairs.

To the great joy of Churchmen of nearly all shades of belief, an eminent ecclesiastical lawyer has given it as his opinion, that, on technical grounds, the recent sentence of deprivation pronounced against Mr. Mackonochie is of no force whatever. Lord Penzance has been acting under a patent conferred upon him by the late Archbishop but never confirmed by the Dean and Chapter. Hence his power ceased with the death of Dr. Tait. The *London Guardian*, the most influential of the English Church papers, says on the subject: "Ordinarily it is not well that grave controversies should be determined on merely technical grounds. But in this instance it is so important to gain a respite, and so improbable that if this respite can be secured any similar sentence will ever be pronounced, that we cannot but wish success to the ingenuity which will no doubt be directed to prove that Lord Penzance is not what he claims to be, or that he has not the power to do what he has done."

The Count de Chambord.

Henri Charles Ferdinand Marie-Dieudonné d'Artois, Duc de Bordeaux, Comte de Chambord, who died at Frohsdorf on Friday of last week, was the head of the elder branch of the house of Bourbon, and was born in Paris, Sept. 29, 1820. He was a son of the Duc de Berri, and of Caroline, Princess of the Two Sicilies. His father died by the hand of an assassin several months before the birth of his only son. Henri was baptized with elaborate display and ceremony with water brought from the River Jordan by M. de Chateaubriand, and the proceeds of a national subscription purchased for him in 1821, the chateau of Chambord; when he was about ten years of age the revolution of July, 1830, broke out in Paris. King Charles X. abdicated in favor of the young Count, and for two hours the boy was in reality King of France. His brief reign was terminated by the necessity of flight. In company with his grandfather, Charles X., he embarked at Cherbourg on board the ship *Great Britain*, and reached London safely. There the exiles were warmly received by the British Court. Soon after the prince adopted the title by which he has since been known—that of Comte de Chambord. He travelled extensively in his youth, and visited Germany, Austria, Hungary, Italy and other countries. His education, which was under the direction of devout Roman Catholics, was thorough in some respects, and he was never allowed to forget, nor did he ever manifest a wish to forget that he was a son of St. Louis. He was remarkable for unostentatious piety, joined with the firmest hatred of everything that seemed like a compromise with evil. He married, in 1846, the Princess Beatrice d'Este, daughter of the Duke of Modena.

Soon after the breaking out of the French revolution of 1848 the Comte de Chambord went to Venice close to the French frontier and awaited a summons to Paris to assume the throne. The revolution spent its fury, and peace was restored without any encouraging opportunity being afforded the Prince to effectively assert his claim to the French throne. It is true he was urged by some of his most zealous supporters to put himself at the head of a disorganized band of Legitimists and fight his way to Paris; but he preferred to listen to more prudent counsels. He declared that he would not shed blood, and that if he ever secured his hereditary rights he must secure them peacefully. After the war of 1870-71 the French National Assembly passed a law permitting the royal exile to return to France. He availed himself of the invitation, and went with his wife to the Chateau de Chambord, where they continued to reside for a short time. He afterward voluntarily quitted the French territory. The National Assembly manifested a disposition to confer kingly power upon him, on condition that he would accept the tricolor as his flag. The Count would not accept the throne on any such terms, declaring that if he were to return to the Bourbon throne it must be with the Bourbon flag and no other. At that time it was thought by many that, in view of the attitude of Germany toward France, Count de Chambord might have become King *de facto*

as well as King *de jure* had he shown a disposition to emerge from his sixteenth century notions and walk with the times. He declined to become modernized, and what some historical writers have called the great opportunity of his life slipped away from him forever. His proclamation, dated at Chambord, July 5, 1871, announcing his assumption of the title of King, and the subsequent proclamation of January, 1872, declaring that he would not abdicate, had no other effect than the placing on record of reiterated of his life-long principles.

Of late years the Comte de Chambord has for most part lived a life of tranquil ease on his fine estate of Frohsdorf. He was wont to spend considerable time in Venice until he sold his palace there in 1870. Personally he was a pleasant and agreeable man. He kept himself well informed in current matters of literature, art and sociology, and was a free and entertaining conversationalist. Although exclusively aristocratic in his selection of friends, he is said to have been fond of company, and entertained in a truly princely manner. In stature he was below the medium height. He was broad-shouldered, heavy chested, and short necked, but his movements were easy and graceful. He was not what might be called a sluggish man. He had blue eyes and thingy hair. The Comte de Chambord had no children, and with his death the line of Louis XIV. becomes extinct.

The Ischia Earthquake.

From the *London Times*.

We have been favored with the following deeply-interesting letter from an English gentleman who was one of the sufferers from the catastrophe of the 28th of July:

"We were a large party at La Piccola Sentinella, the well-managed and favorite hotel on this beautiful and once happy island. The company were chiefly Italians, but we English numbered six—Mrs. Struve, her son Llewellyn (adult), Mrs. Robertson and her daughter (aged 15), Mr. Green (a retired Indian Judge), and myself. But I must not omit an English-speaking lady—a confirmed invalid—a Miss Van Allen, from San Francisco.

We dined at the usual hour of 7.30, and during the course of the dinner Mr. Struve, a most skilled pianist, sent a message down the table through a common friend to ask a certain Mile. Tuperti if she would oblige him by singing a song of Schumann's he was very fond of. The answer, returned through the same channel, was that the lady would be glad to oblige him (Mr. Struve), if he would play the accompaniment.

After dinner, about 8.45, we English, Mr. Green excepted, adjourned as usual to the uncovered verandah the length of the two drawing-rooms, where we men smoked, by the kind permission of the ladies, and had our coffee. The Italians mostly took their coffee in the saloons.

After Mile. Tuperti had sung one song a gentleman came out and asked Mr. Struve if he would now kindly fulfill his promise of accompanying the lady, on which he at once left us and entered the drawing-room. The song concluded, I went up stairs to my room (note—both the dining and drawing-rooms were on the ground floor) to fetch the cards for our usual rubber, and finding Mesdames Struve and Robertson on my return still in the veranda, I sat down with them till Mr. Struve should finish a pianoforte piece he had just commenced. He had, it appears, been much pressed to play, and although it was quite against his wont to play after dinner he yielded. But, dire fatality! the work he selected—a favorite of his, and one which he played to perfection—was Chopin's Funeral March. A curious fact I may enter here. The Marchese Capellini, on hearing what was the piece selected, immediately left the room, saying nothing would induce him to listen to that; and he was saved, for not two minutes afterward came the crash, and of the many who were at or about the piano that night not one, as far as we know, lives to tell the tale.

By this time it was half past 9. While I was quietly talking to the two ladies, still in the veranda, Miss Robertson must, I think, have followed Mr. Struve into the drawing-room—we heard a crash, as of falling stones. No need to doubt what this meant. We instinctively jumped up and descended the one short step leading down to the garden. We were all three close together, Mrs. Robertson on the left, Mrs. Struve in the middle, I on the right. I shouted "Left," hoping to make for a small vineyard in that direction; but ere the word was fairly out of my mouth I heard a shriek from poor Mrs. Robertson, and I know nothing more.

I certainly was knocked head over heels at the same moment, and I presume, Mrs. Struve too—victims to the first shower of huge stones which fell from the cornice of the rooms over the two saloons.

To see anything was impossible. All was dust and brickbats, flying about in wild confusion. I have an idea that I picked myself up, but only to be knocked down again immediately; and my reason for this idea is that when I ultimately became conscious of my position I was

lying a little farther away from what had been the house that I conceive to have been my first falling place. The two poor ladies had, I fancy, succumbed to the first blows, and fallen buried among the debris. When I was able to analyze my own position, I found myself lying flat on my face, my head wedged in tight between two big stones, my arms crossed under another, and my legs immovable under a third. Already—and at most three minutes can have elapsed since the original crash—an unearthly stillness reigned all around. It seems almost impossible to suppose that so much could have happened in so short a space of time. It was pitch dark. If there had been any lamps they had all gone out. Shortly I heard the voice of a man as if in pain breaking the terrible stillness by repeated imprecations to the Virgin and all the saints. I imagined him to be wounded, but as the voice grew nearer I assumed him to be on his legs, and begged him to come and release me. He very kindly relieved me of the stone which was keeping down my arms and of those which looked in my head. The third, which pressed on my legs, was, he said—I freely admit it—far too heavy for one man to lift. He would go and get assistance. He went, but I saw him no more, nor did the promised assistance arrive.

Minutes passed, and I heard a distant cry of "Ajuto." I, too, raised my voice as often as I thought I heard people near me. From yet another quarter came presently the same despairing strain. But our cries seemed all in vain. The supernatural stillness alarmed me. Could we three, evidently helplessly wounded, be all who were left of that joyous assemblage I had seen and mixed with only a short hour ago? Were all the rest engulfed in that living tomb?

"Ajuto, ajuto," I continued, in chorus with my two unknown companions in misfortune, whenever I thought I could be heard. At last M—(a man I had befriended during many years) came up. "Are you the Count D'A—?" said he. "No," I replied, "I am so-and-so. Do try and lift this awful stone off my legs." "Oh, sir, it is impossible for one man to lift a stone like that." And he, too, left me never to return. And so an hour or two passed away. That in my occasional cries for help I was heard was evident, for a male voice once replied in the distance. "Help will come from Naples; none is to be had in this *sporco paese* (dirty country)." But the possessor of the voice did not trouble himself to come near me. And now—about midnight, I suppose—the full moon began to rise in all her glory, and to illuminate the beautiful bay at my feet. By her light I was to a certain extent able to make out my position and to satisfy myself that even in the event of another shock I was comparatively safe.

I must here record a touching little incident which occurred about the same time. An agonized little whine reached my ears, and shortly afterward a cold little nose touched my dusty cheek. I at once recognized poor little "Berrì"—Mrs. Struve's pet dog—and I at once came to the conclusion that, failing to find his kind old mistress or his master, he had joined me as the only friend he could find on this side of the grave. The poor little beast remained with me all night.

I had long heard voices chattering below me, and as the pangs of thirst were beginning to assail me, I changed my cry of "Ajuto" into one for "Aqua." That I was heard is undoubted, for a voice replied: "It is impossible to communicate with the house"—an exaggeration if nothing worse, as I traversed the very route in the morning.

Happily, an Italian night in July does not last long, and about 4 A. M. (Sunday, 29th), just as the waning moon was giving way to the first rays of dawn I was rejoiced to hear the sound of strange voices below me. A "Signor Maggiore," I gathered from the talk, had arrived with help. In fact, he and two carabinieri soon came up to me, and were proceeding to commence operations, when an excited Italian appeared from over the wall of debris that had all night shut me out from the outer world, and begged me, as I was safe, not to detain these men, but let them accompany him to help in digging out several members of his family whom he believed to be lying buried in the rubbish. I assented—"Only send me some water, I pray you, and take them; I can wait now that I know help is nigh." So they went. He sent me some water and some chartrouse, very acceptable even at that very early hour of the morning; and much refreshed, and it now being broad daylight, I felt I could hold on some little time longer. But I had not long to wait. About half-past 4 I heard the welcome voice of poor Oriso, one of the hotel servants (who had himself just dug his wife out of a living tomb, alive, it is true, but with a broken leg). "Ecco il Signor, Gran Dio," and he at once shrieked for assistance. To him first came Francesco (another waiter), then three carabinieri, and they proceeded literally to dig me out. First, two heavy stones which wedged me in as in a vice, and which I now think had stopped the further career of the big flagstone, were removed, and while four men with improvised levers (goodness knows there were enough rafters about and to spare) lifted cautiously this miniature rock a fifth pulled me tightly by the

arms out of danger of its falling back before I was free.

When they had laid me on the ground and left me (it was now a quarter to 5) my first thought was to light a cigarette. I had longed for one all night, but though I could get at my cigarette-case on my left, I could not (from my position) get at my match-box on my right side. My position left, even now, much to be desired. The garden in which I was lying was a network of yawning gaps, the intervals of which the slightest shake might detach and produce new ruin. Before me as my only route was a barricade of huge, irregularly-piled blocks of stone and brick, the remains of the drawing-room and first floor wall, in fact; while beyond was an angry-looking block of masonry, the corner wall of the salon, leaning like the tower of Pisa, not yet fallen, but apparently ready to fall at any moment. The excitement, I suppose, had supported me while lying under that horrible stone, but now all my strength seemed to have departed. I rose with difficulty, but only to fall flat down again; once more I tried it; but with the same result.

After much difficulty and many falls I at last reached the terrace running the whole length of the dining-room (which was at right angles to the salon); and here, seeing my difficulty, a lady came up to me, and begging me to lean on her arm, supported me along the terrace, up the still standing staircase, along the veranda of the upper floor, out at the door, and over a road now composed of fallen walls, to what was considered the nearest place of safety, a little way from the house, and surrounded by low walls, in which the earthquake had already vented its fury. Why should I conceal the name of this lady who came to my rescue and landed me in a haven of safety, and who told me with tears in her eyes that her husband (Mr. Green) had been one of the victims of that dreadful night? For him, poor man! there could have been no manner of chance. He was a paralytic, confined to his chair, and only able to move with the help of his servant. Being very fond of music, he was, I think, among the crowd around the piano at the time of the catastrophe, so it is probable that the first shower of stones from the falling roof above gave him a painless and instantaneous death. Their son was saved, but poor Mrs. Green, as I learned afterward, had been buried up to her neck for three weary hours. Luckily she could both be seen and make herself heard, so some friends went to her assistance, and after three hours hard labor succeeded in digging her out."

"When Greek meets Greek"

The following incident, narrated by the Rev. Dr. Turner in his Autobiography, not only illustrates the characteristics of two distinguished men, but also shows the progress of ideas in the General Seminary during the last quarter of a century:

In the early part of 1856, Rev. John Henry Hopkins, Jr., accepted the place of organist. In this capacity and also in that of instructor, he introduced the kind of chanting which is known by the name of "plain song," to the exclusion, in a great degree, of the music before in use. A very large proportion of the students was opposed to this novelty. One of the consequences was that the number who attended his instructions became much reduced, and not a few were unwilling to take part in a service so characterized.

Ever since the regular morning and evening services of the church had been used, in accordance with the direction of the trustees, the mode of celebrating them had in all particulars been under the control of the officiating professor, and as the students had generally made such arrangements as were in no wise objectionable, and frequently highly commendable in point of musical taste and religious feeling, the officiating professors scarcely ever had any occasion to interfere with their arrangements. Thus things went on harmoniously.

The chanting of the Psalter (introduced by Dr. Ogilby) I had always objected to, inasmuch as it was against the ordinary usage of our Church; and in my opinion neither rubrical nor in character with the institution as a general seminary intended for the whole Church.

On the introduction of the plain song chanting by the reverend instructor who had taken the place of organist, I addressed a note to him, claiming the right, as officiating professor, to control the music when it was my turn to read the service, and requesting, on such occasions, the omission of that style of chanting. To my great surprise, the musical instructor and organist claimed this right, *ex officio*, and declined acceding to my views. To his communications I made one reply, which I supposed would be satisfactory and agreeable. His answer confirmed my previously formed determination, and I refused to yield, in any degree, what I regarded both as my official right and duty.

Mr. Hopkins therefore refused to act as organist on the days when I read the service. Consequently, some anti-plain-song student presided at the organ on such occasions. This was quite gratifying to me, as I never thought "plain song" either agreeable to a musical ear, or devotional in its impression.

Calendar.

September, 1883.

2. 15th Sunday after Trinity.	Green.
9. 16th Sunday after Trinity.	Green.
16. 17th Sunday after Trinity.	Green.
19. Ember Day.	Violet.
21. St. Matthew, Evangelist.	Red.
Ember Day.	
22. Ember Day.	
23. 18th Sunday after Trinity.	Green.
29. St. Michael and All Angels.	White.
30. 19th Sunday after Trinity.	Green.

Ministerial Qualifications.

By the Bishop of Central New York.

With shame I have to confess that, in some exceptional and rare instances, parishes or vestries have treated the ministry with unkindness, if not with absolute coarseness and cruelty. Such things are not expected among gentlemen, and Churohmen are expected to be gentlemen. I do not mention names; but I do not speak from mere rumor when I say that certain proceedings have been so unreasonable, so mercenary, and so insincere as to justify me if I did. In one way or another I shall always defend the sacred office with good and true men holding it, against insult, wrong, or treachery, to the utmost in my power. If I am to furnish Christian ministrations to men (women are not supposed to be participants in such devices) who break the simplest commandments of Christian equity, honor, and righteousness in starving or quarrelling or gossiping faithful pastors away from them, or otherwise "reject the counsel of God against themselves," so be it; I will do it; but the ministers of God shall be sent to them as to the heathen.

More and more it appears how much the doing of all we are sent to do depends on special qualifications in the ministry. You will not wonder at my saying this when you consider that by no remarkable discernment of his own, but necessarily by what is thrown continually under his eyes, a bishop has to observe the various comparative results wrought by clergymen working under almost the same external conditions. It cannot be that the differences are chiefly due to local traits of communities. That would be disproved by the circumstances that so large a proportion of our parish clergy speak of having the same difficulties to explain their disappointment. There is often as striking a contrast between two or three successive pastorships on the same spot as between the same number in separate villages or cities. Understand me not as referring now to superficial marks of success but to all that goes to make up actual religious strength in a parish. Collecting with some pains all the evidence that can with propriety be gathered up, I am sure that the comparative influence of the ministry in any place is mostly determined by a few nameable traits in the men ministering. This fact, if it is a fact, cannot be too closely considered by those young men who are thinking of entering the sacred office and inquiring whether they shall or shall not, as well as by every deacon, presbyter, and bishop. How much present distress, mortification, perplexity, in good and able servants of our Lord, might have been saved if it had only been thoroughly understood that a Christian layman well qualified for his secular calling can better help his fellow-men and glorify God than a clergyman ill-qualified for his!

The encouraging thing is that the traits which are certain to succeed everywhere, as we here understand success, are traits which are attainable, such as self-forgetful devotion, interest in the work amounting to enthusiasm, sympathy with any soul in every condition of life, and cheerfulness united with tact and common sense. To pretend, however, that these traits, simple as they seem when they are named, are universal in clergymen or in those who want to be clergymen, is a fearful mistake. We had better acknowledge and face the fact. It is precisely because these traits are wanting in them that certain clergymen fail, fail over and over again, and fail to the end. To expect laymen to be blind to this is preposterous.

We shall have to go further and confess that ordination, whoever may be responsible for it, cannot possibly be anywhere made to atone for such defect. The utmost that can be expected of considerate and patient congregations is that they will treat the incompetent comer considerately, forbear with every native infirmity, redouble their own exertions at every point to strengthen the cause by their own labor and sacrifice, and take counsel of him whose hard lot it is to deal with such distresses—the Bishop.—*Convention Address.*

The American Freedman.

From a paper read before the Woman's Auxiliary, by Mrs. J. M. Parker.

Since the Emancipation, what has the Church at the North been doing for the Christianizing of the Freedmen? Surely we have not been kept in ignorance of their condition. The secular press has treated it exhaustively. It meets the politician at every turn and yet our practical help, our contributions in money, are meagre compared with what we have given to other fields. A rebuke is the cry that reaches us from nearly every Southern Diocese: "Oh that the merciful Saviour," wrote Bishop Quintard, "would put it into the hearts of his children to help me in my mission work to the colored race!" as if the thought even of that work had yet to find full entrance into our hearts.

The hard questions growing out of this problem should not deter us from enlisting in the work at once. The time is gone by for ridiculing the elevation of the negro. He has made astounding progress since his emancipation. "I am less amazed," says Frederick Douglass, "at the evils attending the emancipation than at the rapidity

with which they are subsiding. The facility with which the former slave has become a free man is not more astonishing than the rapid adjustment the master class is making to the new situation."

We must remember that the saddest evolution of slavery was for the white man after all, and that a government that cannot meet the demands of great changes in the relations of its peoples is sure of disruption and dismemberment. If that be true of governments—of civilization—what is it as applied to the Church Catholic? If we could teach the negro enslaved, shall we fail in reaching him as a free man?

Let us at the North rid our minds as soon as possible of the too prevailing impression that the South alone is responsible for the present condition of the Southern negroes. The North at the formation of our Constitution voted with the South for the perpetuating of the slave trade. Northern Virginia voted against it and one of the fundamental laws of the Georgian Colony was a prohibition of slave holding. Northern ships and Northern capital carried on the traffic, and Northern men were enriched by it. "Our Northern brethren," wrote Jefferson, "though they had very few slaves themselves have been carriers of them for others. The census of 1790 reports 21,324 slaves in the state of New York. Many a northern home has its broad foundations laid in the old slave trade. The grand-sires of many Northern abolitionists were slave holders, although they may have sold their slaves to southern planters when convinced that slavery was a poor investment on Northern soil. Descendants of slaves once owned by our ancestors are undoubtedly among these poor Southern negroes of to-day. If slave labor had been profitable at the North as it was at the South, would it have been so readily abolished? Do we have to seek long to find here the very element that will sacrifice all things pertaining to God and righteousness for money getting?"

Excluded Communicants.

From Bishop Scarborough's Convention Address.

We have heretofore spent some time in striving to define what is meant by the term communicant. Without settling the abstract question, it is clear in my mind that, for purposes of our own statistics, we ought at least to classify our Communicant list. The rector of a not very large parish, for instance, reports to me as follows: "The number of Communicants reported does not include the names of those (some sixteen in number) who have failed to make their communion during the past year, and are consequently no longer in the communion of the Church." Is such a deduction allowable? Is it right? And if allowable and right in one parish, why not in all? It seems to me the better plan to allow a distinction to be made between those who have availed themselves of their privileges, and those who have not. What precisely is the status of the sixteen persons above mentioned? Are they by their own neglect excommunicated? There is neither Canon nor Rubric to sustain such a view. Are they suspended for evil living? I doubt if the records of the parish will show that any such formal action has been taken. And yet as we all know there is in every parish drift-wood and dead-wood. It is hardly fair to report the names that may be on the Parish Register, as Communicants in good standing, when as a fact it may be known that some of them have not been to the Holy Communion for years. The only solution of the difficulty that I can see is to permit of a classification, putting the names of those who do not come at least once in a year to the Lord's Table in a suspense list, to be either reclaimed or cut off hereafter.

The Monks and Convents in the Holy Land.

There is one lesson the ignorant East can teach the cultivated West, and that is the relative duty of host and guest; the debt which is due a class of men who devote that portion of their lives not given to their religious duties to the care of strangers. "Charity covers a multitude of sins," and hospitality entertains many shabby customers.

The convents receive, indiscriminately, people of all creeds and races—that is, Europeans or Christians—without asking any questions, or requiring attendance on religious services. They give you food and lodging, both plain and good, and your stay is not limited to any fixed time within reason. No mention is ever made of money, and he who is mean enough may go away unquestioned, without offering any remuneration. No Brother owns anything, nor has money; therefore, whatever is given goes towards defraying the general expenses. Custom has fixed a certain *per diem*, to which the astute dragoman usually adds a liberal percentage for himself, swearing the sum was fixed by the Fathers, which it never is. Listening to the stories of these dragomans, who are liars of the first magnitude, and for many reasons enemies to the monks, travellers repeat afterwards their slanders as circumstances which passed under their own observation. While you stay at your convent inn, you have your own bed with clean linen, and your meals at stated hours at the public table. The wine of the country is given you, and very fair *vin ordinaire* it is, and the wine of Cyprus or of Sicily, neither of which are bad to take. You are not forbidden bringing in your wine or any other private supplies you please. In fact, perfect liberty of action is accorded to the guest within their walls by the good *Frates*, or Brothers, whether Greek, Latin or Armenian, and if you can speak French, or Italian they will sit with you in the moonlight on the flat roof of the convent, and gossip cheerfully with you of their old homes and native lands. Many an evening has the Pilgrim thus passed with companions as refined,

intelligent and agreeable as could be found in the select oteries of Paris, Vienna or New York; and rare indeed was it to remark the faintest expression of discontent from men fitted to shine in courts, but buried alive in the Holy Land.

The life of an Eastern Monk is not one of torpid inaction and idleness, nor of sensual indulgence. On the contrary, it is one of much excitement and constant hardship, and nothing but a confidence in the future rewards it will insure could support its endurance by men who could easily earn a better living elsewhere at far less cost of bodily exertion. Not to mention the constant peril from the wild Bedouins, and the fanatical Moslem pilgrims who deem it a sure passport to Paradise to slay an infidel, the deadly Summer climate, and the isolation in which their dreary lives are passed, in perpetual prayer and penance, they have other trials, perhaps greater, in recalling previous passages of their lives, when in and of "the world." That these men are not the drones they are popularly supposed, too lazy to work, too proud to beg, and adopting the "easy life of a convent!" a sketch of the adventurous career of the Latin Patriarch, Monsignore Valerga, will prove. His early youth was passed in Kurdistan as a missionary, and he was twice captive among those savage rovers over the deserts of Asia, the marks of whose lances he still bears on his body, and one of their bullets unextracted in his neck. He has mastered all the Eastern languages, and studies diligently still the old Arabic histories anterior to Mohammed, and to Islam, which blend curious details with the old Scriptural narratives. He, since his promotion to the patriarchate, which gives great political, as well as religious influence, has established large seminaries and schools for males and females of the Latin rite, in which education is gratuitously given, and also a charitable Sisterhood—"Les Sœurs de St. Joseph"—for taking care of and nursing the sick and poor at their own houses. He is a specimen of these "drones" some writers speak of and sneer at, and only an extra sample; and of him an intelligent Englishwoman, Miss Beaufort, says: "During our stay in Jerusalem he allowed us to pay him many visits, and we always found him kind and friendly. His conversation was invariably that of a man enlightened and without bigotry, and far more ready to encourage discussion on the authenticity of the 'holy places,' than many of the Protestants who have set up some Pope for themselves, and impose his dictum on every one else as incontestable facts, because he is a Protestant.—*Frank Leslie's Sunday Magazine.*"

The Public Schools.

[The following is from a pamphlet recently put forth by a Roman priest, Rev. P. Corrigan, a brother of the Ooadjutor-Archbishop of New York. The paper has attracted deserved attention.—*Ed. L. C.*]

We must never forget that there is a very great distinction between public school education in this country and public school education in some so-called Catholic countries of Europe, and that the difference is very largely in favor of the schools here. Many of our priests and at least some of our bishops have received their education in the public schools of this country. We are in the habit of applying the word "godless schools" to them. In Europe this term is literally true, for there religion is positively driven out of the schools in places where all the children are supposed to be Catholics; here there is no hostility at all manifested to religion, and it is impossible practically to teach any one or all of the religions in the public schools, from the fact that there are so many religions among us, and that no one is specially favored by the State. In Europe religion is expelled the schools and irreligion is positively taught, whereas here religion is not warred against, but a system is adopted that is good as far as it goes, and places all the children on an equality by not interfering in any way with their religious beliefs. If there are to be public schools at all in the land, it is hard to see how they can exist if every religious belief is to be taught in them. I do not say that we can have education without religion, but simply that we must not be always calling the schools here "godless" in the same sense in which the term is applied to schools in France. Under the circumstances it is hard to see how the public schools here can go further than at present in the way of teaching religion. I am, of course, in favor of parish schools, and, with all my experience of parish and of public schools, I do not see how any priest can think otherwise without betraying the best interests of religion. I believe that the school house is of far more vital importance to a parish than the church edifice. I am not, however, in favor of imprudent legislation that shall cause the priest to lose control of many members of his flock, and that may eventually tempt the civil authorities to shut up our schools. We must remember that this can be done, and that hasty and unwise legislation may tempt many of our own Catholics to join the civil power in accomplishing it. This can be done; this has been done where all are Catholics, in Italy, France and Spain. It has been done in the very city of Rome, while the Pope was calling on us to make education more Christian. Let us act with caution; we may lose all by imprudent zeal. I am not in favor of sending any child to a public school; but I am not in favor of legislation that will drive parents and children out of the Church, and increase our present difficulties ten fold.

Professor Young, of Princeton College, said in a recent lecture: "Take a railroad from the earth to the sun, with a train running 40 miles an hour without stops, and it would take about 265 years and a little over to make the journey." He estimates the fare at a cent per mile to be \$930,000.

SUNDAY MORNING.

From the German of Karl Gerok.

BY FRANCIS A. SHAW.

Sunday morn, what joy and rest
Brings thy glad dawn to my breast.
How the earthly works and ways
Seem transfugured to my gaze!
Is the sky a deeper blue,
Glow the flowers with colors new?
Do the birds sing sweeter lays
On this sacred day of days?
Lovely lies God's smiling land
By sweet-scented zephyrs fanned,
Green the carpet 'neath my tread,
Bright the azure dome o'er head,
But though Nature's gala dress
Thills my soul with happiness,
Deeper joy it is to say:
Hail, all hail, the Lord's own day!
As the dew from Hermon's hills,
O'er the thirsty flowers, distills,
So God's Word this day shall prove
Strength and blessing, peace and love.
As the lark with rapturous lays,
Soaring sounds its Maker's praise,
So to Him our songs shall rise
Who hath builded earth and skies.
Welcome, day of care's surcease,
Herald of the Prince of Peace,
Fountain 'mid the desert-strand
Chime from the soul's fatherland,—
Afterglow of Paradise
Lighting up these earthly skies,
Foretaste of the bliss in store
For God's ransomed evermore!
Lord, to-day, the sad soul cheer,
Draw the doubting spirit near,
Loose the captive's chains, bring home
Prodigals who from Thee roam.
As these sweetly-solemn hours
Flit like morn's breath o'er the flowers,
Let our holiest thoughts ascend
To the Sabbath without end.

Irreverent Hymns.

The Gospel Hymn, so called, is a wonderful institution. The extremely familiar way in which it treats divine subjects is, to say the least startling. To one brought up in the Church's dignified service, the modern gospel hymn seems sacrilegious, and to a large portion of the congregations which are compelled to listen to the puerile productions, there has also come the same feeling of displeasure. In fact, the spirit of this editorial is prompted by the comments of those who belong to the denominations using the article referred to. It is an insult to our common sense to say that the ideas of Christianity are better promulgated by irreverence and familiarity. A few examples, not the worst by any means, which have lately come to our notice will suffice to show the general character:

"I am sweeping through the gates,"
"Flash the top-lighter,"
"Flitting like shadows away."

Would any one say that the sentiment of the following brings the cause of Christ nearer to the ordinary mind:

"Calm and blest, be they at rest;
God hath soothed them on his breast,
Angel watchers chanting sigh,
Lullaby! Lullaby!

Our surprised choirs, by criticising neighbors,
Have been called childish. Would they have us adopt as mature, this exuberance?

"I should like to go to heaven
If my papa could go too,
But he says he isn't ready
For he's got too much to do."

"And I must tell the angels as I meet them at the door,
They must excuse my papa for he couldn't leave the store."

—*The Church Advocate.*

Of the morals of Swedenborg, Dr. Howard Crosby says:

Many are captivated by Swedenborg's doctrine of correspondence, a doctrine which is founded on a truth (i. e., the double sense of the prophetic scriptures), and are thus led into praise of his system. Beyond this they know very little either of him or his system.

They are not aware that Swedenborg rejected nearly half the Bible, and that he declares that David and Paul are in the other world associated with the worst devils. But above all they are not aware of Swedenborg's licentious teachings.

Swedenborg, in his work on "Socratic Love," teaches that sensual indulgence is necessary in some (Sec. 450), that parents should take care that in their sons it should not be immoderate and inordinate (Sec. 456), that a mistress is proper for some (Sec. 459), and that concubinage is lawful under certain circumstances (Sec. 468). In this way he undermines the family relation, and gives an excuse to every licentious spirit.

But we are persuaded that many excellent and moral persons give an adhesion to Swedenborgianism, who have no idea of his wide departure from purity. That a refined and pure-minded woman could read Swedenborg's defence of sensual vice and be a Swedenborgian, seems an impossibility.

Dr. W. P. Mackay, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy should say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without questioning or delay and at the peril of their lives, replied (he was a grave and intelligent officer), "I think we could manage it in about eighteen months." And who can doubt it? Or what shall hinder the Church, in this day of almost miraculous facilities, from taking its King's proclamation to every creature in very nearly, if not quite, the same time?

Let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart, as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek God within us, and we shall infallibly find Him, and with joy and peace.

The Household.

Instead of carrying china or other plates in picnic baskets, use the little plates of wood used in stores for butter-plates. They take up less room, and keep other plates from being nicked or broken.

When about to purchase an engraving, look carefully to the manner in which the boards are put together on the back, and if there are any knots in the boards have them at once replaced by others without knots. A handsome engraving may be ruined by the pitch in a small and almost unnoticeable knot.

Pretty banners for the wall, or small screens, are made by taking a strip of silk or satin and applying the handsome woven rosebuds or panes, which can be purchased on cards at stores where fancy goods are kept. Tasteful fringe can be made by ravelling out the ends of the silk and tying it in knots.

A late novelty in curtains is a Turcoman, a narrow design running down the sides, and a dado three quarters of a yard deep, bordering the bottom. This is usually in Moorish, Arabesque, or antique design. Surah sateen sheeting, trimmed across the foot with a wide band of plush or velvet, is liked for simple parlor curtains.

Do not put pillows or feather beds into the sun to air—but in a shady place, with a clear, dry wind blowing over them. If it is cloudy, but not damp, and the wind strong, it is all the better. This if practiced often will keep well-cured feathers sweet. Badly cured feathers cannot be made sweet. A hot sun on the best of feathers will turn them rancid.

Many new styles of matting have recently appeared for cottages at the seaside and in the country. The colors include green, olive, blue, brown and red, and the ordinary checker-board design is greatly elaborated. Diamond and cross-shaped figures are plentiful, and a mottled pattern, showing spots of color running through a white ground, bids fair to become very fashionable.

Pretty blocks for a crazy quilt have different shapes and styles of fans on them. These blocks, and in fact all those used in the quilt, gain in effect by having a framework of black satin ribbon. This can be brightened as much as you please, by the use of embroidery silks. Brocade silk can be made more effective, if of one color, by having the figures outlined with gay silks.

Any one who has had the misfortune to injure the coating of a rubber umbrella will be glad to know that it is not without remedy. A preparation of damar varnish and asphaltum in about equal quantities, with a little turpentine, will make an easily applied coating which makes the umbrella about as good as new again. Spots on gossamer coats and cloaks can be covered with this also.

The piano stool is likely to grow shabby before the rest of the parlor furniture. A pretty way to cover a stool that is much worn, is to cut a piece of broadcloth or felt, so that it will fit the top. This may be left plain, or ornamented with embroidery or applique work. Around the edge of this sew a regular little lambrequin, which may be in one piece, cut in points or scallops, or in separate pieces with the edges pinked or button-holed. A different design on each part work in Kensington embroidery, is an improvement.

To remove ink from carpets, when freshly spilled, take cotton-batting and soak up all the ink that it will receive, being careful not to let it spread. Then take fresh cotton-batting wet in milk, and sop it up carefully. Repeat this operation, changing the cotton and milk each time. After most of the ink has been taken up in this way, with fresh cotton, and clean, rub the spot. Continue until all disappears, then wash the spot in clean warm water and a little soap; rinse in clear water and rub until nearly dry. For ink-spots on marble, wood or paper, apply ammonia clear; just wetting the spot repeatedly till the ink disappears.—*Our Homes.*

TEACH YOUR BOYS.—Teach them that a true lady may be found in a calico as frequently as in velvet.

Teach them that a common school education, with common sense, is better than a college education without it.

Teach them that one good, honest trade well mastered, is worth a dozen beggarly "professions."

Teach them to respect their elders and themselves. Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak ones.

Teach them by your own example that smoking in moderation, though the least of vices to which men are heirs, is disgusting to others and harmful to themselves.

Teach them that by indulging their depraved appetites in the worst forms of dissipation, they are not fitting themselves to become the husbands of pure girls.

HOW TO APPLY THE SODA REMEDY IN BURNS AND SCALDS.—It is now many years ago that the author, while engaged in some investigations as to the qualities and effects of the alkalies in inflammations of the skin, etc., was fortunate enough to discover that a saline lotion, or saturated solution of the bicarbonated soda in either plain water or camphorated water, if applied speedily, or as soon as possible, to a burned or scalded part, was most effectual in immediately relieving the acute burning pain; and when the burn was only superficial, or not severe, removing all pain in the course of a very short time; having also the very great advantage of cleanliness, and, if applied at once, of preventing the usual consequences—a painful blistering of the skin, separation of the epidermis, and, perhaps, more or less suppuration. For this purpose all that is necessary is to cut a piece of lint, or old soft rag, or even thick blotting paper, of a size sufficient to cover the burned or scalded parts, and to keep it constantly well wet with the sodic lotion so as to prevent its drying. By this means it usually happens that all pain ceases in from a quarter to half an hour, or even in much less time. When the main part of a limb, such as the hand and forearm or the foot and leg, has been burned, it is best, when practicable, to plunge the part at once into a jug or pail, or other convenient vessel filled with the sodic lotion, and keep it there until the pain subsides; or the limb may be swathed or encircled with a surgeon's cotton bandage previously soaked in the saturated solution, and kept constantly wet with it, the relief being usually immediate, provided the solution be saturated and cold. What is now usually sold as bicarbonate of soda is what I have commonly used and recommended, although this is well known to vary much in quality according to where it is manufactured; but it will be found to answer the purpose, although probably Howard's is most to be depended on, the common carbonate being too caustic. It is believed that a large proportion of medical practitioners are still unaware of the remarkable qualities of this easily applied remedy, which recommends itself for obvious reasons.—*F. Peppercorne, in Popular Science Monthly.*

The Living Church.

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The LIVING CHURCH ANNUAL for 1884 will be ready for Advent. Several new features will be added. The compilation of the parochial and clergy lists has been undertaken by the REV. F. W. TAYLOR, Rector of Holy Trinity Church, DANVILLE, ILL., to whom all suggestions, changes, and corrections should be addressed.

Crowned at Last.

There passed away last week in an old Austrian Castle, a man to whom the motto of the gentle Bayard was pre-eminently applicable—*Sans peur et sans reproche*; Henri, by "Divine Right" King of France and of Navarre, but by the will of the people an exile, almost a proscrip.

A strange life was his from the cradle to the grave, scarcely a happy one as the world counts happiness; full of stirring events, of tragic memories, of insult and hatred and misrepresentation; full, too, of courage, of honor, of virtue in the truest, most Christian sense of the word.

Months before his birth, his father fell under the knife of an assassin, and to the despairing Royalists his advent seemed little short of a miracle. The throne of France was then occupied by the weak but honest Charles X., whose elder son was childless; thus Henri, the King's only grand-son, was heir to the crown. The party of the Restoration, disgusted with the concessions made by Charles to the Revolution, looked forward with eager hope to the reign of the boy who early showed himself a true son of St. Louis, ardent, uncompromising, faithful to his God, devoted to his country.

It was fitting that he should be so, but it was passing strange. St. Louis, his noble model, lived amid very different surroundings and in a very different age. The Kingly Crusader had a saint for a mother. Blanche of Castille, who feared naught but sin, gave her son, by word and deed, a constant lesson of virtue. When that son so ardently prayed for had at last come to her, she knelt by his cradle and begged Him Who had heard her, to take him back then in his innocence, if ever he were to be stained with grievous sin. The child lived, yet history says the mother's prayer was answered, and when his gentle spirit departed to join that mother, united Christendom demanded that his name be inscribed on the Altars of God.

Then, too, Louis lived in an age of Faith. Sin and shame, and suffering and sorrow abounded as they have ever abounded since Eden's pearly portals were closed against the first transgressors of Heaven's law; but men had not yet learned to scoff at sacred things; their religion was part of their life, and the greatest sinner would have blushed to avow himself without Faith.

How different the situation of the Saint's descendant! His mother was a light, frivolous woman, devoted to the world, and with a reputation sadly tarnished. Her one good quality, courage, her son inherited, but her many failings died with her. And yet, strange irony, had he also inherited her failings, he would doubtless have long ago seated himself on his grand-sire's throne. And the France of the nineteenth century was in no way like the France of the twelfth. Infidelity and atheism were rampant and fashionable; vice no longer needed a cloak; it was virtue, rather, which hid itself and blushed to be discovered.

And yet Henri, well named "God-Given," lived for sixty years a life of rigid, uncompromising virtue, call it saintliness even. Never did envy, hatred or malice find a flaw in his royal mantle, never was

a suspicion of evil whispered against him; pure, brave, pious, charitable, these are the epithets used by his enemies, and his enemies were the majority of Frenchmen who hated him simply because he existed. Judge how he was worshipped by his friends; and all who came into contact with him were his friends. To them he seemed even more than "The King," more than the representative of that race with whose fortunes all of the glory and grandeur of France had been associated for a thousand years; for them the old legend had been verified, Charlemagne had returned, pure, nobler, stronger for his eleven centuries of slumber; God would surely again put the Empire, once more Holy, in his hands, and all the greatness and honor of the nations should be gathered into it.

Louis Veuillot, the stout old champion of every unpopular cause, was not far wrong when he said that, "God did not give Henri to France because France was not worthy of Henri." There would have been one more broken heart to-day had Veuillot lived to know that the King had died before coming to his own.

And more than the King is dead. They that stand around the bier at Frohsdorf, and the thousands for whom the name of the dead hero was a watchword and a hope-giver, know and feel it right well. The monarchy is dead also. The old cry, "The King is dead, long live the King" cannot be uttered by them. The heir of the perjured usurper can never be their King. Their hopes will go to the grave with him who for them was the last of the Bourbons.

"Restlessness of the Clergy."

There is perhaps no feature of our Church work which occasions so much comment of the press, and is the source of so much anxiety to our Bishops as "the restlessness of the clergy." Clerical changes are so frequent, pastorates are so short, applicants are so numerous, that our spiritual overseers are sore distressed and perplexed to save their scattering flocks, and to provide for their migratory shepherds.

Such a state of things is bad enough in an old community where the Church is firmly rooted, where old traditions and long training in Church principles have a strong hold upon the people; where though clergy come and clergy go, the Church goes on forever. But at the West the unsettled condition of our pastorates is far more damaging to the interests of the Church. It undermines foundations as fast as they are laid. It defeats all effort at Church extension, burdens the Bishops, discourages the people, and destroys the usefulness of the clergy.

The extent of the evil can hardly be over-estimated. It has scattered empty churches and defunct parishes over a country that is rich and prosperous, and has left many a fair harvest field to be reaped by others who are wiser in their generation than we are. It is making us to be last when we ought to be first, and is doing more to hinder our growth, as we believe, than all other causes combined.

We are aware that this is a statement that the clergy will not readily assent to; but we ask them candidly to enquire into the cause of the languishing of work in many of our country parishes, and to answer if it is not, in most cases, the want of a settled and continuous pastorate? It has been so answered, a hundred times, to our observation. Nearly all the weak or abandoned parishes that we know, would have been strong and healthy if they could have had uninterrupted pastoral care.

Making all allowance for the unsettled habits of our population, for deaths and removals, and for changes in the business interests of our new settlements, whereby parishes are sometimes nearly obliterated, there still remain a large proportion of failures to be accounted for; and one who has followed the history of these sickly parishes for the last twenty years, must be convinced that they have suffered from frequent change of rectors, and consequent periods of suspension, more than from all else.

This disease from which parishes are dying, is chronic and wide-spread. Can we account for it? Can we cure it?

The root of the evil is not very far to seek. It is the same root that many other evils have, namely, money! Not the abundance of it, but the scarcity of it. The salaries paid in rural parishes, especially in a new country, are barely sufficient to pro-

vide for the sustenance and shelter of a family. The most rigid economy leaves no margin for old age or the education of children, and it is no wonder that the clergy are "restless," and go roaming around in the hope of bettering their condition. They know—everybody knows—that a day cometh when they cannot work. If they are spared, by an early death, an old age of poverty, their families will be left to suffer. They cannot shut their eyes to the future, even if they could bear the poverty of the present. They feel that they must do something; and there is nothing to do but to change, to seek a new parish, and to try it again. The wisdom or unwisdom of this policy has nothing to do with the facts of the case.

There is no doubt that for the younger clergy it is very unwise. They have time in which to achieve success by building up a parish in which they may reap something from what they have sowed. If they would work patiently where they are, in a small sphere, they would, in due time, be called to a larger sphere. Being found faithful over a few things, they would be made rulers over many. The remedy, in their case, is perseverance and courage. Work and wait, should be the motto. It is the motto of successful men in every kind of business, in all the professions. They began with little, and had their long struggle for recognition. But it came at last, as it will surely come to all who deserve it, and who work for it in the right way. But it takes time, it exacts a prodigious amount of work and sacrifice, and a man must have great power of endurance to win it. In the ministry, of course, success does not assure wealth. But the clergy do not expect this nor seek it; they ask only for the income that will provide against actual want for themselves and their families.

The other class of "restless" clergy are those that are advanced in years, that see old age creeping on and the wolf at the door. They cannot build for the future, regardless of the present. They must speedily find "a good parish," or be left dependent and helpless. Parishes are shy of them, for they know that within a few years the burden of their support must fall on some one, and they are not able to undertake it. What shall they do? What shall be done for them?

Dr. Ewer's letter, published in our last week's issue, deserves and receives respectful attention from all classes of Churchmen. It is not an argument in favor of any doctrine or ritual, but simply an explanation of what, so far as the author knows, are the views and aims of leading ritualists. Probably no one will be converted by it, or be in any way influenced in opinion as to what restorations or revisions are needed; but many, we trust, will be convinced that these brethren of the "advanced" school are not a band of organized traitors, but earnest Christian men, loyal to the Church, and devoted to the edification of Christ's mystical Body; that they ask for only their rights, and are ready to abide by the decisions of authority lawfully exercised. There are exceptional cases, it is true, where the very opposite of this spirit is manifested. The movement must not be judged by its eccentricities but by the utterances and actions of its learned and respected leaders. These may be altogether wrong in their premises and conclusions, but they are entitled to a hearing and to forbearance for their work's sake. Gamaliel's words to the council apply well to the present issue (let us not call it controversy) in the Church: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Forty years ago nearly all the churches of England were closed from Sunday to Sunday. The weekly Eucharist and daily Prayer were almost unknown. Of course the same spiritual condition prevailed in English churches and chapels abroad. A wag, it is said, wrote on the door of an Anglican chapel in France: "The Protestant God is gone out; He will return next Sunday." The change wrought within the memory of men who are not yet old, is truly marvellous; and that change is affecting the Anglican Communion around the world. It is a gospel revival, Evangelical and Catholic at the same time. May it go on without controversy, and prevail without partisan strife.

Brief Mention.

Brief Mention should be very "brief" this week. It seems to be vacation all around. Some weekly papers suspend for one issue or more, at this season, and those that do put in an appearance put in a very slim one. The LIVING CHURCH tries to do as well in hot weather as in cold. The rapid growth of the subscription list, however, gives courage and cheer, so that even the dog days are tolerable. The increase during this summer has been something unexpected and unprecedented.—The Mormon temple at Salt Lake City is approaching completion. It is a noble edifice of solid white marble, the walls having a thickness of 9 feet 6 inches. The first courses were laid thirty years ago, but the splendid quality of the marble and the dryness of the air have kept them as white as the blocks recently quarried. The quarries are in the Wasatch Mountains, about eighteen miles away. We hope that Mormonism will be ready for burial as soon as the temple is finished for its sepulchre.—A correspondent of an exchange sorrowfully complains that he cannot understand the preacher at his church. Last Sunday the learned man said that it was "as hard for a rich man to squeeze through heaven's gate as for a mathematician to destroy one of the foci of an ellipse while preserving the other, or for a truncated cone to be made whose intersected plane should never describe a parabola." He also spoke about the "ancipital cimiter of the Spirit." What an obfuscated parallelepipedon that preacher must be!—A writer in an English Church paper sarcastically (and not quite fairly, but very funnily) sums up the principles of the Broad Church party, thus:

"Different men have different opinions; Some like oranges, some like onions, Some are Papiests and some Socinians."

—The benefit of combining three Services and a sermon at one "sitting" on Sunday morning, has been discovered. It takes the place of army discipline. A German was recently extolling the disciplinary value of the Church Service. He said: "That's why your men do not need to pass through the army as ours do; they get their discipline on Sundays by keeping the day and sitting quiet in church."—A contemporary reports that Bishop Pinkney confirmed 13,000 persons during the last year of his episcopate, and says the year was a very busy one! Divide it by ten, and you come near the truth. Even that is a good showing.—Father O'Harran, a Roman priest, is resolved not to have any more bangs and frizzes in his congregation and Sunday school. His lambs must not only keep their faces straight but also their hair straight, in church.—The *Rock* has discovered that "ritualistically inclined young ladies have a good deal to answer for." It is their skill in embroidery which has bewitched the clergy and brought on this plague of Ritualism. "No embroidery in church!" should be the war-cry of the opposition.—"Iago's devilish inuendoes against Ophelia," is good! Now let Mr. Heber Newton write a book on "The Right and Wrong uses of Shakespeare."—Since the charge made by the Bishop of Oxford that the Salvation Army meetings led to grievous sin, the officials of the Army have made enquiries, from which they have been compelled to state that *twenty-eight cases of gross immorality have been traced to their protracted meetings*. They, however, think these too few to justify complaints.—An Indiana church—un-Presbyterianized itself some time ago, and became an independent body, retaining possession of the church property. A small Presbyterian minority dissenting, forthwith reorganized, declared itself to be the church, and commenced a suit to recover the property. In 1879, the Circuit decided in their favor, and this is now confirmed by the Supreme Court which shows a grievous despotism existing in Indiana. Illinois on the other hand, is a free country. Mr. Cheney and his congregation, for example, apostatized from the old Faith, set up a new worship, defied bishop, court, and canon, and took the property of the Protestant Episcopal Church for the foundation of a new schism. They had no more right to it than they had to the Roman Cathedral.—A Mr. Shapira, relic dealer in Jerusalem, claims to have found a genuine Moabite manuscript of Deuteronomy, which he offers to the British Museum for five million dollars. It is probably a fraud.

We credit quite as much the announcement that Noah's ark has been discovered on Mount Ararat, "in good preservation!" Noah's gallery of family portraits will probably bring as much as the Moabite manuscript.—Religious pic-nics called "Camp-meetings" are now going on in various parts of the country; in many places attended by a crowd of low men and women, outside the camp, who are making more converts to the Devil's church than the exhorters inside make for their various denominations. The high toned places like Ocean Grove are simply summer resorts with religious entertainments.—The late Dr. Edson, say the statisticians, was the oldest and the Rev. Frank L. Norton the youngest D. D. in the Church.—Mr. James Pott has now in the press a work by the Bishop of Illinois, entitled, "Catholic Dogma the Antidote of Doubt."—A good story to end with: An English traveller in Ireland, greedy for information, and always fingering the note-book in his breast pocket, got into the same railway carriage with a certain Roman Catholic archbishop. Ignorant of his rank, and only perceiving that he was a divine, he questioned him pretty closely about the state of the country, whiskey-drinking, etc., etc. At last he said, "You are a parish priest yourself, of course?" His Grace drew himself up. "I was one, sir," he answered, with icy gravity. "Dear! dear!" was the sympathizing rejoinder; "that accursed drink, I suppose!"

No, dear *Christian at Work*, we do not care a straw for St. Augustine's opinion about the damnation of infants, nor for his opinion on any subject relating to the faith and polity of the Church. That is just where "our Church" differs from those bodies that are founded on the teachings of certain men. The ridiculous inconsistency that the LIVING CHURCH pointed out (and to which you close your eyes) is that the *distinctive* doctrines taught by John Calvin and Martin Luther are repudiated by those who call themselves after their names. "Our denomination," as you call us, is not founded on St. Augustine or any other man. Our faith is historic, not speculative. Whatever be the idiosyncracies of our teachers, our Creed, our Sacraments, our Liturgy, remain essentially the same in every age.

The LIVING CHURCH has received a letter from Sewanee, Tenn., enclosing \$3.00, to which no name is attached.

LETTERS TO THE EDITOR.

Division of Dioceses.

To the Editor of the Living Church: The American Church has not yet fully awakened to the truth of the old saying, "Ecclesia in Episcopo," "The Church is in the Bishop." It is nevertheless an in-disputable fact that, given a duly and canonically consecrated Bishop, if there be no clergyman or layman of the Church within ten thousand miles of him, he can nevertheless constitute and establish a diocese an integral unit of the One Holy Catholic Church, by reason of the spiritual power vested in him as a lawful successor of the Apostles. Such a bishop is an Apostle in the true sense of the word. He can baptize, confirm, and administer the Holy Communion, and impart all needful instructions, thus creating a body of laity. He can take from these laity godly and willing men, and train them for the Sacred Ministry, and then ordain them deacons and priests. In a few years such a bishop, under the circumstances proposed above, could have as presentable a diocese as some of our Missionary Jurisdictions are to-day. The Church is in the bishop, and being in him, it will flow forth from him, as regards its constitution, organization and establishment, even as it did at the first from St. Peter, St. John and the other Apostles.

Now there are many people who will regard what I have said as mere theory. I answer, that it was not theory, but practice, with the first Apostles, and that it has been practice, not theory merely, in the whole history of the missionary effort of all portions of the Catholic Church in all ages,—with partially two exceptions, and these are, the Church of England, and the American Church, to a great extent, since the Reformation. Who that has read the history of Augustine's Mission to Britain, or Bishop Milman's delightful story, "Mits-

lav, or The Conversion of Pomerania," can fail to be impressed by the truth that the Church is in the Bishop, and that this truth is a practical one.

Yet how does our Church, in General Convention, proceed to act when this question comes before it in a practical shape in the Division of Dioceses? Is there not a certain jealous disposition against the division of dioceses, which makes it extremely difficult to obtain the consent of the General Convention to such division? Does anyone believe that all of the Dioceses that have voted to ask for division will obtain the consent of the General Convention next October? And why not? Because, in this American Church, we have still a tradition that the diocese must first be made, and be in a prosperous financial condition, before it can have a bishop; and that a bishop loses his dignity, or something essential to his glory as a bishop, if he is set over a poor field, with few clergy and little money, where he will be obliged to labor hard at laying foundations, and may perhaps see but little result from his labors for many years. But what are bishops for? What would the Apostles, or men like St. Irenæus, or St. Columba have been good for, if they had refused to extend the Episcopate because the dioceses or fields to which they sent bishops were poor and struggling? A bishop ought to be sent forth with the idea that he is to make a diocese. *Ecclesia in Episcopo.* We must recognize this principle to a considerable extent in sending out our Missionary Bishops, but the principle applies with greater force to the Division of Dioceses. Furthermore, the past history of our Church has sufficiently demonstrated the fact that division means increased efficiency and prosperity. Not one case can be alleged to the contrary. A certain Reverend Doctor of Divinity, in the last Convention of Central Pennsylvania, adduced the Diocese of Springfield as an illustration of the evils of division. The gentleman was handling a boomerang very unskillfully. The whole Province of Illinois with its three flourishing dioceses, is a clear case of the benefits of division and, the Diocese of Springfield, comprising fully one half the territory of the State, is a remarkably clear case in favor of the benefits of division. Why? Because the Bishop makes, and builds the Church. Because any bishop who labors with Apostolic spirit and energy will do the same. I say, let the dioceses be divided. T.

Neither High nor Low.

To the Editor of the Living Church:

I am much concerned about your correspondent who signs himself "A Churchman without a party name." I have tried to size him up, because he is as he says "at sea on the 10th Sunday after Trinity," (see Epistle for that day.) By the Highs he is called Low, and by the Lows High; hence he is neither High or Low. By the Broads Hard, and by the Hards Broad, hence neither Broad nor Hard. There is one kind of Churchman who partakes of the qualities of all four, viz: Soft. A Churchman "at sea" by constant contact with water becomes a little saturated and soft. Being neither High nor Low the sun does not dry him by day nor the moon by night. Being neither Broad nor Hard, he is plastic to the touch of every hand. He may be known by having a semi-choral service whatever that may be. He says the "Dearly Beloved Brethren" daily, and the Table prays on Saints' days. If he had a choral service and choir boys he would be called High. If he had a black gown in which to preach he would be low; but he has neither, so he intones the Trisagion and has the Miserere chanted. He is neither High, Low, Broad, nor Hard; hence he is Soft. Your esteemed contemporary has invented a name; let me do the same.

S. O.

13th Sunday after Trinity. In Port.

Revision of the Prayer Book

To the Editor of the Living Church:

If the text of the Prayer Book is ever to be altered allow me to suggest two changes, which in my humble judgment, would be improvements. One is, in the prayer for rain, we ask for "such moderate showers, &c." To me the language seems like dictation. The Almighty knows that a deluge is not what we desire; that would destroy the fruits of the earth and would not contribute to our comfort. Why not omit the word "moderate?" The other is in the last prayer in the service for the consecration of a Church. The expression, religious performance sounds very unchurchly. K. Allentown, Penn.

Canadian Church Affairs.

From our Special Correspondent.

It is interesting to note that the Church is alive and at work in the somewhat remote island of Newfoundland. This is the only portion of British North America not included in the Dominion of Canada, and it receives its governor direct from England. Several attempts have been made to induce the island to come into the Federal Union now nearly girdling the American Continent, but so far they have proved unsuccessful, although their ultimate success is hardly doubtful. Of late years Newfoundland has made great strides and a trans-insular railway to connect through ferry steamers by way of the straits of Belle Isle, with the railway system of Canada is being constructed. The Church here is ranked by Whittaker as an "independent" see and is under the jurisdiction of the Archbishop of Canterbury with Dr. Jones as bishop, residing at St. John's, the capital. There are about 50 clergy and the Church is second in strength to the Roman Catholics. At the late synod held in St. John's, a short time ago, a good deal of interesting and important business was transacted, 38 clergy and 37 laymen being present. From a report of the Standing Committee on Sunday Schools it appears that there are 9,706 Sunday School pupils in the island, taught by 740 persons. A uniform scheme of lessons is to be used in connection with all the schools. There is an increase reported in the general funds of the diocese and two new churches have been built during the past year and eight parsonages. The special funds of the diocese are in a flourishing condition. The Cathedral is rapidly nearing completion. In connection with the regular meeting of synod, there was held a "Church Conference" similar to the Congress lately held in Hamilton, Ontario, and in various parts of England. The following subjects were considered: The Supply of Clergy; the Duty of the Laity; Parochial and other Organizations; and Personal Religion. The conference was in every sense a success. Everything considered, the indications are that the Church in Newfoundland is doing an excellent work and is partaking of that renewed vitality and rapidly increasing prosperity characteristic of all branches of the Anglo-Catholic Church.

By a resolution of Synod, a branch of the Church of England Temperance Society has been established in the diocese of Toronto, and already many parishes have formed local Societies. A petition is to be presented to the Provincial Synod asking for the establishment of a Society for the Province, which includes the dioceses of Ontario, Quebec, Fredericton, Nova Scotia, Montreal Toronto, Huron, Niagara, and Algoma. Hitherto the Church in Canada has labored under the reproach of being passively hostile to temperance reform, which like the "Popery" cry was more or less a convenient popular delusion sedulously fostered and cherished by jealous outsiders. So steadily and persistently has this been dinned into the ears of the Canadian public on the time honored principles contained in the maxim, "throw lots of mud and some is sure to stick," that the impression has got freely widespread even among our own people, that the Church has been—if not a positive foe—a serious drag upon the progress of temperance principles, and a sort of sneakily affectionate ally of the liquor interest. That the Church has not in this part in Canada taken a pronounced or general stand in favor of total abstinence, is true enough, but also equally true, till very recently, of the Presbyterians and Baptists, and therefore why she should be made to bear the odium of this hitherto all but general indifference, passes ordinary comprehension unless that her isolated catholicity has made her an object of general jealousy and distrust, and fair game for all extremists, whether of Rome or Geneva. I fancy this has been, and is in all respects (temperance included) very much the case in the States. In taking up the temperance question, and working for the decrease of intemperance upon her own lines, and in accordance with her principles of true temperance and moderation in all things, the Church of England in Canada is really making no new departure, but simply adapting herself to the pressing and special requirements of the age. There is an absence of fanaticism, and a solid common sense about the Church of England Temperance Society that will make it eventually the rallying point of all rational and judicious temperance reformers, and the Church and the State are to be congratulated that this excellent Society with its wise and moderate principles and thoroughly comprehensive scope is likely ere long to take deep root in Canadian soil.

The Rev. R. H. Starr is meeting with much success in his canvass in aid of the increased endowment fund of Trinity College, Toronto. This fine old University and Divinity College has turned out several bishops, and a number of eminent clergymen and laymen, and deserves the support of all lovers of sound Church principles. Its art course is said to be slightly superior in thoroughness to Oxford and Cambridge, and its Medical School probably ranks first in the Dominion, and is always full to overflowing. The present University was founded by the celebrated Bishop Strachan when the older institution of King's College was taken out of the hands of the Church about forty years ago. An individual signing himself "E. B. Usher, Bishop of the Reformed Episcopal Church of Canada," has been writing to the Toronto Mail on the "decline" of Protestantism in the Church of England. "His letters which are at best very weak, both in style and argument, have been promptly answered by several clergymen among whose contributions is a capital letter from Rev. Mr. Taylor of Huron, who is at present on a visit to England after an absence of sev-

eral years, and who in a most telling manner disposes of the charges made by the "bishop" as to the decadence of the Church of England in popular estimation. In this letter Mr. Taylor describes the wonderful progress made by the Church during the comparatively short interval between his departure from England, and his present visit, and he notes with faithful and generous impartiality the zeal and energy of all schools of thought within the Church. Such facts as these are worth bushels of theories, and are absolutely unassailable. But as the old saying is "good wine needs no bush," and the present work of the Church all over the world stands upon its own bottom and tells its own tale to all but those who "wont hear" and who "wont see."

Ontario, Aug. 27th, 1883.

Personal Mention.

The address of Bishop Tuttle, after Sept. 5, will be care Rev. J. Kimber, 23 Bible House, New York City. The address of the Bishop of Illinois is now 253 Ontario St., Chicago.

The Rev. C. S. Starkweather has resigned the Missionary charge of the Church of the Redeemer, Superior, Wis., and accepted a call to the rectorship of Christ Church, Eau Claire, Wis. Address accordingly, after Sept. 1st.

The address of the Rev. Edwin Allanson, late of Meade Memorial Church, Manchester, is "The Rectory, Langton, Spilby, Lincolnshire, England. Mr. Allanson sailed for England on the 17th inst.

The address of the Rev. C. H. W. Stocking, D. D., will be, until further notice, 344 State St., Bridgeport, Conn.

The Rev. DeWitt C. Loop requests all matter for him hereafter to be directed to Hammon on, N. J.

The Rev. H. Allen Griffith will enter upon the rectorship of St. Thomas' Church, Newark, Delaware, on the first of October.

The Rev. E. G. Hunter, B. D., has resigned the parish of Jamesville and Waterville, Minn., and the Rev. Henry B. and Sarah Cornwall.

McCracken—Died at Yazoo City, Miss. July 19th, Wilmer Adams, infant son of the Rev. Wm. C. and M. E. McCracken.

Hempill—Entered into rest, on Wednesday, Aug. 1st, 1883, after suffering about fifteen years with cancer, Maj. James Simeon Hempill, aged 76. Also, on Monday, Aug. 13, Ann Eliza, wife of the late Maj. Hempill, aged 71.

Both faithful members of the Church, and citizens of Carroll Co., Miss., for the last thirty years.

Obituary.

CORNWELL—Entered into rest, August 18th, at Brooklyn, N. Y., Julia C., only surviving child of the late Henry B. and Sarah Cornwall.

McCracken—Died at Yazoo City, Miss. July 19th, Wilmer Adams, infant son of the Rev. Wm. C. and M. E. McCracken.

Hempill—Entered into rest, on Wednesday, Aug. 1st, 1883, after suffering about fifteen years with cancer, Maj. James Simeon Hempill, aged 76. Also, on Monday, Aug. 13, Ann Eliza, wife of the late Maj. Hempill, aged 71.

Both faithful members of the Church, and citizens of Carroll Co., Miss., for the last thirty years.

Acknowledgements

The undersigned most thankfully acknowledges the following gifts for the new Church at Hudson, Wis.: Guild, Hudson—being proceeds of excursion to Lake Minnetonka, \$52.00. Mr. P. E. Kelsey, Clear Lake, Wis., 15.00. Second excursion, 31.00. A friend of the Missionary, 25.00.

I have sufficient means on hand for the lumber and other materials to build the new church, and to raise the building. I need \$100, at least, now. I will only go on as means are provided. "Give and it shall be given unto you." HENRY LANGLOIS, River Falls, Wis.

Appeals.

AN APPEAL ON BEHALF OF A CHURCH AT FAYETTEVILLE, TENNESSEE.

I think there are but very few, if any, Churchmen who will deny the fact that more churches are needed everywhere; this being so, I likewise think that it is incumbent on every Churchman who believes in the utility and necessity of the erection of additional churches; therefore, I feel no hesitation in making a general appeal to all communicants on behalf of the above church that is now in course of erection here. Fayetteville is a small town on a branch of the N. V. railroad. The nearest place with a church to it, is 40 miles distant. After waiting patiently and abiding their time, the handful of communicants (78 in number) have at last made a start on a permanent stone church, which is to be dedicated to the memory of the late Rev. C. H. W. Stocking, who was laid on the 22nd of September, 1882, by the Bishop of the Diocese, and since that day the work has been progressing steadily, and in a week or two more the walls will be up. All that has been done, has been done by the self-denying and earnest efforts of these few, with but little outside help; and none of these few can be called rich. I think they deserve from the whole Church commendation for their determination. But without help from the faithful generally, the completion of the building will have to be postponed indefinitely, and the good work given up. Such a thing ought not to be. I feel very sure, on knowing the facts, of the case and the earnestness and zeal of the few, all who believe, and especially those who love the Lord Jesus, and realize the value of every soul for whom He died, will come forward with their little or much to prevent this possibility. I may also add that these good people have, up to the present, only had occasional services in the Court House, and that there is every prospect of the Church making steady progress, and that there is a building where the two or three may gather together for worship with Christ in their midst. I sincerely hope that the selfish local idea of charity will cause no one to deprive Jesus of a sanctuary, and these precious souls of a Bethel. Under the shadow of the Cross, and in the home of the Lord Jesus, I appeal to each one of your readers. If each of your readers were to give a dime only it would help. Here then is an opportunity offered to one and all to do something for Christ, and God grant that none who have knelt at the Altar will neglect this. All donations may be sent either to A. S. Thomas, Esq., or J. B. Lamb, Esq., Fayetteville, Tenn., or to the Right Rev. C. T. Quintard, D.D., L.L.D., the Bishop of the Diocese of Tennessee, and will be thankfully received and gratefully remembered. R. CALDER YOUNG, Fayetteville, Tenn., Aug. 18, 1883.

VINEYARD HAVEN, MASS. The disastrous fire which visited this village on the night of August 11th, while it spared Grace Church, lately consecrated, has entailed so much loss on individual members of the congregation, that it is doubtful whether services could be maintained this coming winter. An appeal is therefore made to Church people to kindly give us contributions which will enable us to maintain services until such time as our people can assume the burden. Contributions may be sent to W. C. Stewart, M. D., Warden, Vineyard Haven, Mass., Aug. 20, 1883.

Official.

PITTSBURGH.—BISHOP'S APPOINTMENTS. SEPTEMBER. 9, Ridgway, a. m., Sugar Hill, p. m.; 10, Dubois, p. m.; 11, Brookville, p. m.; 12, Reynoldsville, p. m.; 13, Driftwood, p. m.; 14, Emporium, p. m.; 15, Port Allegany, p. m.; 16, Bradford, p. m.; 17, Bradford, p. m.; 18, Bradford, p. m.; 19, Tidouite, p. m.; 20, Townville, p. m.; 21, Oil City, ex. com.; Board of Missions; 23, Indiana, Sunday; 24, Blairsville, p. m.

DIocese of MASSACHUSETTS.—AUTUMNAL VISITATION. The Eleventh Annual Visitation of the Diocese will begin and continue, God willing, as below. Whenever desired, the Bishop will be happy to visit the children, or to confer with the Vestries of the Parishes. To appointments for P. M. may be changed by the clergy to evening when de-

sired, after consultation with the Bishop. An offering for Diocesan Missions is recommended on the occasion of Visitations, where provision is not otherwise made for this essential collection. These suggestions are made, once for all, for the Eleventh Annual Visitation of the Diocese.

SEPTEMBER. 9, St. Stephen's Memorial, Lynn; 12, evening, St. George's, Lowell; 13, p. m., St. Paul's, Ogdensburg; Mission, South Lee; 14, evening, St. Paul's, Stockbridge; 15, evening, Trinity, Van Deusenville; 16 a. m., St. James, Gt. Barrington; p. m., Christ, Sheffield; 17, Boston, Tenth Anniversary; 20, a. m., Good Shepherd, Wareham; consecration of the Church; 23, a. m., Trinity, Lenox; evening, St. Stephen's, Pittsfield; 24, p. m., St. Luke's, Lanesboro; evening, St. Mark's, Adams; 25, evening, St. John's, Williamstown; 23, St. John's, North Adams; 30, a. m., Christ, Quincy; evening, St. Luke's, Linden, October.—Philadelphia, General Convention.

NOVEMBER. 4, a. m., Ascension Memorial, Ipswich; evening, St. John's, Gloucester; 5, evening, St. Michael's, Marl-brook; 7, evening, Boston, Ann. Woman's Auxiliary; 8, evening, St. James, New Bedford; 10, p. m., Christ, Swansea; evening, Mission, Fall River; 11, a. m., Ascension, p. m., St. Mark's, evening, St. John's, Fall River; 12, evening, St. Andrew's, 13, evening, Trinity, Wrentham; 18, a. m., Mission, Lexington; 18, evening, Mission, Concord; 19, evening, Good Shepherd, Clinton; 20, p. m., Grace, Oxford; evening, Christ, Rockdale; 21, evening, Mission, Cherry Valley; 25, a. m., Emmanuel, Wakefield; evening, St. Paul's, Malden.

DECEMBER. 2, a. m., All Saints', Dorchester; evening, St. John's, East Boston; 5, evening, St. John the Evangelist's, Hingham; 9, a. m., Wellesley College; p. m., Mary's, Newton Lower Falls; 12, evening, St. Peter's, Beverly; 16, a. m., Christ, Cambridge; evening, Advent, Boston; 21, evening, Trinity, Woburn; 23, a. m., St. Peter's, Salem; evening, St. Mary's for Sailors, Boston; 28, p. m., Church Fome, South Boston; 30, a. m., Christ, Hyde Park; evening, St. John the Evangelist's, Boston.

BISHOP McLAREN'S APPOINTMENTS FOR SEPTEMBER. 9, Trinity, Highland Park; Christ, W. netka; 14, Christ, Streator; 16, Grace, Hinsdale; St. John's, Naperville; 13, St. Paul's, Savannah; 19, Zion, Freeport; 20, St. Barnabas', Warren; 21, St. Andrew's, Rt. 20, St. Luke's, Dixon; St. Peter's, Grand Detour; 24, St. Stephen's, Rockdale; 25, St. Paul's, DeKalb; 30, Good Shepherd, Lawndale.

Miscellaneous. A Retreat for the Clergy will be held—God willing—at the Church of St. John Evangelist, Haverhill, Mass., from the 11th to the 14th of September. Those who desire to attend will please notify the Rev. C. A. Rand, Haverhill, not later than the 1st of Sept. The expense will be \$1.00 per diem.

Rector of St. Peter's Auburn, N. Y. My Dear Mr. Brown:—Your Alumni Catalogue reveals my indebtedness for the education of my congregation. You have had, as Boarders, the daughters of many Episcopalians from various parts of the country, who attended every Sunday at St. Peter's Church, and feel under great obligation for your beneficent influence over them, and the care that has been exercised that they should adorn the doctrine of God their Saviour in all things.

The position of many of your former pupils in society to-day, gives the highest commendation that Mrs. Brown and yourself could desire. Nor can I forget the thorough fulfillment of the pledge in your Prospectus, that there should be no interference with cherished denominational views. In the care you have exhibited that children of Episcopal parents should renew baptismal vows in Confirmation. Feeling that the high character of the Auburn Young Ladies' Institute is well deserved, it gives me great pleasure to sign myself, Very truly yours, JOHN BRAINARD.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Eliza Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 220 Sanson Street, Philadelphia, Pa.

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

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," the P. E. C. of the U. S. A.) The charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer, William Alexander Smith 40 Wall St. New York. (23 cow-ly

Kenosha, Wisconsin. A Boarding School for Girls under the charge of the Bishop of St. Mary's, opened Sept. 24, 1883. Extensive repairs, ensuring a satisfactory sanitary condition, and also giving larger and improved accommodations, have been made during the summer. The Preparatory Department, which is divided into Five Forms, provides for the reception of very young children. For terms, etc., address the Sister in Charge.

1803. Fairfield Seminary. 1883. A first-class Eastern Boarding School. Refitted and furnished with a full faculty, it has first-rate advantages. All the regular courses of study specified in the prospectus in Classical, Commercial, Music and Art departments. At the opening of the fall term, Sept. 4, a teachers' class will be formed to which those qualified will be admitted. Tuition free. Expenses per term of thirteen weeks for board, teaching, and other expenses, \$37.50. For catalogue only \$3.75. To members of teachers' class, \$44.75. For particulars, or a circular, address Rev. J. B. VAN POTTEN, A. M., Prin., Fairfield, Herkimer Co., N. Y.

NEWPORT, R. I. ST. JOHN'S HOUSE. The Rev. W. S. CHILD, S.T.D., continues to receive a limited number of boys into his own family to educate either for college or business. Work begins Sept. 1st. Summer address until Sept. 1st, Pomfret, Conn.

HAPPY HOME SCHOOL For Boys under 14, with the Rector of St. Paul's, Salem, N. Y. An opportunity for a thorough education under Christian influences in a healthy country. A limited number of boys from good families taken, to whom the best references will be sent.

CINCINNATI WESLEYAN COLLEGE. Educates Ladies in Literature and Arts. Superb building. Boarding with city advantages and care in mild climate. Address W. K. BROWN, D. D.

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AMERICAN CHURCH REVIEW.

IMPORTANT ANNOUNCEMENT. A Biographical Article with portrait for frontispiece, and an article on CURRAN'S CRUCIAL HISTORY, in review of the month preceding that of publication will hereafter appear in each number. In these articles it is proposed that on the death of a Bishop, distinguished Clergyman or Layman, to put on record his life and work, and also to record such important events as are likely to be of present and future interest and value to the Church.

VOLUME XLII, JULY-DECEMBER 1883. CONTENTS:—JULY. The Modern Conception of the Development of the Religion of Israel as the claimed result of the new criticism of the Old Testament. By Rev. A. Jaeger, D. D.; II. The Man Moses. By J. Dunlop, Esq.; III. The Theology of the American Centuries in the Doctrine of the Incarnation. By Rev. Wm. W. Newton, M.A.; IV. Greek Lexicography. By Rev. J. A. Spencer, D.D.; V. Recent Literature. AUGUST.

I. Clerical Training Before and After Ordination. By Rev. J. A. Harris, D.D.; II. Poems by the Wayside. By Rev. R. T. S. Lowell, S.T.D.; III. Has the time come to revise the Thirty-nine Articles? By J. B. Leavitt, Esq.; IV. What says Egypt of Israel. By Rev. Wm. C. Winslow, V. Rum and Politics in New York City. By L. M. Dorman; VI. The Sunday School as a Spiritual Instrumentality. By Carlos A. Butler; VII. Canon of the Episcopate. By Rev. M. M. Moore; VIII. Recent Literature. SEPTEMBER.

I. Bishop Pinkney (with Portrait). By Rev. Chas. D. Andrews; II. The Legal Enforcement of Conformity to Doctrine and to Ritual. By Charles Stuart Patterson, Esq.; III. Assistant Bishops. By Rev. J. H. Hopkins, D.D.; IV. Education in China. By Rev. A. B. Bates, M.A.; V. Medical Missions. By Rev. A. C. Bunn, M.D.; VI. Recent Literature; VII. Current Church History. The numbers for the year make two volumes of 600 pages each, ending with the months of June and December. TERMS: \$3 a year, 35 cts. a number, payable in advance.

*We note with interest that the American Church Review, edited by Rev. Henry Mason Baum, which has hitherto been a quarterly now appears as a monthly magazine. It is a periodical of high character, and we congratulate our brother across the water on the success of it.—The Guardian (London). The office of the Review and Association is at 410 Broadway, New York. But all communications should be addressed to American Church Review Association, Box 1839, New York City.

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CHURCH OPINION.

American Literary Churchman.

THE LATE BISHOP OF MARYLAND.—It is distinctly and emphatically untrue that "Bishop Pinkney has been conspicuous of late for a tyrannous abuse of his power." And at the very least, now that death has consecrated him, we could surely afford to forget mere errors of judgment, and rejoice in the recollection of his many conspicuous virtues, his singular benevolence, and his fatherly regard for his rural clergy, and his fervent zeal in promoting the mission work of his diocese. The longer his Episcopate lasted the more was he beloved, and the more was he respected.

London Guardian.

THE ISCHIA EARTHQUAKE.—Such tremendous catastrophes, involving innocent and guilty in one common doom, and hurling misery in a moment upon whole populations, are no less unintelligible to us in the moral, than in the spiritual sphere. Readers of *Candide* will remember the use which Voltaire makes of the earthquake of Lisbon, in his elaborate mockery of the optimism which regards this as the best possible of worlds. But the difficulty is really nothing more than a particular though very striking illustration of the old and insoluble problem of the origin of evil. Pope rather enlarges than explains the problem, when he asks—

"If plagues or earthquakes break not Heaven's design, Why then a Borgia or a Catiline?"

John Stuart Mill could see no escape from the dilemma that God was either not almighty, if He was not able, or not all good, if He was not willing, to prevent evil. But it is not difficult to understand, in the general, that the highest forms of virtue would be impossible if there were no evil to elicit, test, and perfect them; or to see in any particular case that some excellent qualities of endurance, courage, self-sacrifice, resignation, active sympathy have been brought into play. And if we feel these reflections to be after all only a partial and inadequate satisfaction of a great difficulty, we can but take refuge in the consideration, which Bishop Butler expounds so well, of the "Ignorance of Man." The limits of our horizon are very narrow; it is only reasonable to imagine that there is much beyond which our sight cannot reach. We occupy but an infinitesimal spot, both in time and space, of a boundless universe. Things inexplicable to us may have their due place and order in regard to the larger scheme of which our planet is but a part, and it may be very useful to us to be sometimes forcibly reminded that there are mysteries which we cannot hope to penetrate. In the presence of such awful visitations as that which we have been contemplating, we can but say in the words of the earliest natural philosopher: "Lo, these are parts of His ways; but how little a portion is heard of Him? but the thunder of His power who can understand?"

Churchman.

SUNDAY SCHOOLS.—One of the most convincing and cheering of the signs that the Church is in a healthful condition is that Churchmen are laying hold of and casting out the abuses that have from time to time and imperceptibly crept into the human operations connected with the Church. The Bishop of Central New York is specially to be mentioned in this respect for the vigor with which he attacks the evils of the "Sunday School System." There is no nobler work than the religious education of children. There are no greater evils than those which have grown up in connection with that education in Sunday Schools.

Church Guardian (Omaha).

WHAT THE GENERAL CONVENTION OUGHT TO DO.—As the time for the General Convention approaches, it is natural and right that we should all anticipate its actions, and express our views as to what ought to be done there. In our judgment it ought to do some important things. It ought to give us a lawful shortened service. It ought to give us at least four more domestic Missionary Bishops. It ought to change the canon so as to give each Missionary Bishop the right to become the Diocesan Bishop of any diocese erected out of its jurisdiction.

It ought to take the initiative steps to secure the third meeting of the Pan-Anglican conference in New York in 1888. It ought to give to all Bishops who are 70 years of age the right to retire from active duty and from their jurisdiction, retaining a seat in the House of Bishops, and all the rights and precedence of their office. It ought to reduce the number of deputies from each Diocese to the General Convention to three clergy, three laity. It ought to change the name of the Church from "The Protestant Episcopal Church," to "The American Church." There are other things also it ought to do, but we should be satisfied with the above this time.

Minnesota Missionary.

A CHURCH FIRST.—In our humble opinion, it would have been about as wise for the apostles to wait to begin their preaching in Jerusalem until they could have built a church of equal size and magnificence with the temple on Mount Moriah, as it is for the Church people in one of our western villages to decline the services of a priest or deacon, until they have equipped themselves with a church building as large and pretentious as those occupied by the Presbyterians or Methodists. Let those who advocate this policy examine their own hearts, and learn whether they want the church as a means of attracting Church people to their town and so selling town lots, or as the Kingdom of our Lord on the earth, in which their children shall be trained up as children of God, and themselves build up into the measure of the fullness of Christ.

Episcopal Register.

TRUE TEMPERANCE REFORM.—The secret of the increase of temperance reform, once so im-

peded but now so rapid, is that persons formerly repelled by prejudice are now accepted as partial helpers, and the school of partial help has quickly advanced its pupils to graduation into wholly absorbed participants, and even leaders. While it is true that one can lead a horse to water but cannot make him drink, it seems natural for the horse to drink when he sees the water. Gentle leading may bring new auxiliaries to the true current of the work, and although no one can force moral enthusiasm, yet an actual thirst for reform-work often develops in the presence of a new and practical method. Beginners in the work have found their moral power multiplied according to the degree of self-surrender in different stages of effort. The total abstainers of past days have seen that in neglecting to enlist moderate drinkers they were missing pupils, and not unfrequently, we believe, scolding angered opponents into an excess which was but bravado.

Book Reviews.

THE MISERIES OF FO HI, A Celestial Functionary. Translated from the French of Francois Sarcey, by H. R. H. Chicago, Jansen McClurg & Co. Price \$1.

A capital take-off of civil service, red tape, and universal "politics." In humorous satire, it reminds one of Kingsley's "Water Babies," but it is more easy reading between the lines. Fo Hi started out with the highest education that the Forest of Pencils afforded. Most of his nine years were devoted to Sanskrit, which was of no earthly use to him. He got a government position, and then his tribulations began. The book is worth reading both for its wit and for its wisdom.

HEART CHORDS, My Growth in Emotional Life. By Joseph W. Reynolds, M. A., Prebendary of St. Paul's Cathedral. My Emotional Life. By Rev. Geo. A. Chadwick, D. D., Prebendary of Armagh Cathedral. New York: Cassell, Peter, Galpin & Co. Chicago, Jansen, McClurg & Co. Price 40 cents each.

This attractive series of little books has for its object the stimulating, guiding and strengthening of the Christian Life. The readings are short and the devotional spirit is admirable. They are such books as a Christian loves to have at hand for leisure moments. Devotional books of the same kind are rare.

BIBLICAL EXPOSITOR AND PEOPLE'S COMMENTARY. By Jacob M. Hirschfelder. Nos. 8 and 9. Toronto: Printed by Rowell & Hutchinson, 1883.

We have noticed on several previous occasions this valuable publication of Professor Hirschfelder, who has been favorably known in Canada for the last forty or fifty years, as an accomplished and devout Hebrew scholar. To the critical Biblical student we conceive that this work would be of great use and interest, the cavils of hostile critics being successfully met; while being issued in numbers, at a very reasonable rate, it is brought quite within the means of any one who is likely to avail himself of it.

Electra, a Belle Lettres Monthly for Young People, presents each month a variety of choice articles, stories, &c., calculated to interest and instruct studious youths. The "Reading Club" gives a schedule of monthly reading with excellent comments and pleasant correspondence. This magazine is \$2.00 a year. Published by Isabella M. Leyburn, 734 Fourth Ave., Louisville, Ky.

The Colonial Church.

The Church Times says: Who can think without sorrow and remorse upon the blunder which was committed a century and a half or two centuries ago in the Southern portion of the great American Continent? If when the S. P. G. was founded—that is, in 1701—it had at once raised £10,000 and spent it on New England, the fortunes of the Empire might have been quite different. Had the Church been allowed her natural development, the demand for an episcopate would have been made with so much persistence that it would soon have been allowed, and it might perhaps have been followed by the creation of a colonial peerage. A powerful American Church would, by itself, have proved a bond of union with the mother country that would not have been easy to break. How the American Church survived at all when she was left without the rite of Confirmation, and when she had to send every native clergyman to Europe for ordination, is difficult to conceive. But if she had only retained half the population, how vastly the position of Anglicanism in the world would have been improved! With five and twenty millions of brethren across the Atlantic, the voice of our Church would have been listened to with attentive ears when it was raised on the side of truth and sound morals. We have now another golden opportunity. Vast masses of population are crowding into our northwestern territories, and it must be comparatively easy to enlist them in the ranks of the Church now; whereas if they be allowed to drift away from her fold it will be all but impossible to win them back.

A Lost Locomotive.

A locomotive ran through a bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by digging and boring to recover so valuable a piece of property. The bottom is quicksand, but even quicksands have limits, and it seems very singular that the longest boring-rod has failed to find any trace of the sunken engine.

By and by the silent mysterious operation may drain the quicksand and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism,

undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis for calculating how many millions of years old the human race must be.—Boston Transcript.

It is related of William A. Seaver, who lately died in Mount Vernon, N. Y., that, while in Europe, two years ago, he went to see the Passion Play. He could not obtain a good seat, and, going to the box-office, asked to be placed in a row that was empty. He was informed that the seats were reserved for the nobility. "I am an elector of the State of New York," said Col. Seaver, "and I have as much a right to a seat as your German electors." The man whom he was addressing bowed low and seated him at once beside the German electors and titled auditors.

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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.

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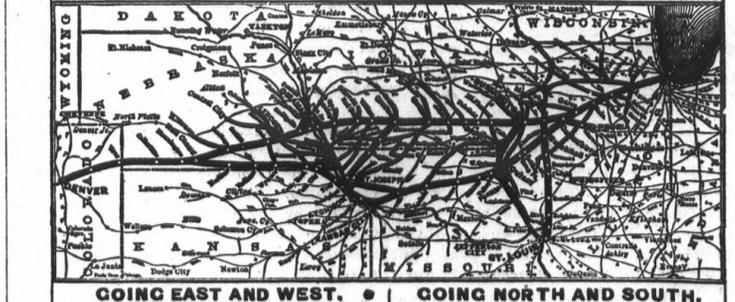
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A New Version of the Ten Commandments.

There are now deposited in the British Museum (says the London Times), fifteen leather slips, on the forty folds of which are written portions of the Book of Deuteronomy in a recension entirely different from that of the received text. The character employed in the manuscript is similar to that of the famous Moabite stone and of the Siloam inscription, and, therefore, the mere palaeographical indication should give the probable date of the slips as the ninth century B.C., or sixteen centuries earlier than any other clearly authenticated manuscript of any portion of the Old Testament. The sheep-skin slips are literally black with age, and are impregnated with a faint odor as of funeral spices; the folds are from six to seven inches long and about three and a-half inches wide, containing each about ten lines, written on one side. At first sight no writing whatever is perceptible; the surface seems to be covered with an oily or glutinous substance, which so completely obscures the writing beneath that a photograph of some of the slips exhibits no trace of the text. But when the leather is moistened with spirits of wine the letters become momentarily visible beneath the glossy surface. These extraordinary fragments were brought to England by Mr. Shapira, of Jerusalem, a well-known bookseller and dealer in antiquities. Mr. Shapira's name will be remembered in connection with the Moabite pottery in the museum at Berlin, which is now commonly regarded as a modern forgery. The leather fragments now produced by Mr. Shapira were, as he alleges, obtained by him from certain Arabs near Dibon, the neighborhood where the Moabite stone was discovered. The agent employed by him in their purchase was an Arab, "who would steal his mother-in-law for a few piastres," and who would probably be even less scrupulous about a few blackened slips of ancient or modern sheep-skin. The value placed by Mr. Shapira on the fragments is, however, a cool million sterling, and at this price they are offered to the British Museum, where they have been temporarily deposited for examination. Dr. Ginsburg, the well-known Semitic scholar, is now busily engaged in deciphering the contents of the fragments and examining their genuineness.

Some idea of the variations of text and significance may be obtained from a comparison of the text of the Decalogue as it appears in the received version in the sixth chapter of Deuteronomy with that contained in the fragments, so far as they have yet been deciphered. The version of the fragments, literally rendered, runs as follows:

- 1. I am God, thy God, which liberated thee from the land of Egypt, from the house of bondage. Ye shall have no other gods. Ye shall not make to yourselves any graven image, nor any likeness that is in heaven above or that is in the earth beneath, or that is in the waters under the earth. Ye shall not bow down to them nor serve them. I am God, your God.
2. Sanctify. . . . In six days I have made the heaven and the earth, and all that is therein, and rested on the seventh day, therefore rest thou also, thou and thy cattle and all that thou hast: I am God, thy God.
3. Honor thy father and thy mother. . . . I am God, thy God.
4. Thou shalt not kill the person of thy brother: I am God, thy God.
5. Thou shalt not commit adultery with the wife of thy neighbor: I am God, thy God.
6. Thou shalt not steal the property of thy brother: I am God, thy God.
7. Thou shalt not swear by my name falsely, for I visit the iniquity of the fathers upon the children unto the third and fourth generation of those who take my name in vain: I am God, thy God.
8. Thou shalt not bear false witness against thy brother: I am God, thy God.
9. Thou shalt not covet the wife, or his man-servant, or his maid-servant, anything that is his: I am God, thy God.
10. Thou shalt not hate thy brother in thy heart: I am God, thy God. These ten words (for commandments) God spake.

Several points may be noted in this version. The singular refrain "I am God, thy God"—which does not appear at all in the received version—occurs ten times, being, as it were, a solemn ratification of the Divine sanction given at the end of each separate precept. If this be so, the first two commandments, as they are commonly reckoned, are here fused into one, and the tenth place is taken by a commandment which does not appear in the received version of the Decalogue. It will further be observed that the distinctive Jewish name for the Almighty, "Jehovah," or "the Lord," does not appear at all, the familiar phrase of the received version, "the Lord thy God," being replaced throughout by "God, thy God."

The following is a literal translation of the commencement of the manuscript. It will be seen that it is a more succinct narrative of the journeys of the Israelites than that given in the received text of Deuteronomy, and that these appear in a different order. Modern critics, who have taken exception on geographical grounds to the order in which the journeys are enumerated in the received text, will find that the questionable points do not arise in this recension:

COL. I.

"These be the words which Moses spake according to the mouth of Jehovah unto all the children of Israel in the wilderness beyond the Jordan in the plain. God our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount. Turn you and take your journey and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale and by the seaside. And when we departed from Horeb, we went through all that great and terrible wilderness, whither ye saw; and we came to Kadesh-Barnea. And I said unto you, Ye are come this day unto the mountain of the Amorites. Go ye up and possess ye the land, as said [unto thee the God of thy fathers]. [Notwithstanding] ye would [not] go up. And ye murmured and said, Because [God] hated us. . . . to cause us to perish. And God was angry [and swore] saying, As I live, surely all the people that saw my wonders and my signs which I have done these ten times. . . . not. . . . they have not

beakened unto my voice, they shall not see that good land which I swear to give unto their fathers, save your children and Caleb the son of Jephunneh and Joshua the son of Nun which standeth before thee, they shall go in thither, and unto them will I give it. But as for you, turn you and take your journey into the wilderness by the way of the Red Sea, until all the generation of the men of the rebellion shall be wasted out from among the host. [And they abode] in Kadesh-Barnea until the men of rebellion were wasted out by death from among the host. . . . Ye are to pass over this day the coast of the children of Esau, which dwell in Seir. Thou shalt not distress them, nor meddle with them in war, for I will not give you of their land any possession, because I have given it unto the children of Esau for a possession. The Horim from of old dwelt therein, and the children of Esau succeeded them, and dwell in their stead. And we turned and passed the wilderness of Moab. And God said unto me, Ye shall pass over this day the coast of Moab. Ye shall not distress them nor meddle with them in war, for I will not give you of their land any possession, because I have given unto the children of Lot the city for a possession. The giants dwell therein from of old and the Moabites called them Amim, but God destroyed them, and they dwell in their stead. And we turned and passed the brook Zered. And God said unto me [saying], Rise ye up and pass over the river Arnon. This day will I begin to deliver to thy face Sihon the Amorite, King of Heshbon, and his land. And we went forth against Sihon to Jahaz, and we smote him till we left him none to remain. And we took all his cities from Arzer, which is by the brink of the River Arnon, unto Gilead and unto the brook Jabbok. God our God delivered all unto us. Then we turned and went up the way of the brook Jabbak. And God said unto me, saying, Ye are to pass this day the coast of the land of the children of Ammon. Ye shall not distress them nor meddle with them in war, because I have given unto the children of Lot the land of the children of Ammon for a possession. The giants dwell therein from of old, and the Ammonites called them Azamzumim, but God destroyed them before them, and they dwell in their stead."

A Compromise.

The United Presbyterian Convention which was held the other day to protest against the introduction of organs into the meeting-houses of the denomination, based its opposition to organs on two grounds. It was maintained that to praise God with an organ was to commit to a mere piece of mechanism a duty belonging to every Christian, and that the use of musical instruments in public worship was "Popish," and, therefore, as a matter of course, to be utterly abhorred and condemned. These two arguments having once been adopted by a sect distinguished for its conservatism and Scottish persistency can never be shaken. The United Presbyterians who object to organs will go to the stake in support of their principles. No amount of reasoning will have the slightest effect upon them, and they will continue to class church organs with Buddhist praying wheels, and despise them as relics of Popery.

On the other hand, there is a United Presbyterian party which is vehemently in favor of instrumental sacred music. Like their opponents, the members of the organ party are firmly convinced that they are right, and they will continue to demand organs no matter how earnest may be the opposition to them. It is evident that there is grave danger that the organ question will cause a schism in the United Presbyterian sect, and in order to prevent this calamity it is respectfully suggested that the organists and anti-organists adopt as a satisfactory compromise the new "Sacred Harp of Eloquence," recently invented by an ingenious and musical Methodist.

This instrument is, in effect, a large melian harp, placed directly in front of the pulpit, and so concealed by carving and other devices as to be nearly invisible to the congregation. It, of course, does not play any tunes, but it furnishes what a theatre-goer would call "incidental music." During the praying and singing part of the service the instrument is mute, but when the sermon begins, the minister, by simply pressing a spring, can release the harp-strings so that they will vibrate to the tones of his voice. The "Sacred Harp of Eloquence" is set in motion solely by the voice of the preacher, and it responds appropriately to every note of his eloquence. When he speaks in a low and solemn voice the harp breathes a soft and delicious accompaniment, and when in thunder tones he denounces dancing, murder, card-playing, and other deadly sins the harp vibrates in a way that gives awful solemnity and persuasive force to his words. In fact, the "Sacred Harp of Eloquence" does for the sermon precisely what "incidental music" does for the melodrama; and in the Methodist meeting-house in Alston, Ala., where it has now been tried for eight consecutive Sundays, it has been pronounced a wonderful success, and has brought into the congregation almost as many members as the rival Baptist Society has secured by a long and exhausting camp meeting.

Now, the "Sacred Harp of Eloquence" may honestly be called a musical instrument, and as such will commend itself to those of the United Presbyterians who long for musical instruments. On the other hand, it is played by the voice of the preacher and not by a profane organist, and hence ought not to be objectionable to the anti-organ party. Finally, it cannot be called "Popish," for it has never been in use in any Catholic Church. The "Sacred Harp of Eloquence" is the one possible means of preventing a United Presbyterian schism, and its invention just at this time is so peculiarly opportune that it can hardly be called a coincidence except by avowed agnostics.—New York Times.

Men often doubt about the doctrine and philosophy of religion. But when they see a man sweet tempered under vexation, they don't doubt his sweet temper. When they see a woman carrying along a worthless husband and a load of helpless children by her labor and patience and love, they believe in her goodness, and belief in human goodness is belief in religion; for goodness is religion; and belief in the goodness of men is the first step toward belief in God and His fatherly care over us.

A Pleasant Trip.

It is a surprising thing that in seeking rest and quiet, so few people take to the lakes. The railway trains are everywhere crowded by summer tourists, but save on the Lake Superior Line there is the most scant provision for Laketravel. And yet there is no more delightful, certainly no more restful way of travel. The steamer hardly leaves harbor before you feel the blessed effect of the pure, cool lake winds, and begin to breathe into you refreshment and rest through every pore of your body. You escape the reach of letters or telegrams for a little while at least, and find stealing over you the benign consciousness of undisturbed repose. If you are fond of the water—as most good people are—what sources of perpetual peace surround you—the broad expanse of water, the ever-changing sky, the living sea, appearing and disappearing ships—and the pure, cool, blessed breeze, coming as from God's own hand, without a particle of dust or smoke, or contaminating smell. If, as is to be hoped, you are going round the lakes you will be at least four or five days on the water and how you will sleep—all night and forenoon and afternoon as well. O tired man and weary woman, you begin to know what it is to rest and find in it recreation of body, soul, and spirit. And then if you love the sea—as it is to be supposed every one does—what beautiful sights around you, what charming effects of earth and sea and sky, such as would have delighted the heart of a Turner, and such as far exceed even the power of his pencil to depict. After enjoying every hour of your journey, you reach your destination thoroughly rested, ready to enjoy an eastern sojourn with none of the fatigue of mind and body incident to a long, hard, dusty trip by rail. If you can have only a short vacation you cannot get so much of real rest and recreation in any other way. It is certainly safe to say that if fond of the water, you can in no other one way get so great good as by a trip around the lakes. In two weeks you could journey from Chicago to Ogdensburgh and back, and we venture to say that you would find in such a trip more rest and pleasure than in a month spent at a mere summer resort. But if possible, spend a week at or near Alexandria Bay, on the St. Lawrence. If you have never been there, you will be more than charmed and delighted. It is a veritable fairy-land. Every year adds to its charms. Islands which only a few years ago were sold for fifty dollars, are now thought cheap at two thousand, and at every point delightful for situation, may be found the beautiful summer cottages of those fortunate enough to have a resting place on this most magnificent of all rivers. If you have never rested among its charming scenes, you have yet before you one of the greatest pleasures of "the life that now is."

Northern New York, Aug. 27, 1883.

Female Suffrage.

From the Nation.

Massachusetts appears to be the only old State in which woman suffrage continues to be a serious question. In two of the undeveloped Territories of the West we believe it is in full operation, one of them being Utah. But in the east, as in England, the interest in it has either died out or ceased to manifest itself with any fulness of vigor. Even in Massachusetts, however, where the cause has a body of unusually able and persistent advocates, it seems to be losing ground, a sixteenth year of very steady agitation. In the present legislature in that State it has just been defeated by a vote, including twenty pairs, of 147 to 80. There is some dispute as to whether this shows gain or loss; but all the gain that is claimed by one of the most ardent champions is eleven votes, which is hardly worth mention, in view of the fact that the suffragists, as well as a great many of their opponents, thought that this time, with the aid of a little encouragement from the new Governor, they would carry their point. This result was helped by a remonstrance against the measure signed by a large number of women belonging to the best circles. They maintained that those women, whose influence in politics would make female suffrage in any way advantageous to the State, were already so sore beset in trying to deal with the purely social problems which American life presents, that any addition to their burdens would be cruel and useless. Children, servants, charities, housekeeping, are as much as most of them, and more than many of them, can cope with already. To impose on them the duty of mastering the merits of candidates, and counteracting the schemes of wirepullers, under our system of frequent elections and complicated nominating machinery, would be, they hold, either to compel them to neglect things much more essential to the public welfare, or to intensify that sense of unfitness for their work which is already the curse of so many women's lives. This view of the subject, too, has been strengthened by the failure of the law giving female tax-payers the right to vote at the election of school boards. It was supposed that, owing to the well-known interest of women in education, they would eagerly avail themselves of this opportunity of exerting their influence on public school management. Nothing of the kind has happened. A few hundreds only ever registered, and the number is declining every year; and it is, moreover, alleged that one great reason for the refusal of the women to use their right, is the fear that if they register they will have to pay taxes which they now escape.

"Common Christianity" is the result in great measure of the evils and mistakes, and very often worse, of Church administration under Papal auspices. This fact alone imposes an obligation on the Papal Church, of which the claim to infallibility and perfection ought to insure

its rightly acquitting itself. Yet the Roman Church cannot tell us how to recover common Christians to the fold, and she herself is driving them further off. She shows now, as she showed in the middle ages, a striking aptitude to secure the affections and meet the wants of the poor and ignorant, but the spread of letters is as much of an obstacle as ever. The changes of modern life demand changes in some of the outward presentations of religion. No doubt such changes are occasionally thrust upon the Roman Church, but the disease of the age requires that they should be voluntarily and consistently adopted. We have much consideration of the difficulties of the Roman Church, but it is that Church herself that insists on our expecting from her great things. The existence of "common Christianity" is one of her gigantic failures, and as she was powerless in the sixteenth century to prevent the evil, she seems just as powerless in the nineteenth to apply a remedy.—The Church Review.

Clarence Winthrop Bowen has had an interview with King Alfonso of Spain, and the conversation was about the 400th anniversary of the discovery of America by Columbus. The King thought that nine years was a long time to spend in arranging for the celebration, but perhaps not too long considering its importance. "It is an event," he said, "in which all the world would be interested, and in which the leading nations might unite. I would do all in my power to make it a brilliant festival; but, considering the pre-eminent part that Spain took in the discovery of America, I claim that she should certainly be allowed to have the celebration within her own borders. Italy gave birth to Columbus, it is true. Other countries considered his ideas only visionary schemes. But it was Spain alone that furnished the means for carrying into practical effect what would otherwise have been only a dream. To Spain alone, therefore, belongs the credit of the discovery." Instead of several celebrations in different countries he favored one grand anniversary in Spain.

Church Work.

Its Progress and Its Needs as Seen by Our Correspondents.

Quincy.—From the journal of the sixth Annual Convention we gather the following statistics: Confirmations, 166; Communicants, 1,746; Sunday School Scholars, 1,302; Total Contributions, \$32,994.87.

Fond du Lac.—The Journal of the ninth Annual Council gives us the following summary: Confirmations, 137; Communicants, 2,317; Total Offerings, \$33,667.71; Value of Church Property, \$167,298.75.

California.—The Rev. H. Lee, Rector of the Church of the Advent, East Oakland, has issued the following admirable pastoral: "To the members of the Church residing in East Oakland. Since my connection with the Church of the Advent it has been a source of deep regret to me that so many persons baptized in the Church, and residing in this place, take so little interest in religion, and so seldom attend public worship. Every serious and thoughtful person ought certainly to consider the interests of the soul as more important than any other interests. How is it, then, that so many seem to forget that they have a soul, living only for this world, and neglecting all that lies beyond? I am afraid that in many instances it is simply because they fail to think; because they fail to stop and consider that the months and years are passing by, and that soon they will be summoned to an accounting for which they are ill prepared. It is to urge you, my friends, to be wise, while you have the opportunity, that I send out this brief pastoral. Upon many in this place I can urge no claim to be heard which they will respect, but upon you who have been baptized in the Church, I certainly have a claim, and as the Rector of the parish in which you live, I invite you—I entreat you to consider while you may your religious duties and your past neglect of those means of grace which the Church has provided for you. How many times have you failed to come together to worship God in public! How often have you neglected to use your influence in behalf of a cause which you have promised, or which your sponsors have promised in your name at baptism, that you would be true to! To what dangers have you been exposed, and how much evil has come upon you on account of this very neglect! It is not too much to say that if one-half, or if even one-third, of the Church people in this place, who at present remain at home on the Lord's day, indulging in idleness or in recreation, would unite to attend the services of the Church, and do their part in promoting the cause of religion, we would have such a revival of interest as would work a revolution not only in this parish, but which would make itself felt throughout the community. To each individual member of the Church, therefore—that is to say, to each baptized person—I put this inquiry: Will you continue to be responsible for a neglect which is deeply harmful, not only to yourself, but also to your associates? Will you encourage infidelity and every sort of sin by disregarding the claims of God and Christ upon you? Will you allow a few to carry on to their advantage and to your discredit a work which you yourself ought to have a personal interest in? If not, then show your willingness to worship God and to obey His laws by fulfilling your Christian duties as a member of the Christian Church. Come regularly to the House of Prayer. If not confirmed, then resolve to be so. Partake often of the Holy Communion, and by the public and private use of every means of grace within your reach endeavor to prepare yourself for that summons, which sooner or later will be sent to every one of us."

Massachusetts.—The Rev. Samuel Moody Emery, D. D., died at his residence, West Newbury, on Thursday, Aug 16th, aged 79 years. He was a graduate of Harvard College in the class of 1830, was ordained by the Bishop of Connecticut, and was for thirty-seven years rector of the parish at Portland in that diocese.

Indiana.—Christ Church, Madison, the Rev. E. Bradley, Rector, is now out of debt; thanks in great measure to the ladies. Seven years ago when Mr. Bradley assumed the charge, there was a debt of over \$5,000 drawing ten per cent interest.

Maine.—An esteemed subscriber writes as follows: "We are spending August in Bar Harbor, Mt. Desert, Maine, and find it a charming place; so well combining sea and mountain views and air. The drives are particularly at-

ttractive among the pine trees of the island. We were somewhat governed in our selection of Bar Harbor, in which to spend our weeks of summer leisure, by the knowledge that here we could receive the ministrations of the Church, and attend its services. St. Saviour's, Bar Harbor, was built chiefly, we are told, by the liberality of a Mr. Ogden, of New York, and is certainly an ornament to the diocese. During the months of "the season," through a very kind thoughtfulness, five services on Sunday, besides Sunday Schools, are provided for, to accommodate the throngs who seem to prefer the Church, as well as for those brought up within her walls, and in her paths of peace; and the sight of those crowding the doors at each service, many standing in the porch, sitting on the steps of the vestry-room, which is also filled, is well worthy of imitation in many places where persons are content with idly spending Sunday in listless remembrance of its being God's Holy day. The offertory at every service is devoted to the support of the parish, which has but few communicants among the villagers, and, I understand, does not receive any income from the missionary funds of the diocese. Rev. C. S. Leffingwell is the Rector of St. Saviour's, and he is kindly assisted by clergymen sojourning in the place during the summer. Rev. George Douglas, one of the assistants of Trinity parish, New York city, has on several occasions preached. One has only to visit these parts to appreciate the immense size of Bishop Neely's charge, and be made more ready to respond to the appeals for this eastern diocese, as well as to those of the other noble soldiers of the Cross, the missionary bishops of the West."

Wisconsin.—The parish of Kenosha laments the loss of its venerable Senior Warden, Jacob Griffin Sleight, who entered into the rest of Paradise on the 21st of August, at the age of 74 years and six months. Two sons and four of the five daughters, all married, surrounded his death bed, and with their aged mother and several of their own children, received the Holy Eucharist on the morning of the day of burial. Grant him, Lord, eternal rest!

Vermont.—By appointment of the Bishop, the Rev. E. H. Randall, Rector of Trinity Church, Poulton, has undertaken the work of an itinerant missionary at large, for the four southern counties of the Diocese, viz: Rutland, Bennington, Windham and Windsor, comprising about one hundred towns where the Church is not represented. He is to give a year to this work, having secured the Rev. F. W. Taylor, of N. Y., to take charge of his parish from September 1st. It is intended to make a thorough visitation of every town and village, seeking out the Church's scattered children, presenting the Church's service in places which know it not, and administering the Sacraments, if need be, from house to house. This is truly apostolic work and must be productive, under God's blessing, of great results for the Church. Mr. Randall brings excellent natural qualifications for the work, and his long residence and acquaintance in Vermont add greatly to his promise of success for the Master. His support is provided by the Women's Auxiliary, and a horse and carriage, a pocket communion service and font have been given him by Trinity Church, Rutland. If the undertaking is successful, it is hoped that it may be followed in other parts of the Diocese, so much of which is truly missionary ground.

The Rev. E. P. Lee, formerly of Grace Church, West Rutland, and lately of Portland, Maine, has, we are happy to say, returned to the Diocese, and taken charge of Castleton, Hydeville and Fairhaven, residing at one or other of these points.

St. Mark's Church, Newport, the Rev. B. W. Atwell, Missionary, was consecrated by Bishop Bissell quite recently. This indefatigable missionary has done in Orleans County much of the same visiting from house to house, which is contemplated in the appointment of Rev. Mr. Randall for the southern counties.

Nebraska.—On Sunday, August 19, the Bishop admitted to Deacon's Orders in the Cathedral Chapel at Omaha, Mr. Charles Witherspoon, a graduate of Seabury Divinity School. The candidate was presented by Dean Mills-paugh, and the sermon preached by the Rev. Dr. McNamara.

In the afternoon of the same day, Grace Chapel, North Omaha, a comfortable and convenient church building, was opened for service by the Bishop, and committed to the charge of Rev. Mr. Witherspoon, who preached his first sermon there.

In the evening of the same day, the Bishop, assisted by Chaplain England, U. S. A., and Rev. Mr. McNamara, held service at Fort Omaha and preached.

The Rev. Alexander Allen, of North Platte, has accepted a call to St. James' Church, Fremont.

The Rev. C. L. Fulforth, of Central City, has been called to Holy Trinity Church, Schuyler.

On Sunday, March 26, the Bishop is to administer Confirmation in Falls City, and on Monday, Aug. 27, in Tecumseh. The Bishop will spend two weeks in September in Central Dakota visiting parishes and missions on the line of the Chicago & Northwestern Railroad.

A magnificent alms basin of silver inlaid with gold has been presented to Trinity Cathedral, Omaha, by the Misses Clarkson, of Potsdam, N. Y., as a memorial of their mother.

We gather the following statistics from the Journal of the recent Convention: Confirmations, 187; Communicants, 2,040; Value of Church Property, \$232,150; Total Offerings, \$34,682.69.

Minnesota.—A most interesting double service was held in the northwestern part of the city of Minneapolis on Sunday afternoon, Aug. 19th. This was the re-dedication of the former mission chapel of what is now St. Andrew's Church, and laying the corner stone of the new building for the Sheltering Arms. The chapel, being no longer needed by the people of St. Andrew's, who are worshipping in the basement of their new church, was moved more than a mile from its former site into the suburbs. Here it will be the worshipping place of the orphan children at the Sheltering Arms, and the nucleus of a new parish. It is now dedicated under the name of Holy Innocents. The services were conducted by Dr. Knickerbacker and the Rev. Messrs. H. Kittson, A. R. Graves, and J. H. Edwards. A very appropriate and instructive address was delivered by the Rev. C. O. Grafton, of Boston.

Immediately after the service, while singing "The Church's one Foundation," the clergy and congregation moved in procession to the adjoining lots where excavations are made for the foundations of the Sheltering Arms. An eloquent address was there made by Rev. Mr. Kittson of St. Paul. The corner stone was then solemnly laid by Dr. Knickerbacker, the bishop elect of Indiana. The Sheltering Arms was begun one year ago by Sister Annette, who with the constant assistance of two lay-sisters, is caring for 18 little orphans. The home is to cost about five thousand dollars, and will accommodate 30 orphans.

Thursday, August 23d, was a glorious day at the Chippeway Mission, White Earth. The beautiful stone church, which friends of the work have aided Emegabowh to erect, was ready for consecration.

Bishop Whipple, accompanied by fourteen priests and four Indian Deacons, entered the Church at 11 A. M., the Chiefs and head men following. The service was led by Emegabowh and his son in the Chippeway language, the lessons and sermon being interpreted. The request to consecrate was presented to the Bishop by the Chief Wabonquot. The sermon by Rev. Dr. Knickerbacker was an able presentation of the object and meaning of the service, from the text, "The Lord is in his holy temple."

The Bishop followed with an admirable address. The Church, which will seat from 400 to 500 was well filled, though the Indians are scattered, and many could not leave their distant harvest fields and wild-rose gatherings to come. The offerings were brought in money and bead work, and presented by each one at the Chancel.

There are 210 communicants, of whom 100 must have been present receiving. The absence of the devoted Missionary, Rev. J. J. Gillfillan, whose health is breaking down from his severe labors in this field, was greatly regretted. Touching allusion was made in the sermon to donors and friends departed since the Church was begun. Rev. Dr. Washburn, Mrs. Hutchinson and Minogezhik, who travelled to gather funds, have gone to Paradise. The work of Bishop Kemper, with Dr. Breck and Peake and their assistants, was not forgotten. Bishop Whipple has stood by them and their Missionaries with patience and faith in dark and troublous days. And now we see the result. Dr. Knickerbacker in parting, said:

"I may never see your faces again. As I am called to another work, I ask the prayers of this Indian congregation to follow me. May we meet in Heaven." Bishop Whipple said "This is one of the brightest and happiest days of my life. I know no people who have so much reason to thank God as you. All this is the gift of God in answer to earnest prayer." The Bishop's appeal to the Indians and their white brethren, was full of affecting eloquence.

The chancel window is a memorial gift of Mr. and Mrs. F. J. Prior, and has the full figure of the Good Shepherd, carrying home lost sheep upon his shoulder.

The other windows are from the Rev. J. A. Gillfillan, all of stained glass with appropriate designs. One alludes to the Rev. J. Lloyd Breck their first Missionary, and another to Samuel Madison, the first Indian Deacon, who died at his post.

The altar is of oak, a memorial of the Rev. Wm. Gries. Carved Eagle Lectern in memory of Mrs. Dr. Gries, from her daughter. The Font is from Mrs. Bishop Burgess, a memorial of her niece, Miss Paine. The Bishop's Chair is from the pupils of St. Mary's Hall, Faribault. The other furniture is from the work of the Indian women.

One of the most helpful friends of this effort to build a permanent church for the Chippeways is yet to be mentioned, the Rev. Thomas C. Yarnell, of St. Mary's Church, West Philadelphia. The Rev. Dr. Knickerbacker, of the Building Committee, has given the work careful, personal supervision. The Architect was Stebbins, of Minneapolis.

The opening service of the new school year will be held in the Oratory of Seabury Divinity School, Faribault, on Sept. 29th, the Feast of St. Michael and All Angels, at 11 A. M.

Northern Texas.—From the Journal of the Ninth Annual Convocation, we take the following statistics: Communicants, 1,134; Confirmations, 50; Sunday Scholars, 715; Value of Church Property, \$58,200; Total offerings, \$9,736.36; Total debt on Church Property, \$50.

Illinois.—Services are regularly held every Sunday morning at Winnetka by the Rev. Geo. A. Whitney now in charge, except on the third Sunday A. M., which is given to North Evanston for the celebration of the Holy Communion.

Christ Church, Winnetka, is pleasantly situated on a beautiful ridge overlooking Lake Michigan, and within or near the Park addition to Winnetka.

A reception was given last Wednesday evening, the 22nd, to the clergyman and his family by Mr. and Mrs. A. J. Copelin, at their new and lovely home. The occasion was a very pleasant one, and a warm welcome was given to their first resident clergyman. Mr. Copelin, one of Chicago's principal artists was for some time one of the Wardens of this mission, and he and his wife have ever been among the foremost in the Church work.

With the interest which has been shown in securing a resident clergyman, and with an earnest people willing to work there is every reason why the mission should grow, and with God's blessing it will.

At North Evanston services are held every Sunday at 3 P. M., except on the third Sunday, when there is a celebration of the Holy Communion in the morning. There is a large class for instruction, and the Sunday school is in a good condition.

Western New York.—The Church Charity Foundation, of Buffalo, has just received a noble donation of five acres of land, facing the Park, from Mr. E. R. Jewett. Buildings for the use of the Foundation are to be erected thereon, including a chapel in memory of the late Rev. Dr. E. Ingersoll.

Long Island.—The Journal of this year's Convention furnishes the following summary: Confirmations, 1,142; Communicants, 16,164; Baptisms, 1,804; Contributions, \$462,434.99.

Wyoming.—The Bishop of the Jurisdiction visited St. Thomas' Mission, Rawlins, on Saturday, Aug. 18th. On the morning of Sunday the 19th, the Holy rite of Confirmation was administered to five candidates, presented by the Rev. Amos Bannister, minister in charge, and the Holy Eucharist celebrated. In his address, the Bishop congratulated the Pastor and congregation upon the general prosperity of the Mission, and expressed the hope that his next visit would find them worshipping in their new Church building. The location has been secured, the foundation laid, and the work of completing the building will go on with all possible speed. The Bishop also visited the Military Post at Ft. Fred. Steele, where services were held and the Holy Communion administered to 10 persons.

Connecticut.—On Saturday, the 18th inst., St. John's Church at Stamford, was in imminent danger of destruction in consequence of the burning of an adjoining building. The Church was several times on fire, but owing to the commendable energy and perseverance of the firemen and the helpful presence of several persons who were deeply interested, the flames were extinguished, with only some external injury to the edifice, which can easily be repaired. Mr. W. W. Skiddy, a vestryman, while encouraging and aiding the firemen, was accidentally cut in the face. On Sunday morning, the congregation, with a thankful appreciation of what they had escaped, sang, with much spirit, the Doxology at the opening of the service. The

Rev. Dr. Tatlock, the Rector, is expected home from his vacation this week.

YOUNG LADIES' INSTITUTE,
For a Limited Number of Boarders. 1888. Auburn, N. Y. 1888. The transition of delicate girls from the Home to the Seminary is hazardous. Intelligent parents are asking for superior educational advantages without the objectionable features of boarding school life. The distinguishing characteristics of this Institution invite the judgment of the most exacting Patrons. Catalogue and special provision for health and recreation of Boarding Pupils, sent on application to Mortimer L. Browne, A.M., Principal. References: Professors in Auburn Theological Seminary; Rev. Herrick Johnson, D.D., Chicago.

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

ST. JOHN'S SCHOOL FOR BOYS,
Brandywine Springs, Delaware.
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. Climate mild. On an elevation of 400 feet above the sea. No malaria. Easy of access by rail from all parts of the country. Number limited to thirty-five. Terms \$350 per school year. For admission address the Rector.

RACINE COLLEGE,
Racine, Wisconsin.
First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific, with Church Worship and instruction as the heart of the whole work. Family life and strict discipline throughout. Christmas Term opens Sept. 13, 1888. For Catalogue and further information, address Rev. A. Z. GRAY, S.T.D., Warden.

VERMONT EPISCOPAL INSTITUTE,
Burlington, Vt.
The Rt. Rev. W. H. A. Bissell, Rector-in-Chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Extensive improvements have been made in school building during the past year. 24th year begins August 30th, 1888. For catalogue, address H. H. ROSS, A. M., Principal.

SEA SIDE HOME BOARDING SCHOOL,
Asbury Park, N. J.
For Young Ladies and Children. Open during Summer. 6th year opens Sept. 13, 1888. 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. Charges \$250 per annum. No extras. Fifth year begins Sept. 5th. For circulars and full information apply to the Rector, the Rev. F. M. Gray, Plymouth, N. H.

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, 235 East 17th Street.

MISS HAINES'S SCHOOL,
Woodside, Hartford, Conn.
The aim—a sound mind in a sound body. Special courses in English, Latin, French, German, Music and Painting. French and German spoken in the school and family. Location unsurpassed in healthfulness and picturesque surroundings.

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From the Kindergarten to the Harvard post-graduate course, under the constant personal supervision of the Bishop of Albany. Terms (music and painting fee the only extras), \$450 a year, with \$25 entrance fee. For admission or information apply to St. Agnes' School, Albany, N. Y.

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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.

St. Margaret's Diocesan School for Girls,
Waterbury, Conn.
The ninth year will open (D.V.) on Wednesday, Sept. 19, 1888. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Lepsiac Conservatory. French and German taught by native teachers. Rev. FRANCIS T. RUSSELL, M.A., Rector.

Select Boarding School at the National Capital, 1212 & 1214 Fourteenth Street, Fourteenth Street Circle, Washington, D. C. Norwood Institute. Select School for Ladies. A few boarding pupils received. Second Term opens Feb. 5. Address Mr. and Mrs. Wm. D. Cabell, Principals.

THE HIGHLAND HOME
Boarding and Day School for Young Ladies and Little Girls, Cornwall, New York. For Circular address Mrs. W. F. JONES, Principal.

SELWYN HALL,
The Diocesan School of Central Pennsylvania for Boys, at Reading, will reopen on Wednesday, September 13th, under a competent staff of teachers. For catalogues, and further information, until September 1st, address the Head Master, Mr. LOT C. BISHOP, 2319 P St., West Washington, D.C., or BISHOP HOWE, Bristol, R. I.

COLLEGE OF ST. JAMES' GRAMMAR SCHOOL
The Diocesan School for Boys, 42nd year. Duties resumed on Thursday, Sept. 13. For circulars and information apply to HENRY O'DONDERONK, Prin., College of St. James, Md.

CHRIST CHURCH SEMINARY,
Lexington, Ky.
Rev. Thomas A. Tidball, D. D., Rector. A Boarding and Day School for Young Ladies. Particular attention given to the cultivation of graceful and elegant manners, in addition to the most thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the eighteenth year begins Sept. 12, 1888. For circulars apply to MISS H. L. TOTTEN, Principal.

BROOKE HALL FEMALE SEMINARY,
Media, Delaware Co., Pa.
School year opens third Monday in September. For Catalogue address M. L. EASTMAN, Principal.
Baltimore, Md., 59 Franklin St.

EDGEWORTH Boarding and Day School
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A home school. Best of references. Opens September 3. Address the Principal, Miss E. A. KELLOGG, Mount Forest, Ill.

The Hannah More Academy, Diocesan School for Girls. Noted for healthfulness, thorough instruction, careful training and refining influences of a Christian home. The next term will begin Sept. 19th. REV. ARTHUR J. RICH, A. M., M. D., Rector, Reisterstown, Md.

POUGHKEEPSIE FEMALE ACADEMY
Assisted by ten teachers. The 7th year commences September 1st, 1888. Patrons are assured home comforts, parental discipline, and thorough work for their daughters. For circulars address the Principal, Poughkeepsie, N. Y.

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 Bishops of the Province.
The School will reopen, D. V., in the magnificent new building,
On Wednesday, A. M., October 17th, with a full corps of teachers and a complete outfit. The Rector, Vice Principal, and Matron, who founded the School, continue in charge. Officers and Teachers reside with the Rector and his family in the school.

The Location is Perfectly Healthy.
It is also easy of access from all parts of the country; on the C. E. & Q. Railroad, at Knoxville, Tenn., between Chicago and Peoria. The Establishment is first-class, throughout, the result of twenty years experience and an expenditure of \$100,000. An extensive course of study is provided, and
The Highest Advantages are Offered;
French and German are spoken; special attention is given to literary studies. Every Pupil is cared for as a daughter in the family, as to her health, manners, conversation, and character. All sleeping apartments
On the First and Second Floors.
The Building is of brick; heated by four large steam boilers; lighted by gas; interior finished in natural wood; furniture new and elegant; water supply unimpeded; both rooms and teachers' rooms; the best skill and material have been employed in securing
Perfect Ventilation and Drainage.

It is believed that St. Mary's is unsurpassed in its refining influences. On the high standing of its pupils and patrons, in the beauty and comfort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughters in
A Safe Christian Home
where they will be surrounded by good influences while they receive the instruction and discipline of experienced teachers.
Reference is made to past and present patrons of the School in nearly every City of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to
Rev. C. W. LEFFINGWELL, D. D., Rector,
Knoxville, Knox Co., Ill.

A pleasant Cottage for rent on the grounds of St. Mary's School; seven rooms, pantry, cellar, porches, well, cistern, summer kitchen, shade and fruit trees, \$150 a year. Apply to the Rector.

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Diocesan School for Girls, 283 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens St. Matthew's day, September 21st, 1888. Rector, the Bishop of Long Island. Boarders limited to twenty-five.

DE LANCEY SCHOOL FOR GIRLS,
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Rt. Rev. A. C. Cox, D.D., Visitor. For circulars address the MISSES BRIDGE, Principals.

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Peekskill, N. J.
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Opens Sept. 24th. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc. address the Mother Superior, Sisters of St. Mary.

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St. Paul's for Boys, St. Mary's for Girls. Re-open Sept. 19th. The Boys will occupy the large and commodious School Edifice just completed. Address Rev. T. Stafford Drowne, D.D., Acting Warden.

KEBLE SCHOOL, Syracuse, N. Y.
A Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D., Bishop of Central New York, President of the Board of Trustees. Terms for board and tuition in English, Latin, and French \$50 per annum. The thirteenth school year will commence on Wednesday, September 12th, 1888. For circulars apply to MARY J. JACKSON, Syracuse, N. Y.

ST. MARY'S SCHOOL,
8 East 46th Street, New York.
The Sisters of St. Mary will reopen their school on Monday, September 21th, 1888. Address the SISTER SUPERIOR as above.

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Parents seeking Schools for their children that maintain the standard of the best at the East, in a climate that is curative and invigorating are advised to send for circulars, with terms, etc. Year begins Sept. 5, 1888.

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MADAME CLEMENT'S SCHOOL.—MISS CLEMENT will resume the charge of her school Sept. 1st, 1888. Communications may be addressed to her at the school, West Walnut Lane, Germantown, Pa.

MR. KNAPP'S HOME SCHOOL FOR BOYS.—Next (seventeenth) School year begins Sept. 19. Plymouth, Massachusetts.

CORNELL UNIVERSITY
—1883—
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 scholarships, etc., and for special information apply to The Free't of Cornell University, Ithaca, N. Y.

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In connection with THE ANN ARBOR HIGH SCHOOL and the UNIVERSITY OF MICHIGAN.
For further information send for announcement to Prof. C. B. CADY, Director, or Dr. W. J. BERDMAN, Secretary, Ann Arbor, Mich.

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Young Ladies Institute, Protestant Episcopal. Vacancies for a few family pupils. 29th year. Address Rev. H. Supplee, M. A.

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

GENERAL THEOLOGICAL SEMINARY.
The next year will begin September 13th, 1888. Examination of candidates for admission on Tuesday, September 11th, at 9 A. M., in the library. A post-graduate course open to graduates of this or other Theological Seminaries. Rev. E. A. HOFFMAN, D. D., Dean, 426 West Twenty-third St., N. Y.

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The use of a good soap is certainly calculated to preserve the skin in health, to maintain its complexion and tone, and to prevent its falling into wrinkles. Ivory Soap is an article of the most careful manufacture, and the most agreeable and refreshing of balms for the skin.

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