

# The Living Church.

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

J. Harvey Treat  
Box 7  
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## A DREAM.

BY C. T. W.

Two Churches I saw in a dream  
With worshippers gathered in;  
I stood in the door  
Of the first, and saw  
A priest who absolved from sin;  
And the light fell down in a stream.  
I watched! To the Altar turned,  
He blessed the Bread, and the Wine;  
And then his word,  
In clear tones heard,  
Told me of a love divine;  
And my heart within me burned!  
Then the people knelt low down,  
Around the Altar rail;  
With Christ's Words said,  
The Wine, and Bread,  
Were given to each! And the veil  
Of heaven apart seemed blown.  
"His Body and Blood for Food,  
Under this outward sign,  
Are given to thee,  
And given to thee."  
To each one along the line  
Thus spake this priest of God!

## II.

Another great Church I saw,  
Plain, and not fair to see;  
I stood, and heard  
This chilling word—  
"This bread I give to thee—  
Is bread and nothing more!"  
This is not the Flesh of Christ,  
This Wine is not His Blood;  
For memory's sake  
Alone, you take  
This outward sign; 'tis not the Food  
Of the Lamb once sacrificed."  
"How can you receive His Flesh  
Under the form of bread?"  
My lips were vain  
To speak; again  
My spirit burned within; I said  
"Will bread the soul refresh?"  
Christ hath said, "My Body eat,  
Shall man ask, 'How is this?'"  
"Ah! Lord, indeed,  
Thyself I need!  
That which most truly is  
The WORD, must be my meat."

## NEWS AND NOTES.

BISHOP McLAREN will preach the Baccalaureate sermon at the University of the South, Sewanee, Tenn., on Sunday, the 27th inst.

The Bishop of Iowa has accepted the invitation of the clergy of Eastern Massachusetts to preach the centennial sermon on the anniversary of the organization of the diocese, September 8th.

The Bishop of Ohio, as representing the American Episcopate, was very cordially received by both houses of the Convocation of Canterbury. He presented to the House of Bishops a roll of the Bishops of the American Church, who have been consecrated since Bishop Seabury.

It is understood that the Bishop of Fond du Lac is to go to Scotland to participate in the celebration of the one hundredth anniversary of the consecration of Bishop Seabury. His diocese has not only asked him to go, but furnished the means for the journey.

ANOTHER of an honored name has gone to his rest and reward. The Rev. Henry De Koven, D.D., died last week in Switzerland. He was the eldest brother of the late Dr. De Koven, Esq., of Chicago. His age was 65 years. He was ordained in 1844.

At the request of the vicar of St. Albans, Holborn, and with the full consent of the Bishop of London, the Rev. A. H. Mackenzie will take up his residence at the Clergy House, to assist generally in the work of that parish. We shall probably hear another howl from the Church Persecution Society (Limited).

THE memorial Sermon on the life and character of the Rev. Dr. Edson, which was preached by the Rev. Dr. Bolles, and published in a memorial volume by the vestry of St. Ann's church, Lowell, Massachusetts, has been re-published in pamphlet form. It is thus designed as a tract for young men in the ministry, or preparing for it.

A CITY pastor has been employing his vacation by writing a letter to the editor. It may amuse him, but it is very hard on the working force of the paper. The whole establishment has wrestled with the copy in vain. The only thing to be done was to guess at it. A fac simile would be an interesting study.

THE story of the rescue of the Greeley party from death by starvation in the frozen north, is exceedingly dramatic. The pathos of it has touched the heart of the country. It is to be hoped that the government will put an end to these expeditions which are made at such frightful cost. The Arctic shores are strewn with wrecks which should teach us the folly of such expeditions. Private enterprise, of course, cannot be stopped, but Congress may refuse to sanction another expedition. The *N. Y. Times* echoes

a very general sentiment when it says: "The United States now has no living colonists in the ice of the North. After years of adventure and suffering and anxiety the field is clear. Let it remain so. Not even when it is played under favorable conditions is the game worth the candle. The discoveries made by our explorers and observers in an uninhabitable region are but dust in the balance when weighed against the unending sorrows of bereaved families, the misery of broken homes, the horrible sufferings of so many worthy men, and the grief of a nation. Let there be an end of this folly."

BISHOP PERRY, who is always full of good works, has made a venture which he may well regard as one of the most important acts of his Episcopate. He is to open a girls' school in the fall, under his immediate supervision. Very valuable property, admirably suited for the work, has been purchased, and under the provisions of the will of the late Miss Sarah Burr, of New York, the school will be fully equipped from the start. The Church can do no more important work in this great West than in the education of the young. Its importance and necessity cannot be over-estimated.

THE HOUSE OF BISHOPS of the convocation of Canterbury has inaugurated an important movement, which is, to form a House of Laymen to advise or confer with the convocation of the Province. The House is to be representative, its members appointed by the diocesan conferences, London, sending ten members, Winchester and Rochester six each, and each of the other dioceses sending four, the Archbishop to have the right to appoint ten. The House is to be convened and opened by the Archbishop to whom the name of the elected chairman shall be submitted for approval.

"WHEN I am at a loss what to say, I abuse the Pope." This was the explanation given by a preacher of a type too common, who had been asked the secret of his fluency in extempore speaking. The New York correspondent of the *Southern Churchman* seems to have hit upon a similar expedient. When he is at a loss how to fill up his letter, he can always spin it out to the required length with abuse of Bishop Seymour. In his treatment of his *bete noir*, he often transcends the bounds of decency. It is somewhat surprising that the paper for which he writes, and which is otherwise of a high tone, should admit the productions of his scurrilous pen. I have often wondered if it were possible that this correspondent was a Churchman at all. His letters would go to show that he is not. But I understand that he was formerly a Presbyterian minister, and is now a clergyman of the Church. It would be interesting to learn on what grounds such a man renounced his sectarian ministry, became a candidate for Holy Orders in the Church, served six months probation, and suffered himself to be solemnly ordained deacon and priest. These acts are very serious, and imply on the part of him who does them very cogent reasons for his course. It is much to be doubted if he can give any satisfactory explanation. The good Bishop of Springfield may not thank me for calling attention to these railings, but *liberavi animam meam*. M.

## TO NEPIGON AND THUNDER BAY.

### II.

We intended to leave Milwaukee Monday evening, but the wind ruled to the contrary by a unanimous negative. There being no wind, we tied up to the pier quite ignominiously, and all slept. On Tuesday the 8th we got off, and ran gently along, the weather being fine, so that we passed Sheboygan about ten in the evening, and from there we shaped our course by the chart and compass for Waugoshance or "The Shank" as the sailors call it. But alas for the certainty of all calculations. The fog came down upon us, and all of Wednesday and Thursday the fog was so thick about us, that we could not see half a mile ahead. However we kept steadily on, and exercised our lungs on the fog horn at regular intervals and by turns. Exercise on this delightful instrument is highly exhilarating, and was participated in by all except the captain, who steadily refused to blow. It is not the pleasantest thing in the world to be going steadily on in a fog, and to hear suddenly the blast of some other fog horn, or the steam whistle of a propeller near enough to excite all your apprehensions, and yet with the ship whose horn you hear, entirely hidden by the dense vapor. We met very few vessels, however, and passed closely to none. We had two exciting events on the way up Lake Michigan. One was the catching of a ten and a half pound trout. It was our first fish, and a perfect beauty. The captain hauled him in, and the mate gaffed him, while the purser lent a hand and secured the monster.

One would have thought, from the excitement on board, that it was a forty pound sturgeon, or a hundred pound channel catfish. We had his troutship next morning for breakfast, which to the chaplain's taste was the best part of the whole business. The other episode occurred on Thursday. Our young banker, who seemed to find a little difficulty in knowing what sort of work on board ship he had a peculiar vocation for, at last concluded that he could empty out and stow away the pump, a tin arrangement, which had recently been in use. He eyed the pump for a moment with peculiar satisfaction, then, seizing it by its lower end, he quickly emptied its contents, including the handle, into the lake. The handle floated jauntily away, to the astonishment of the young banker. He looked at it in silence for a moment, until the cries and laughter of the rest of us aroused him. It would never have done to have lost that handle. The mate put off in the canoe, and paddled about for half an hour. The yacht was put about, and a watch set for that handle. At last we passed near it, and the mate again displayed his proficiency with the gaff, and the pump handle was neatly landed on deck. Thursday afternoon we heard strange sounds. Whistles and a fog horn kept us on the lookout. We supposed that we must be near "The Shank," when all at once the fog lifted for a second, and we saw the land dead ahead, and heard the tinkle of a cowbell in the near distance. It is needless to say that the jib went down, and the anchor over the side in a jiffy. We had been sounding in shallow water for some time, but such a near approach to terra firma was an event entirely unexpected, and not a little startling. We had no idea where we were. We might be anywhere from Point Betsy to the East end of Mackinac Straits. The mate and the purser went ashore, and returned with the intelligence that we were off Gilchrist, on Black River, on the North shore of Lake Michigan, about forty-five miles west of Mackinac. How we got there was a mystery, and why we didn't get up high and dry on the beach, or on one of the numerous reefs thereabouts, was because of a special Providence. But we all agreed with the captain that it had been "a magnificent run." At any rate, there we were, and there we stayed all night. The weather was very squally, and the wind blowing a gale. It stormed all night, and blew big gusts. As usual in such cases, we all turned in and went to sleep. Friday dawned bright and clear, with a spanking breeze, which enabled us to enjoy a most delightful run down the beautiful straits of Mackinac, and to the romantic old town and fort. Mackinac never loses its beauty and interest for the tourist. It is one of the loveliest spots in America. We spent two hours on shore, and thereby missed getting into Detour dock, at the mouth of the Sault de Ste Marie, by six o'clock P. M. We were within sight of the Detour light when the wind fell, and on came one of the heaviest storms of rain that any of us had ever experienced. Fortunately there was little wind most of the time, or we should have been in danger, but the lightning was grand and impressive beyond description, and peal upon peal of the most terrific thunder rent the heavens. Slowly we beat up to the Detour light, and at last doubled the point about half past one the next morning, and got alongside the dock about four o'clock. Saturday we were taken in tow up the Sault. The scenery all the way was charming. We laid over night, or a small part of it, at Gardan River, ten miles below the town of Sault Ste. Marie. Having nothing better to do, we went up to call upon the missionary. He did not seem to be at home. But at the store (there is only one store) we were told that he must be at home, as he lived alone, being a bachelor. We were resolved to see that parson anyhow, so back we went, and knocked until the poor man came to the door. He was evidently badly frightened. We learned afterwards that he had recently come out from Ireland, and that he labors under the impression that the Indians will come down in force some fine night and make an end of him. He has not yet become accustomed to the mild and peaceful ways of the Indians of Gardan River. It is a very interesting place, being the oldest Indian mission of the Church in Canada. The Indians are almost the only inhabitants. They are quite civilized, and are said to be very honest and industrious.

On Sunday morning at six we were at Sault Ste. Marie. We had the early Celebration on board the Mamie, at 7 o'clock. All our party, including the boys, are communicants, which is a fact well worth noting, as it made the Celebration one of great interest to ourselves. After breakfast we went to call upon the rector, the Rev. P. T. Rowe, who received us cordially and gave us our letters. It was the first communica-

tion from home since leaving Milwaukee, and was welcome beyond expression. We learned that Bishops Harris, of Michigan, and Bissell, of Vermont, were in town. We met the former at the Chippewa House, and accompanied him to the Church. Bishop Bissell was indisposed, and did not venture out. He is up here for his health this summer. Bishop Harris welcomed us with his wonted genial and urbane manner. He preached an excellent sermon in the morning. We did not hear him in the evening. We had the great pleasure of meeting the Lord Bishop of Algoma, Dr. Sullivan, at the church in the morning, and he took us over to the Canadian side to lunch with him and Mrs. Sullivan. It was a very pleasant experience for all of us. The Bishop has a delightful home overlooking the river. He lives here only during the summer, and cruises along Lakes Huron and Superior, visiting his immense diocese, eight hundred miles long. He evidently enjoys his work. He is just bringing out a steam yacht from England, which was presented to him for his work. Such a craft is a prime necessity in his case. It is difficult for him to do his work without it. We were all charmed with his frank, manly and hearty manner, and his interest in his great work. The Canada Pacific Railroad is being run right through his diocese, which will make it one of the most important mission fields in America in a few years. England and Canada ought to do well by the noble Bishop of Algoma, who refused the see of Huron recently, in order to carry on the work to which he has devoted all his powers.

I have already written quite enough, and as we did a great deal on that eventful Sunday at the Sault, I shall leave the narrative of it all for my next letter. F. W. T.

## MINISTERIAL SUPPORT.

AN OPEN LETTER TO THE RT. REV. HENRY C. POTTER, D.D.

My dear Bishop:

Open letters and similar communications must threaten to fill a capacious pigeon hole in the Episcopal office. You have, happily for the Church, and I think for yourself, inaugurated your Episcopate by calling attention to inadequate clerical support. Even those who may see little advantage from the suggestion you make, must honor the disinterestedness that leads you to take up this matter, just as you are entering on the great responsibility and multifarious duties of the Episcopate in our largest diocese.

The Rev. Dr. Langdon, in his letter in THE LIVING CHURCH of July 12th, has but too truly intimated the hopelessness of relief through the General Convention. In his reference to myself, I presume he had in mind a resolution I offered in the House of Bishops, "That a committee of three bishops, three presbyters, and three laymen be appointed, who shall make to this Convention a preliminary report, looking to a thorough consideration of the subject of the election of a minister into a Church or parish, and its presentation to the next General Convention."

The action taken verified his "mechanically, and multitudinously referred to a committee." And strangely the traditions of the House do not always place the mover of a resolution on the committee, so that he may look after his own child, unless he will interfere in the family where it has been adopted.

As then this grave matter must be treated out of the Church's legislature, and that means mainly through the press, permit me to make a slight contribution of information and interest, naming some difficulties which have not, so far as I have seen, had full expression.

(1) I would refer it to the judgment of my brethren, whether an underlying difficulty is not connected with the common mode of adjusting the individual, pecuniary payment. I can make my meaning plainer by illustration. Take the pew system; Mr. A. has a pew located according to his taste, and pays the fixed rent. Before or behind Mr. A. sits Mr. B. Now Mr. A., by common consent, and his own complacency or concession, is a far richer man than Mr. B. Yet it never occurs to him that he is falling below his obligation in Church support. Should Mr. B. insinuate to his opulent neighbor that he scarcely comes up to his ability, his answer will be his regularly paid pew tax fixed by the vestry. The subscription or envelope system scarcely changes the situation. A church plan with prices is virtually before the subscriber, whether he pays so much per year, month or week. He adjusts his pledge to a certain *pro rata*.

(2) Another very serious difficulty is the elevation of ministerial support to a charity. The old pew rent system had at least this benefit—people put the pew rent on their

expense list, and filed away the receipt with the household bills. Under the system so common in the West, the weekly subscription is placed in the alms basin, is formally presented on the altar, and the congregation rise, and sing an ascription, or the words of David so holly breathed over the treasures his own devotion and the whole heartedness of the people had brought together, to rear the magnificent House of the Lord. The sense and showing of the transaction is, the deed of charity performed. It may be said, should not the appeal to the higher motive bring forth the larger payment. Not we fear in our selfish times. We would rather trust the commercial principle as applied to moral and religious needs and benefits, than the charitable impulse. Were there a common treasury as of a diocese, we would not object to what no doubt the offertory contemplates, because there would then be the full play of the charity impulse.

(3) A third difficulty as it seems to the writer, grows out of the claim that a vestry are holden for the salary of a rector, according to the original compact, however changing in the condition of the parish may affect its collection. Vestries are generally composed of shrewd business men, who if they must bind themselves not to be released, unless indeed the rector should resign, or should appreciate the situation and consent to its demands, will determine to be on the safe side of only so much salary as may be actually demanded.

(4) No doubt the frequency of clerical change has much to do with meagre clerical support. Ordinarily with the pastorate lengthening into years, there is a growing personal sympathy and affection that merges the contract into a willing, even watchful regard to the wants of the rectory household. Seriously have the men who loosely hold the pastoral bond and especially those—few we trust they are—whom the larger salary can of itself draw from usefulness and comfort, injured their brethren. A shifting ministry will suffer loss in the basket and in the store; the commercial principle will govern support.

If there are difficulties in the way, if there is some explanation, my dear Bishop, of the situation that has so called out your sympathy, shall we ever be done with the makeshift, however generous and wise it may be as such, until some radical change has been wrought?

It may be the re-construction of our polity that Dr. Langdon has so long and fervently urged, that shall abolish the parish salary of a rector, and send him not to a parish treasury for his living, but to a diocesan treasury, where disinterested ecclesiastics and laics dispense the pious gifts with wise consideration of all the factors of the case.

But however this may be, I think all will concede that as a preliminary to this, or any other re-construction, the Church must "read, mark, learn, and inwardly digest" all that is implied in, "He that receiveth you receiveth me," with its enforcement in such titles of rectors and missionaries, as "Stewards of the mysteries of God," "Ambassadors of Christ." And the business way (we might say the clerk-hire way), must depart from the minds and tongues of our people. If business is to control, let it be after the manner of the great corporations that say, "Our offices, to have their proper dignity, must have their liberal compensation." The men and women of our Churches must feel the dignity, the intrinsic worth of the watchman of their souls, they must eschew this half-charity, half-hire notion. And let me only add, a Holy Priesthood is the demand for a properly sustained priesthood. If the clergy are mercenary, the laity will deal with them as such. If the clergy put themselves on the platform of the hireling, great or small, there and only there will the laity meet them.

I remain, my dear Bishop; yours in the bonds of fealty and affection to the Church,  
GEO. D. GILLESPIE.  
Grand Rapids, July 17, 1884.

ST. MICHAEL'S, COVENTRY, the largest parish church save one in England, and one of the noblest of gothic edifices, is in need of extensive repairs. A son of the late Sir Gilbert Scott declares that its restoration "has become an absolute necessity," and that the safety of the church demands that the work be no longer delayed. The estimated cost of the restoration is £35,000, one citizen of Coventry having offered to contribute £10,000 of that sum provided the remainder is guaranteed within 12 months.

A poet hath remarked that "All paths lead to the grave." He undoubtedly referred to allopaths and homeopaths and hydro-paths and the rest of the M. D. paths.—*Pittsburgh Telegram*.

Calendar—July, 1884.

25. ST. JAMES, APOSTLE. 1884. 27. 7TH SUNDAY AFTER TRINITY.

DIFFICULTIES OF CHURCH WORK IN THE MISSISSIPPI VALLEY.

BY THE BISHOP OF SPRINGFIELD.

With our brethren in the Mississippi Valley we share in difficulties, which are our inheritance from the past, and which in an equal degree are not felt by any outside of our own extensive sweep of territory from the Alleghenies to the plain which stretches beneath the Rocky Mountains.

The political prejudice against the Church exceeded, if it were possible, the religious. In the protracted struggle with the Mother Country, which resulted in the independence of these United States, the Church people were for the most part Tories.

Beyond the religious hatred and the political dread felt for the Church, there was a strong social prejudice entertained against her. In the first days of our republic our citizens were fiercely opposed to all that savored of aristocracy, or rank, or the pomp of place or office, or estate.

nor the spirit to do exploits in the field of missionary enterprise. She was in an apologetic, almost abject state. So the grand opportunity which is now being improved as regards the Rocky Mountains and the Pacific slope, was lost for the vast region which was opened up and settled and formed into States during the first half of the present century.

"LIBERALITY"—VAGUE AND DELUSIVE.

BY THE REV. S. DWELL, PH. D.

There is something in the very notion of being liberal, which attracts certain easy and genial, though not profound natures. Especially in matters of religion, not over-much in things less vital, they, in their turn, by certain suave gifts and graces, which come more naturally to the man who has no burden to carry and no trust to defend, add to the surface attractiveness of liberalism.

As an example of its tendency to the vague and indiscriminate, observe how it ignores the radical difference between the substance of faith and mere matters of human opinion, and between toleration and liberality in things pertaining to religion.

And yet, it is of the very nature of things in revealed religion, that its Fundamental Faith should be, like its Divine Author, fixed and unchangeable. Hence it admits of no abatement, and condescends to no compromise.

This, however, is suggestive of a wide difference between liberality and the toleration with which men are perpetually confounding

it. The essence of Christian toleration is charity. Its specific outcome is patience. Its prime maxim is, "Be patient toward all men." It is love and patience towards men, not towards error or wrong-doing.

NOLI EMULARI.

BY THE BISHOP OF ALBANY.

I do greatly want to caution you, dear children, against the fretting of the needless worrying of life. Great sorrows come; bitter bereavements; heart-sick disappointments; failures when we seem near success; and those devious labyrinths of divine delays.

Just as much I say to you—and both the Latin and Hebrew make this the first meaning of the word, fret not thyself with rivalry. The Holy Ghost counts emulations, in between wrath and strifes, "seditions and heresies," as the chief sins of the flesh.

Once more consider the fretfulness of restiveness under the discipline of life. Unbroken colts that champ the bits, and toss their heads, and pull against the reins— you have seen them how they are hot and breathless and lathered with foam.

under the pressure and the presence of God's hand, till we can learn to suffer and be still. It is St. Peter's thought to "humble yourselves under the mighty hand of God, that He may exalt you in due time."

CHURCH LITERATURE.

BY THE RIGHT REV. C. F. ROBERTSON, D. D.

I think that we may fairly congratulate ourselves upon the evidence of the widening out of popular interest in questions, that were once only thought to be technical and professional, which is furnished in the publication of The Church Cyclopaedia, and perhaps in a modified way, in the call for a second edition of Dr. Batterson's American Episcopate.

The Cyclopaedia is the more noteworthy book in this view as being the larger, and as having involved the expenditure, probably of a more considerable sum of money in the preparation of the articles and in the publication of the work.

Probably no work of this class, prepared with independence and by a number of persons, could we find ourselves satisfied with every expression used, or in all cases with the proportion observed.

Our people must read. Questions which were once technical and professional, are so no longer. It is of evident good that the people should have access to a work which condenses within itself the results of laying libraries under tribute, as to matters which are engaging the thoughts of intelligent lay persons; and these conclusions stated with a justness and breadth worthy of the subject.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect for this day has expressions in it which seem to connect its prayer with both the epistle and the gospel. The petition, "Graft in our hearts the love of Thy Name," appears to be suggested by the idea of good and evil fruit contained in the former; while "Giver of all good things" and "nourish us with all goodness" plainly point out a devotional application of the narrative which the gospel gives of the good Shepherd feeding His flock of four thousand with seven loaves and a few small fishes.

This curious epitaph is said to be on a monument in some European cathedral. Whether there or not, it is a good specimen of an old puzzle:

O quid tunc bestiae ranae es et in rana rana

In the third and fifth lines syllables are repeated three times. The Latin reader will require no further aid in deciphering it, and reading thus:

O superbe quid superest tunc superbiae Terra es, et in terram ibis. Harper's Magazine.

He that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.—Locke.

THE HOUSEHOLD.

A DELICIOUS hard sauce is made of thin shavings of maple sugar mixed with butter. It is just the thing for hot puddings.

PLUSH covered bellows, with a large bow of satin tied on the foremost handle, are very general now, suspended to the wall by the side of the fireplace.

LONDON girls of the highest social position are making it fashionable to take lessons in dressmaking. This is a move in the right direction.

SALSIFY, or vegetable oyster, is a very agreeable dish when scalloped; use bread crumbs instead of crackers, and moisten with cream if you have it, or with milk with a little butter melted in it, if you cannot get cream.

To wash successfully the striped cotton undershirts so universally worn, put salt in the water in which they are washed, salt in the rinsing water, and salt in the starch. Do not have the starch boiling when they are put into it.

A CHICKEN omelet, which is a fine entree, is made by beating four eggs very light, then add two tablespoonsful of milk and one of butter, and a teaspoonful of salt; then, just before putting it in the pan, stir in a tea-cupful of chicken meat, cut in small bits.

It is a popular fancy just now to serve oranges sliced very thin, with powdered sugar sprinkled over them, at the close of an elaborate meal, whether it is dinner or supper; and certainly nothing could be more refreshing after eating heartily of meats or salads.

An afghan, or little wrap for baby's carriage, may be made of macramé cord which comes in balls, and is of many colors. The wrap may be knit or crocheted in stripes, and have ribbons run in it or have a lining which will harmonize well with the different colors used in the stripes.

To please the children, make some jam puffs. Roll some pie crust very thin, cut it in squares, put a spoonful of jam on each piece, wet the edges with the white of an egg and fold them together, bake for fifteen minutes or just long enough to cook the crust. Sugar and milk may be used in place of the egg.

A PRETTY way to vary the baskets made of Seine twine is to crochet them in stripes like the tidies, so that ribbons can be run in. If you wish the basket to be particularly ornamental and to put it in the guest chamber, take three round poles, paint them or gild them, tie them together at the top with ribbons, and hang the basket within after the fashion of a gypsy kettle.

CURE FOR HICCUGH.—Sit erect and inflate the lungs fully. Then, retaining the breath, bend forward slowly until the chest meets the knees. After slowly rising again to the erect posture exhale the breath. Repeat this process a second time, and the nerves will be found to have received an access of energy that will enable them to perform their natural functions.

EVERY girl, whatever her social or pecuniary condition, is liable at some time in her life to be thrown upon her own resources, and this emergency should be provided against. There is no good reason why girls should not at least have the preparation for doing something, even if they are never called upon to do it. Knowledge of any sort is no burden, and may become very useful at any moment.

A VARIATION of note for dinner is to wash and scrape off all the outer part of some parsnips, and then put them in the dripping pan with the roast of beef; let them cook there until tender and brown; serve on the platter with the beef. Arrange the parsnips around the edge of the platter. They may be cooked whole or cut in two pieces, or sliced, though not in thin slices. A pretty garnish is made by cutting them in slices and browning them in butter, after parboiling them, and then place them around the platter's edge.

For the benefit of the lover of clams, the following directions are given for scalloping clams: Chop them very fine, season with pepper and salt, put a layer of fine cracker crumbs in the bottom of a pudding dish, then a layer of clams, and so on. Moisten the crumbs with milk. A little dash of curry powder improves this dish for the taste of many people, and they use it in the clam chowder also. The excellence of any dish made of clams depends mainly upon their being chopped fine, or being thoroughly cooked; and because this has not been properly considered, many housekeepers never serve them, and in fact do not regard them as "good to eat," whereas they are nourishing, and are especially recommended for children and persons with defective digestive organs.

FLOUR-STARCH is better for starching gingham and calicoes than fine starch. It certainly has the merit of economy, and it is said that calico dresses will keep stiff and fresh looking longer than if starched with fine starch. It can do no harm to try it: to one quart of boiling water allow three heaping tablespoonfuls of flour; mix this with a little cold water, and stir it until it is perfectly smooth, then stir it into the quart of water, which should be boiling. Boil for five minutes, watching and stirring to keep it from burning; strain it through a bag made of crash and kept for the purpose. This bag should be made of a piece of crash doubled so that there will be no seam at the bottom, and it should be immediately rinsed in water and be cleaned and dried, and put away for use the next week.

A FRENCH WAY OF WASHING CLOTHES.—A system of washing clothes has lately been introduced in some French towns which is worthy special mention. Its economy is so great as to greatly reduce the cost. This is the process: Two pounds of soap are reduced with a little water to a pulp, which having been slightly heated, is cooled in ten gallons of water, to which is added one spoonful of turpentine oil and two of ammonia; then the mixture is agitated. The water is kept at a temperature which may be borne by the hand. In this solution the white clothes are put and left there for two hours before washing them with soap, taking care in the meantime, to cover the tub. The solution may be warmed again and used once more, but it will be necessary to add a half a spoonful of turpentine oil and another spoonful of ammonia. Once washed with soap, the clothes are put in hot water, and the blue is applied.

This process, it is obvious, saves much labor, much time and fuel, while it gives the clothes a whiteness much superior to that obtained by any other process, and the destructive use of the washboard is not necessary to clean the clothes from impurities.

"DID YOU NOT HEAR THE VILLAGE CLOCK?"

"Up, up," cries the wakening Cuck, "Did you not hear the village clock?"

"Up, up," cries the soaring Lark, "Only sleep, my young friend, in the dark."

"Up, up," cries the busy Sun, "Is there no work, little friend, to be done?"

"Up, up," cries the buzzing Bee, "There is work for you as well as for me!"

THE HOLY CATHOLIC CHURCH.

CORRUPTIONS OF THE MIDDLE AGES.

When our Saviour instituted this Holy Sacrament, "He took bread, and blessed it, and brake it, and gave it to the disciples..."

There were many other corruptions which were from time to time introduced in that Holy religion which our Blessed Lord commanded his Apostles to teach...

THE REFORMATION.

"He will aid the work begun, For the love of His dear Son; He will breathe in their true breath..."

The unscriptural doctrines to which I have alluded, and which polluted the pure stream of truth as it flowed from the lips of the Apostles...

The corruptions to which I have alluded had now reached their height, and their unsoundness was ably shown by him who was called the "morning star of the Reformation."

luded had now reached their height, and their unsoundness was ably shown by him who was called the "morning star of the Reformation."

A USE FOR DEAD LANGUAGES.

The following extract from J. T. Trowbridge's serial, "The Scarlet Tanager," in the St. Nicholas, is a clear and simple explanation of the reasons for giving to flowers and trees, beasts, birds and fishes, the long, and to many, unintelligible Greek and Latin names they all bear:

"But I can't see the use of giving Latin and Greek names to birds and things, nowadays," said Gaspar.

"Perhaps I can explain it to you," said the master. "Take the pious ornithologist, for instance. We have seen that it has several common names: one of which, certainly, belongs to another bird. So, if a person speaks of a yellow-hammer, how are you to know whether he means this or the European species?"

"But why can't men of science agree upon English names?" the boy inquired.

"That is a sensible question. The answer to it is that all men of science are not English-speaking people. There are German, French, Spanish, Swedish, Dutch, Russian ornithologists, and those of many other countries. Now, it is true, they might all agree upon an English name for each bird; but it would be as unreasonable for us to expect that of foreigners, as we would consider it, if we were all required to learn a French or a Dutch name."

"CATS" EVERYWHERE.

"Papa," said—well, we will call him Robertson—"Papa," he said, one evening at tea-table, "I think we had better move away from this parish."

But the next evening at table, Robertson speaks again: "Papa (with a deep sigh), I have been thinking it all over, and believe we had better stay here."

A BLACK LIST

Of diseases follows an unhealthy condition of the liver one of the most important organs of the body. Impure blood, bronchitis, asthma, malarial diseases, consumption, sick headache, diseases of the skin, kidneys and heart—all may be traced to faulty action or torpidity of the liver.

A WICKED ADULTERATION.

Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows: LIME..... 3.53 per ct. AMMONIA..... 1.05 per ct. Starch..... 19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder: TARTRATE OF LIME..... 11.85 per ct.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

THE ROYAL ABSOLUTELY PURE.

"ROYAL BAKING POWDER CO.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate."

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.'"

Respectfully, "C. B. GIBSON, Analytical Chemist."

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The proprietor of this celebrated medicine justly claims for its superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing.

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\* S. Matthew, xxvi. 26-28.

## The Living Church.

Chicago, July 26, A. D. 1884.

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SUBSCRIPTION, ONE DOLLAR A YEAR.  
NOTICE TO ADVERTISERS.

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

\*Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 299, or anything below, then you are in arrears.

We call the attention of our readers to the articles on "Liberalism," by the Rev. F. S. Jewell, Ph. D., the second of which appears in this issue. They are trenchant in dealing with the cant of the day, and will well repay careful reading. We shall have a word to say on the subject next week.

A FORTNIGHT ago, we alluded to the old custom of saying certain parts of the service after the minister, and cited an aged layman as stating that in his youth the Creed was so said. Our venerable friend writes us to correct his statement. He had inadvertently mentioned the Creed instead of the General Confession.

Why do so few respond heartily to the Commandments? Is it because they think that stealing, lying, murder and adultery are such vulgar sins that they are not in danger of committing them? There is no one who does not need to repeat this prayer: "Lord have mercy upon us and incline our hearts to keep this law." How many fall into sin which they did not believe themselves capable of committing! Might they not have been kept if they had prayed earnestly this prayer at the reading of the Commandments? Then down on your knees, and utter the prayerful response with a loud voice and with a pleading, earnest heart. There is no one who does not need to pray this prayer.

Among those English sectaries who have been in the habit of clamouring most loudly for liberty of conscience and freedom to worship God in accordance with their own peculiar tenets, is the Unitarian body. Were it not, therefore, for the frequent instances that have occurred of similar inconsistency, it would hardly be believed that these "freedom-shriekers" have been doing their best to inaugurate an era of religious persecution, the Church of England being the object of their attack! The British and Foreign Unitarian Association, at its fifty-ninth annual meeting held recently in London, was guilty of the inconceivable folly and intolerance of preparing for presentation to the Queen, a petition against the use of the Athanasian Creed in the Church of England! Inconceivable folly this, because their action must be founded upon their belief, that it is a matter which the sovereign may regulate according to her own sweet will; inconceivable intolerance, because it can hardly be credited, that, in this year of grace, 1884, any one religious body whatever, either in England or America, should attempt to invoke the aid of the civil authority for an infringement upon the rights and liberties of another religious body.

The preamble to this precious petition sets forth "that the petitioners' religious opinions differ materially from those accepted by the members of the Church of England, of which your Majesty is head;" a fact so unquestionable, that it would hardly seem to have been worth while to state it, and suggesting, at once, the self-evident truth that the creeds or standards of doctrine in which those opinions are respectively enshrined, would also necessarily "differ materially" from each other. And yet this is actually the whole cause of offence; and the Unitarians protest against the use in the Church of England, of that form of words known as "The Athanasian Creed," on the ground that such use is "an offence and insult, which they may be well pardoned for resenting!"

Such a flagrant act of intolerance as this, takes us back in thought to the time, within the last two hundred years, when the Puritan advocates of "freedom of worship and liberty of conscience" succeeded in carrying measures through Parliament, by which the penalties of fine, imprisonment, and even death itself, were affixed to the use of the Prayer Book. It is perhaps just as well that the English Unitarians have shown their hand; since there is no reason why, if they were to be successful in their attack upon one portion of the ritual of the Church of England, they should not be equally successful in their attack upon another. This would be but the thin end of the wedge. The Athanasian Creed surrendered at their demand, the Nicene and the Apostles' would follow in its wake; until, bit by bit, the whole of the Prayer Book would become the prey of the Church's adversaries. "To be forewarned is to be forearmed;" and therefore it is instructive to know that the spirit of intolerance and persecution which characterized the heretics and schismatics of a hundred and fifty years ago, is not dead, but only biding its time.

### A FURTHER WORD.

We make no excuse for returning to the subject of the position and support of the clergy, because it touches not only an order in the Church of God, but every member in particular of the one body of Christ. It is a question that has to do more vitally than any other, with the present prospects and whole future of our national Church. There is a sad lack of candidates for Holy Orders. We are needing men for the ministry more than ever, and they are offering themselves in comparatively less number than heretofore. The need is so great that our bishops, it is to be feared, will often be tempted to receive men as postulants or as candidates, with less scrutiny as to their qualifications, personal and acquired, than they otherwise would. However great may be our need of more candidates for Holy Orders, we are to bear in mind that it should not be so much a question of numbers as of quality. This is certainly not a time to lower the standard of the requirements of such as do apply. The character of the clergy is a matter of the first importance. It is far more important that a diocese should have three candidates of the right sort, than thirty of an indifferent sort. It is a serious wrong to the Church and to the candidate himself, to ordain him, unless in vocation, in Christian character, gifts and attainments, it is reasonable to suppose that he can serve in the sacred ministry to the glory of God and the edifying of His people. In no circumstances then should bishop, priest, deacon or layman, have part in the commendation of any man for the ministry, unless he is a man of good character, good sense, and of such other qualifications as will make it reasonably certain that he will never bring disgrace upon himself or his sacred office. Nor is it well that every earnest young man should take orders. There is as great need—nay, greater even—of laymen of the right sort, as of clergy of the right sort. There are ways enough for an earnest layman to work for Christ without seeking the priesthood, unless it be reasonably certain that he is called thereto. Nor should any man be himself the judge as to that. Let no man be ordained then, unless, first of all, he has a clean record, and has such other qualifications as will enable him to command the respect of all good people in the exercise of his sacred functions. It is not necessary that every clergyman shall be a great man, but it is absolutely necessary, not only that he shall be a good man, but that he shall have a vocation which will make him meet, by God's grace, to act as a minister of Christ, and a steward of the mysteries of God. But having been ordained to any holy function, the man should feel that the whole Church stands behind him, ready to sustain him in the exercise of the sacred duties to which he has been solemnly set apart. To ordain a man and then cast him adrift to sink or swim, live or die, is a cruelty of the worst sort. Before he is ordained there should be a known place

and work for him. In doing, and in order to his doing it well, he should have such suitable provision for his needs as will relieve him of anxiety and care, and maintain him respectfully in the community in which he lives. There should be recognized authority somewhere, to put the right man in the right place, and if need be, protect and sustain him there, just as long as he is faithful to his trust, and is doing a good work. His very fidelity to God may make him enemies, but he ought to know that so long as he is faithful and efficient, he will be secure in his place, and protected in doing his work. The Church would have no place in her ministry for the unwise and the unworthy, but just the moment that it is generally known that she not only has need of efficient men to serve in the sacred ministry but will give them work, and so long as they are faithful to it, will sustain them honorably in trying, by God's grace, to do it, there will be no lack of the right sort of men freely offering themselves. Every faithful clergyman knows that he has at least God's favor, but he ought to know that he has also (should he ever need it in his work for Christ), the agis of His whole Church Militant, its authority, its full moral force and power. God speed the day when it may be so! One thing is certain, and that is that present evils herein will not right themselves, or very materially change for the better, until the Church, by some authoritative action, not only provides her priests with work, but will decently maintain, and if necessary, protect them in doing it. The quicker this is recognized as a sober, solid fact, the better it will be. No plan that does not provide for this necessity will afford permanent relief. No external applications however soothing, will reach or remedy this deep-seated disease. We may try palliatives as long as we like. They will afford no lasting relief. Every delay is a putting off, but only a putting off of the day, when the heroic treatment will be an absolute necessity, unless we are content with being only a small but respectable sect. The Church has authority. Let her no longer play with the mere simulacra of it, but exercise it wisely and lovingly, not in the interests of the ministry but of the whole body of Christ; or, if in the interests of the clergy, only in so far as those interests are inseparably necessary to the ingathering of the nations, the conversion of souls, and the edification of the whole body of Christ. We have heard from Bishops and clergy in this matter, let our true-hearted laity now let their voice be heard.

### PAYING.

A large part of our contributions to the Church is simply a payment of dues. While there is no grace of charity in it, there is the very good grace of honesty. Perhaps here is where the truth of the old saying is found,—that charity begins at home; which may mean that the man who does not give where he is bound to give, will not give anywhere.

We read that the children of this world are wiser in their generation than the children of light. Perhaps it is a hard saying to say that they are more honest. It may be true, however; not absolutely, but relatively,—according to the obligations which they are under. A prudent, far-sighted man "of the world," understands that success depends upon meeting his obligations, and discharging his duties with unflinching fidelity. He bends every energy to do it. He knows that it is sometimes pound foolish to be penny wise. He knows that repudiation of a dime means loss of dollars. He pays as he goes, and bases his expectation on "value received."

How is it with the "children of light?" Do they fairly recognize their obligations and squarely meet them? Do they pay in proportion to what they get, as God hath prospered them; or do they live, many of them, as constant debtors to the Church that teaches them, the Saviour that died for them, repudiating dimes where they receive dollars?

There is no doubt that in a business point of view, the paper of many Christians ought to go to protest; and judging from the state of religion among us; it is at heavy discount in heaven.

It is possible to rob God. The business man, who lives without God in the world, doing his work never so honestly, and paying his way scrupulously, robs Him of the allegiance he fairly owes, and of the dues he refuses to recognize. The Christian man robs God, though he confesses the claim of His service when he withholds a fair proportion of his earthly goods to the support of His everlasting truth and kingdom.

The fact is, the greater part of what we are called on to give, we already owe. We have received a consideration for it. We are enjoying benefits for which we are bound to make what return we can.

There is no man that does not owe something to Christ and His Church. He is debtor for his manhood, and for all the possibilities of his manhood, for time and for eternity. If he have property he owes all the more. His ability to get it, and his ability to keep it safe, have come, for the most part, from Christian civilization and culture, whether he be a Christian or not.

If he owes his taxes to the State, and pays them cheerfully for the protection the State affords him, he owes even more to the Church. If he pays less, it is because he is a better business man than Christian.

### BRIEF MENTION.

"When thou givest thine alms, let not thy right hand know what thy left hand doeth." There was a singular illustration of the observance of this precept, among the offerings made a few Sundays ago in the church of St. Nicholas, Gloucester, England. Between two half pennies stuck together with glue, was found concealed a sovereign, equal in value to about five dollars of our money.—Among the various English amusements adopted by foreigners, that of bicycling seems to be the most popular. The French have even outdone us; they have given a new name to the riders of bicycles, or velocipedes, as they still call them, that of *Velocemen*. Equally expressive is the new German name for a sausage, quoted in the *Kölnische Zeitung*. "*Sauwiesensbräusauerkrautkrautwurst*." Yet we doubt if this is not surpassed by the ingenious Flemish term recently suggested by a patriotic purist and admirer of his native language: "*Ijzovorgstijlstaatspluatskoopvarenburendoroverste*." (Under manager of the Railway Goods Department.—*Tablet*.)—The curiosity of the inhabitants of Albano has been greatly exercised during the last month concerning a hermit wearing the dress of the third order of St. Francis, who has silently taken up his abode in one of the Tufo grottoes, on the outskirts of the town. Seldom leaving his retreat, he refrained absolutely from holding any communication with the world. He was seen by passers-by either prostrate before a cross or extended on a straw mat, reading a book of prayers, and he would accept of no oblations beyond bread and vegetables, which were left by the charitable at the mouth of his cave. Finally, however, the curiosity of the police was also aroused. The description of his features was found to tally with those of an absconded Veronese banker, and positive verification followed his arrest.—The following extraordinary production, couched in "Cockney" phraseology, is supposed to be the experience of some parent who had got a little knowledge, but not much, and who thought himself very learned, while in point of fact he was extremely ignorant. Describing his efforts to instruct his boy, he says:

"But larnin' the young wiper hates,  
And oft his head I towells,  
'Cause he exasperates his h,  
And don't pronounce his wovells."

That was a specimen of the gentleman's own knowledge, but he had got an idea in his head that it might be a dangerous thing generally to have a little learning, but it could not be a dangerous thing to him. He goes on:—

"A little larnin' is a dangerous thing  
Lord Byron he determines,  
I've read Joe Miller's *Blad*  
And Mr. Shakespeare's sarnins;  
The Pilgrim's progress done by Boz,  
And Bunyan's jest-book handy,  
Stern's work on shipping, Coke on gas,  
And Milton's *Tristram Shandy*."

Judgment has recently been delivered in the French Courts of Law, in a suit brought by the celebrated Alexandre Dumas against M. Jacquet to obtain an order for the destruction of the latter's picture, a water color, exhibited at M. Georges Petit's gallery, represents the features of M. Alexandre Dumas, the figure being draped in Jewish garb; that M. Dumas, on seeing it at the gallery, was reported to have pushed his stick through it, and that he afterwards brought this action for its destruction. The motive of M. Jacquet was explained to be to express his disapproval of the conduct of M. Dumas in selling him a picture at a "long" profit. The court held that M. Jacquet, even if he had had no revengeful motive, had no right to appropriate the features of M. Dumas without the owner's consent; that there was however no sufficient ground for the destruction of the picture; and that meanwhile it was sufficient to forbid M. Jacquet to give any publicity to the composition, and to make him pay costs.—

"GERRYMANDERING." With reference to the origin of this word, a correspondent of *The London Times* says: "In 1811 one Elbridge Gerry was Governor of Massachusetts. With a view to keeping their party in power, Mr. Gerry and his friends arranged a new division of the State into senatorial districts, so artfully carved and shaped that in as many of them as possible their opponents should be outnumbered. All natural and customary lines were set at nought, and some of the queerest conformations ever known in political geography were the result. Somebody, seeing an outline map of one of these monstrous districts, added with his pencil a beak at one end and claws at the other. 'That will do for a salamander,' he said. 'Salamander!' cried a friend; 'I call it a gerrymander.' The little mot made its fortune, and the word took its place in the political vocabulary. It has crossed the Atlantic, and we may expect often within the next year or more to hear that the thing, as well as the word, is crossing."—An historical old ale-house near St. Mary's is being converted into a private dwelling (I believe for the use of Professor Wordsworth). In former times the attendants of the Vice-Chancellor used to regale themselves here during the sermon, and it is related that once a preacher concluded, "It is time, my brethren, for me to finish this discourse, for I perceive the Vice-Chancellor's servants have returned from their ale-house, and are even now wiping the froth from their mouth." This was in the good old Puritan days!—A young lady recently undertook to instruct a class of small boys upon the meaning of the phrase, "the Devil and all his works." She assured them that every time they swore, or pilfered, or cheated in school, or got angry, the evil one laughed with glee. "What a picnic he has at our school!" exclaimed one of the boys.

### LETTERS TO THE EDITOR.

SIMPLE WORDS FOR THE IGNORANT.

To the Editor of *The Living Church*:

Please allow a subscriber a small space in your paper to demur to an opinion expressed in a recent number by the *Book Reviewer*. The *Reviewer* was noticing a series of books written and published by Mr. Charles Foster, of Philadelphia. He objects to one of the series, "First Steps for Little Feet," as being too simple for the youngest and most ignorant child. To the cultured editor many sentences seem so plain that "a wayfaring man, or child, though a fool, may not err therein;" while to the ignorant child or ignorant parents these same sentences give no meaning at all.

One not experienced in teaching the children of the uneducated, can form no conception of the depth of ignorance to which human beings can come. Those grown old in ignorance are worse. The mind is a blank; the mental grasp nothing. Read a verse, which to you is as clear as the sunlight, and ask the man or child what it means. See the dull stare, and the fast shut mouth.

For the past sixteen months I have been teaching Sunday Schools at eight or ten different places in this county, and how often have I been discouraged and sick at heart over the answer—rather want of answer—that I have received, after hearing them read the simplest sentences.

I have lately introduced "First Steps for Little Feet" in my Sunday Schools. The change is refreshing. Old, weather-beaten faces, over which it would seem a ray of intelligence never glanced, light up; eyes, dull and listless, shine; mouths fast shut, open, ivory teeth gleaming pleasantly through the red lips. They have actually caught an idea. They look around upon each other approvingly, then turn to me for more.

The great help of the book is that I can leave it with them, as it asks its own questions. They can teach themselves from it.

After looking over many books, in search of help for my work, I have selected this; and the more I use it, the more useful I find it to be.

I find the other books equally useful in their place. I write this, that modest and honest merit may have its due, and that all engaged in work like my own may know where to go for help, for which I do feel assured that they will be thankful.

Lawrenceville Va.

ROBERT STRANGE.

CLERICAL VACATIONS.

The exodus of the clergy has begun, the exhausted shepherds are leaving flock and fold to seek recreation in the mountains, or by the seaside, or in foreign travel. Soon there will hardly be a church in Chicago that is not closed for the season.

To the Editor of The Living Church:

The above is from one of the Chicago secular papers. I have been looking for it for some weeks. Nearly all of the Chicago papers, and most of the papers in the land, keep an article of this kind electrotyped, and about this season of the year they put it in, just as they put in the stories about the largest pumpkin or the gentle snake.

Now, as far as Chicago is concerned, what supreme nonsense it is. There are hundreds of religious societies in this city, and I will venture to say that one dozen will cover the number of those closed for the summer, and of that dozen some are closed of necessity, for repairs, as my own Church, for example.

junctis manibus, instead of being read from a book held carefully before his eyes, as if he were afraid to trust his memory? We all know how much more impressive are the words of a speaker, when he looks earnestly into the faces of those whom he is addressing, than when they are read from a book with his eyes fixed steadily upon the page before him.

And there is another point to which I would call the attention of your readers, which seems to be a growing evil in the Church. I mean the manner in which some of the clergy gabble over the services. I have heard the Lord's Prayer said with such indistinctness and rapidity of utterance that it was impossible for the congregation to repeat the petitions with the officiating priest. And I once went into one of our city churches where daily Evening Prayer was being said, when I could not for some moments make out which one of the canticles the priest was saying, so rapidly and indistinctly were the words pronounced.

THE LATE BISHOP OF RIPON.

To the Editor of The Living Church:

Under the heading "News and Notes" in THE LIVING CHURCH, we are told, with seeming approbation, that the saintly Dr. Bickersteth, late Bishop of Ripon, was one of the earliest to support the repeal of the law that prohibits marriage with a deceased wife's sister; and that he had been brought to recognize the necessity of the "reform" by his experience as a London rector.

It is not said what that experience was; but from arguments advanced by upholders of the Bill for repeal, we may conjecture that he found that men will, against the law, take their sister, [by affinity] to wife; and that, therefore, he thought it would be better to give the sanction of law to their now illegitimate unions—that is—if men will not conform to the standard of the law, it should be adjusted to their will. If such were his experience and judgment, then when the rector became, as my Lord Bishop, a Member of the House of Lords, it was to be expected that he would support the wife's sister bill. But while thus seeking to remove a restraint on liberty, was his act as legislator in perfect accord with his position as Churchman? He can be freed from the charge of inconsistency only on the supposition—tenable enough as some think—that the law of God resting on the conscience, should not be enforced by civil enactments, on those who will not have this man to reign over them.

A Bishop is constrained to maintain the teaching, and it may be, to enforce the laws, of the Church. Now the Church of England not only prohibits the union of brother and sister by affinity, but has solemnly declared that she, in so doing, but echoes a law that is not subject to "reform," even by bishops. The English Canon says: "No person shall marry within the degrees prohibited by the Law of God," and then plainly sets forth her Table, which whatever the action of Parliament, must bind all Churchmen, and which, if the assertion of the English Church be true, can be modified only by the Great Lawgiver.

Right or wrong, the Table of Degrees sets forth what purports to be God's law, and what is law to every English Churchman. Moreover every English bishop has, many times, in the sight of God, declared that he believes the Levitical prohibitions, of which the Table is a transcription, to be a part of the Moral Law from which no Christian man whatever is free. The VII. Art. of Religion, Of the Old Testament, treats of the Law given from God by Moses under three aspects: first, as touching ceremonies and rites, which do not bind Christian men; secondly, as civil precepts, not of necessity to be received in any commonwealth; and lastly, those declarations of God's will, which are not to be classed as regulating ritual, or as civil statutes. These last, under the Christian dispensation, may receive a stronger obligation, they can not be said to have been abrogated. Under which of these three classes come the enactments regulating marriage? That of the Levirate, which bade the nearest of kin to raise up seed to his brother in case a widow was left childless, concerned Jewish inheritances; it can affect no nation but that of the Jews, and did not always affect them. Other decrees forbidding "approach to any that is near of kin" and giving the principle by which the prohibited nearness is to be discerned, can not be classed as either ritual or national, they pertain to the unchanged Moral Law. If any one of these divine statutes and judgments has been done away, then they are all abrogated. God has not spoken, and it is not for man to set aside one and retain another. We are forced to say that there is no God-given law regulating marriage, save that forbidding polygamy and divorce.

If any decree given by Moses still binds, then the relationship by affinity exists. W. F. B. [It was not the intention of News and Notes to express any opinion of the Bill referred to by our correspondent, but simply to state a fact. Eds. L. C.]

MR. ARTHUR P. SEYMOUR, of the LIVING CHURCH, is off enjoying a summer cruise in his yacht, Mamie. He is accompanied by the Rev. Messrs. Philipps and Pardee, of Chicago, and the Rev. F. W. Taylor, of Danville. The yacht encountered a gale soon after leaving Chicago, and lost her top-mast. Milwaukee was reached on the 5th inst., instead of the 4th, where the party expected to pass the day. Repairs were made at Milwaukee, and the jovial party set sail for Lake Superior. It would not be strange should three applications be made to the Naval Department, next fall, for chaplaincies; or, possibly, a Professorship of Naval Instruction will be added to the Western Theological Seminary, and an annual cruise on Lake Michigan become part of the curriculum, before examination for Deacon's orders. The Young Churchman wishes the party a prosperous voyage, and that all may return with health invigorated, ready for the great work that each will find to do in his own chosen sphere.

"O Trinity of love and power! Our brethren shield us from danger's hour; From rock and compass, fire and foe, Protect them whereso'er they go." Young Churchman.

PERSONAL MENTION.

The Rev. E. W. Hunter has full charge of St. Paul's Church, New Orleans, La., for this summer, after which time he will be open to a call. His address is 476 Constance St., N. O., La.

The Rev. Wm. H. Moreland has become the assistant minister of Christ Church, Hartford, Conn. His address is 432 Main St.

The Rev. C. N. Spalding has resigned the charge of St. John's Church, Lancaster, Pa., and accepted the rectorship of the "Howe Grammar School for Boys," at Lima, La Grange Co., Indiana. Address accordingly.

The Bishop of Connecticut has authorized the Standing Committee of the diocese to act as the "Ecclesiastical Authority" thereof during his absence from the United States. All communications should be addressed to the Secretary, the Rev. S. O. Seymour, 129 Signourney St. Hartford.

After August 3rd, Bishop McLaren's address will be Point Pleasant, Ocean Co., New Jersey.

The address of the Rev. Frederick Chapin Jewell is Joliet, Ill.

The address of the Rev. Laurens McLure is South Oil City, Pa.

The Bishop of Pittsburgh has temporarily taken up his abode on Highland Avenue, near Fifth, East End, Pittsburgh, until the permanent Episcopal Residence shall be completed. After July 24th he may be addressed at Perth Amboy, N. J., until the 1st of October, when the autumnal visitations will begin.

The Rev. Hobart Cooke has assumed charge of the church of St. Sacramento, Bolton, N. Y. (Lake George) for the summer. Address accordingly.

The Rev. Wm. B. Bark has resigned the rectorship of Calvary Church, Tamaqua, Pa., and accepted that of Trinity Church, Peru, Ind. Address accordingly.

ACKNOWLEDGEMENTS.

The undersigned desires thankfully to acknowledge the following amounts thus far received by him in response to his appeal for aid to Mission Work in Mississippi: H. D. Unononon, Ky., \$1.00; M. G. Easton, 30 S. M. Geneva, N. Y., 25 Cts.; E. W. De N. V., 25 Cts.; Dixon, Ill., 25 Cts.; H. C. M. N. Y., 15 Cts.; Stanton, Mass., 10 Cts.; Miss M. N. Orleans, 10 Cts.; E. K. S. and S. K. B. Brookline, 40 Cts.; Mr. G. New York, 20 Cts.; H. B. Phila., 20 Cts.; R. J. H. Cazenovia, 15 Cts.; M. S. Matpel, L. E. 20 S. J. L. Phila., 7 Cts.; Connecticut, 10 Cts.; S. M. G. Edenton, 25 Cts.; H. C. MILLER THOMPSON, 10 Cts. Asst. Bishop of Mississippi.

MARRIED.

KIRKBRIDE, BREWER. By the Rev. Alex. McMillan, the Rev. B. R. Kirkbride, of Sacketts Harbor, N. Y., to Anne Brewer, of Troy, N. Y., on Tuesday, July 15, 1884.

OBITUARY.

BOXER. Entered into rest, July 15, the Rev. James L. Boxer, rector of Trinity parish, Houghton, Mich.

DE PALMA. On Saturday, July 12, the Rev. Joaquin de Palma, rector of the church Santiago, New York City, aged 51 years.

JONES. Died in Warren, Ohio, July 9, 1884, Mary A. Marvin, wife of the late Spencer Jones, of Philadelphia, Pa., and mother of the Rev. Wm. Marvin Jones, in Paradise above.

MISCELLANEOUS.

Experienced Schoolmaster wants position, Churchman, College preparatory studies. Box 48, Coldwater, Mich.

A competent teacher of instrumental music and oil painting desires an engagement in a school. The best of references. Miss Lila G. Woodard, Coldwater, Mich.

WANTED. By the Rev. R. B. Hoyt, Dean of McLeansboro, a loan of four hundred dollars at a low rate of interest for three years. The necessities of his work have been such as to place him in pressing need of the sum named. Security to be given. Ralph Byron Hoyt, Mt. Carmel, Wabash Co., Ill.

TO THE CLERGY.

As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1884, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc. etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present an absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications for accuracy, it is desirable for the clergy to help the editors to present an absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill.

Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

St. Nicholas for August

Contains over two dozen sketches, stories, and poems, illustrated by nearly 50 pictures. It has contributions from: Louise M. Alcott, Maurice Thompson, Blanche Willis Howard, Helen Campbell, E. S. Brooks, C. F. Holder, William H. Hayne, Joel Benton, and others; including "Freida's Doves," a pathetic tale of child-life in Germany, "Old Shep and the Central Park Sheep," a charmingly illustrated paper. Further chapters of "Marvin and His Boy Hunters." Paper: Its origin, history, mode of manufacture, with illustrations of the machines that make the paper on which St. Nicholas is printed. Price, 25 cents; \$3.00 a year. For sale everywhere. THE CENTURY CO., New York, N. Y.

THE GENERAL THEOLOGICAL SEMINARY.

The Seminary will reopen on Wednesday, September 10th. The Entrance Examination will be held at 10 A. M. Candidates for Priest's Orders or graduates of colleges will be required to pass an examination in the Acts of the Apostles in the original, the elements of Greek Grammar, and present an English composition. For further particulars apply to REV. E. A. HOFFMAN, D. D., Dean, 420 West 23d Street, New York.

MISSISSIPPI GRANT'S SEMINARY, 247 and 249 Dearborn Ave., Chicago. For Boarding and Day Pupils. Sixteenth year begins Tuesday Sept. 10th. Send for circular.

COLUMBIA FEMALE INSTITUTE, Columbia, Tenn. Beautiful and beautiful location. Thorough scholarship. Best Music and Art advantages. Fall session opens Sept. 1st. For catalogue address Rev. GEO. BRACKETT, Columbia, Tenn.

St. George's Hall, for Boys, Reisterstown, Md. Unsurpassed. \$25 to \$30. Circulars sent. Prof. J. C. KINER, A. M., Principal.

BERKELEY SCHOOL, Providence, R. I. Universities, West Point, Annapolis, Technical and Professional Schools. Eighth-year Curriculum. Private Military. Manual Labor Department, in Sept. 1884. Military Drill. Boys from 10 years upward. Year Book for 1884-5. Contains tabulated Requirements for 44 Universities, etc. Rev. GEO. THEOBALD PATTERSON, A. M., L. L. B., Rector, Rt. Rev. DR. THOS. M. CLARK, Visitor.

VIRGINIA FEMALE INSTITUTE, Staunton, Va. Mrs. Gen. J. E. B. Stuart, Principal. The next session of nine months begins Sept. 11, 1884. Efficient teachers in every department. Number limited. Terms reasonable. For full particulars apply to the Principal.

THE HANNAH MORE ACADEMY FOR GIRLS, Fifteen miles from Baltimore. Noted for healthfulness, thorough instruction, careful training, and the refining influences of a Christian home. Rev. ARTHUR J. RICH, A. M., M. D., Reisterstown, Md.

MISS G. R. KIERSTED'S ENGLISH, FRENCH & GERMAN Boarding and Day School for Young Ladies and Children will open on Wednesday, Oct. 1, 1884, at 33 East 57th Street, corner of Park Avenue, N. Y. Public school methods. Circulars on application at 200 W. 125th St., N. Y.

THE UNIVERSITY OF THE SOUTH is located at SEWANEE, TENN., upon the Cumberland Plateau, 2,000 feet above the sea level. This School under the special patronage of the Bishops of the Protestant-Episcopal Church in the South and South-West, offers the healthiest residence and the best advantages, its Collegiate and Theological Departments. For the special claims of this University for patronage, apply for circulars to the Rev. T. LEAHY HODGSON, D. D., Vice-Chancellor, Sewanee, Tenn.

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CATHEDRAL SCHOOLS, Garden City, Long Island, N. Y. St. Paul's for Boys, St. Mary's for Girls. Re-opens September 17th. The Boys occupy the largest and commodious school edifice just completed. Address, for particulars, Rev. ST. STAFFORD DROWNE, D. D., Acting Warden.

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ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS, Waterbury, Conn. The ninth year will open (D. V.) on Wednesday, Sept. 19, 1884. Instrumental music under charge of J. Baker, Jr., private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. Rector, Rev. F. H. FLEANS, D. D. RUSSELL, M. A., Rector.

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DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. Charges \$50 per annum. WILFRED H. MUNRO, A. M., President.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J. For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1884. Address MISS JULIA ROSS, Principal.

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UNION COLLEGE OF LAW, Chicago, Ill. The Fall Term will begin Sept. 24th. For circular address H. BOOTH, Chicago, Ill.

CHROTON MILITARY INSTITUTE, Croton, on the Hudson, N. Y. A CHURCH SCHOOL FOR BOYS. Annual Register containing particulars as to courses of study, terms, plans of building, etc., will be sent on request. REFERENCED: The President, the Rt. Rev. Bishop of New York, the Rt. Rev. the Assistant Bishop of New York, the Rt. Rev. the Bishop of Springfield. FRANK S. ROBERTS, Principal.

LAKE GENEVA SEMINARY, Lake Geneva, Walworth Co., Wis. A cultured Christian School for young ladies. The house is brick, fire proof, steam heated, gas lighted, sanitary conditions are unequalled. The school hall is equally well appointed. Fall term opens September 17th. Apply for Catalogue.

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EL PASO TO ALBUQUERQUE.

At El Paso, in the extreme western part of Texas, so many possibilities of delightful journeys are presented to the tourist, that he is puzzled to choose a route.

These ranges are supposed to be rich in mineral deposits, though their resources have been but little developed yet.

During the days journey from El Paso to Albuquerque, four or five towns may be seen that apparently contain a population of four or five hundred.

To descend to practical details this valley is a wonderful fruit growing region, the chief product of which is grapes.

Albuquerque affords an interesting study of a frontier city, and shows perhaps one of the most wonderful instances of rapid development that can now be observed on this continent.

At a spot never visited by Mariette, and unexplored save by pillaging natives, Mr. W. Flinders Petrie has just identified the site of the long-sought Necropolis of San.

An Indian school, the Pueblo Industrial Institute is in successful operation. It is intended to enlarge it to accommodate the children of the Moquis and Apaches.

attached to the school is cultivated by the boys, and furnishes a great variety of vegetables.

The Rev. H. Forrester is rector of the church here. The communicants number nearly one hundred, and the Sunday school has about seventy attendants.

The old town of Albuquerque recently seriously damaged by floods, is supposed to have been founded in the sixteenth century.

The principal object of interest is the Roman Catholic Church of San Felipe, more than a century old. The service on All Souls' Day is the most impressive of the year, held in commemoration of the beloved dead.

CHRISTIAN CHARITY.

The coming of the Son of God from heaven to earth wrought a change in the very speech of man. Where and what were the old Roman and Greek words for love and charity till Christianity formed them for herself, and stamping them with the divine image of Him who was love Himself, made them current as pure gold amidst a debased and corrupted mintage?

Mr. Howell's face of "The Register" is not as bright and sparkling as his "Sleeping Car," but gives many ridiculous situations arising from the acoustic properties of the "hole in the floor," heating arrangements of a fashionable boarding house.

THE REGISTER. By W. D. HOWELL. Boston: Houghton, Mifflin & Co. Price \$1.25.

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WHAT IS THE ANGLICAN CHURCH? AND An Open Letter on the Catholic Movement. To the Rt. Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York.

tents while Ptolemy Philadelphus was king, and so remained intact until revealed the other day by the pick of the excavator.

BOOK NOTICES.

THE REGISTER. A Novel by the Author of "Rutledge." Boston: Houghton, Mifflin & Co. Price \$1.25.

This latest novel, from the pen of the author of "Rutledge," is not written with the old-time power. It deals with one of the sad, social problems of the day, unequal marriage, one-sided education.

MISS JEWETT makes the much discussed question of woman's place in medical practice the motive of her first essay as a novelist.

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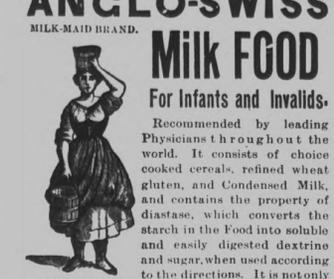
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DIocese of Fredericton.

SPECIAL CORRESPONDENCE.

There were only three points of general interest that occurred during the 15th session of the Diocesan Synod of Fredericton, held last week at St. John.

First. The resolution to adopt the recommendation of the Provincial Synod held last year at Montreal, to the effect that the various Diocesan Boards of Missions should amalgamate, and form one Central Board of Missions for the whole of the Ecclesiastical Province.

Second. The report from Strachan Bethune, Queen's Counsellor, Montreal, on the vexed question of the right of the Bishop to license the Rev. J. M. Davenport, to St. John the Baptist Mission chapel, within the parish of St. Paul. Mr. Bethune declares his opinion to be that the Parish Law of England is in force in this diocese, and that therefore the Bishop had no right to license any one to work within the parish of St. Paul without the consent of the rector of the parish.

Third. The passage of the Bill to consolidate the various acts of the Legislature affecting the Church and her rights in New Brunswick. Very little new matter was inserted in this proposed Bill, the most important being, power to divide a parish independently of the consent of the rector. At the request of any ten persons in the parish, the Bishop may submit to the Synod a proposal to divide said parish, the decision of the Synod to be binding on all parties.

Your readers may remember that in 1882, several parishioners of St. Paul's, Portland, St. John, desirous of having more advanced services, subscribed sufficient funds to build a modest chapel in the poorest part of St. Paul. To interfere as little as possible with any claimed rights of the rector, the chapel was built on the extreme edge of the parish. Notwithstanding the protest of the rector and wardens, the Bishop licensed the Rev. J. M. Davenport, and since that time services have been daily held in the Mission chapel. The services are hearty and well attended, and all admit that good work is being done. It cannot be denied, however, that much bitterness has been aroused, and a controversy has arisen over the right of the Bishop to license, as it is claimed that the rights of the rector are thereby traversed.

By many it was thought that there would have been a heated discussion on this disputed point during the session of the Synod, but, fortunately, there was not a word said by either side. The Synod passed a vote of thanks to the learned gentleman for his opinion, and ordered a copy of it to be forwarded to the parties interested. If the Legislature of New Brunswick passes the Consolidated Church Bill, above referred to, then this troublesome case will be easily settled. An application for dividing St. Paul's parish, and creating St. John the Baptist an independent one, will be forwarded to the Bishop for his consideration. The Bishop will approve of the recommendation, and forward it to the Synod, which body will decide favorably on the proposal. The Legislature meets before the Synod does, and therefore all the friends of peace hope that this burning question will be quenched next Synod.

Great work is being done in this diocese. Two noble men are at its head—Bishop Medley, the metropolitan, and Bishop Kingston, his coadjutor. Both loyal in every sense of the word to the Church of England; both Catholic in their doctrines, moderation, and sympathy. No young clergyman looking out for a sphere of hard work in his Master's cause, could do better than come over and help us. We need men. Loving Bishops, hard work, a fair income. What can a young deacon or priest ask for more?

A. I.

New Brunswick, July 9, 1884.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

At the Synod of Huron the only feature of importance was the remarkably eloquent charge of Bishop Baldwin. His lordship reported the confirmation of over one thousand candidates since the new year, and the visiting of fifty-two parishes. He spoke of the necessity for zeal and self consecration on the part of the clergy, unsparsingly denounced Church lotteries, and all kindred means of raising money, referred to the Ritualistic controversy and urged the formation of a diocesan temperance organization. The Synod was largely attended, and sat the usual time, but accomplished little or nothing. It was announced that the Mission Fund of the diocese was over-drawn to the extent of over \$4,000. Unless a speedy change takes place grants will have to be cut down. During Synod week a diocesan Temperance Society was organized with the Bishop as President.

The Synod of Ontario has just held its annual session in Ottawa. From the Bishop's charge we gather that the number of confirmations has been 1,047; ordinations, 5 deacons and 3 priests. Four churches have been consecrated. The Bishop urged upon the diocese the more careful preservation of parochial records. I am glad to say that the projected division of the diocese seems in a fair way of being accomplished, the committee appointed for that purpose reporting that all the preliminary steps had been taken, and that all that now remains

is the raising of the necessary endowment. The new diocese will be called Ottawa, with that city as its head-quarters, and the old diocese will retain Kingston as its See city.

The diocesan Synod of Montreal has also met and dissolved. The opening service included the induction of the Rev. J. G. Norton to the incumbency of the cathedral, and the Rev. James Carmichael as Dean of Montreal. The Rev. Canon Norman preached the sermon. The Bishop's charge was lengthy. He has ordained eight deacons and five priests, six of the deacons being graduates of English colleges; 633 have been confirmed, and 62 parishes and missions have been visited. The business transacted by the Synod was not of general interest. The Bishop intends holding another ordination sometime in September, when several candidates are expected. He held one on the 29th in Montreal, making three for the present year.

The annual convocation of the University of Bishop's College, Lennoxville, was held on the 24th of June. The sermon was preached by the Rev. Chas. Hamilton, of Quebec, the Prolocutor of the Provincial Synod. The convocation met in the College Hall, and was largely attended. Chancellor Hesper delivered a long and very interesting address, after which the Bishop distributed the prizes. The Bishop held an Ordination in the College Chapel two days previously, when four deacons were ordained.

The new rector of Christ church Cathedral, Montreal, has been petitioned by some of his leading members to introduce choral services into the Church. Some unpleasantness between the two elements in the congregation seems imminent. The new rector is said to be a sound Churchman, and favorable to the proposed levelling up.

The subscriptions to the Endowment Fund of the new Toronto Sisterhood now aggregate \$12,500, and an additional income of \$700 per annum has been guaranteed. The Metropolitan has subscribed \$100 toward the Endowment. A commencement at an early date may be looked for. Mr. Broughall, of Toronto, is taking an active part in collecting funds, and will receive subscriptions.

The Bishop of Nova Scotia held an Ordination at Halifax, on Trinity Sunday, when two candidates were made deacons, and five deacons advanced to the priesthood. The sermon was preached by the Rev. Dr. Bullock.

The foundation stone of the new church at Adolphustown, Diocese of Ontario, a memorial of the United Empire Loyalists, was laid with much *clat* on the 17th ult., by the Hon. John Beverly Robinson, Lieut-Governor of the Province. The Church will be a handsome building, and will cost in the neighborhood of \$5,000. Speeches on the occasion were made by the Governor, a prominent Mohawk Indian Chief, and a number of other clergymen and laymen.

No action will at present be taken in the case of the adjutorship of Niagara. A vigorous attempt will be made to raise the Episcopal Endowment to a proper figure, and then the matter will be taken up.

Bishop Hellmuth is shortly expected in London, Ontario, where he has large property.

Ontario, July 21st, 1884.

A LETTER FROM AFRICA.

THE LIVING CHURCH, which for two years and better has been regularly sent gratuitously to "All Saints Hall," has been accomplishing a double work, killing two birds with one stone. By the kind permission of Miss M. Scott, I receive and read the paper before forwarding it to her. For this esteemed favor I am thankful to her and to you.

THE LIVING CHURCH extremes meet, high and low, a first-class journal, in paper, print, and contents, at a very low price. One cannot wonder at the ease and rapidity with which you increase the number of your subscribers. Suggestive, too, of the practice of the Living and Historical Church itself. High Churchmen and Low Churchmen working side by side, without friction, striving together for the Faith and the furtherance of the Gospel.

I wonder if I have broken the commandment in coveting the LIVING CHURCH tracts. I crave these more particularly for distribution during Lent and Advent. The desire principally for these tracts, suggested this query in a letter to the Rev. J. Kimber, "Have the Foreign Committee in Trust a fund from which to pay the occasional orders of foreign missionaries for theological works for themselves, and books, tracts, etc., for the promotion of Christian knowledge in the foreign missionary field?" No answer yet, but I think they have no such fund.

THE LIVING CHURCH issue of April 19, is just to hand. Your "New York Letter" seems to think that no Bishop should be elected for Africa, that it would be enough for the Church to work among the millions of Africans who are there ready imported to their hands. To the same effect a Mr. Trope (?) wrote to THE LIVING CHURCH a few weeks ago. It is certainly the duty of this Church to devote itself with some real energy to the work of converting our sisters and brothers in your country. Still, I think it would be an impracticable and a kind of cripple policy for the Church to content herself to work among the Africans in the land of their importation, and defer or relax her work to convert us in our native

home in Africa, and lengthen the time ere this wilderness and solitary place be made glad and rejoice and "blossom as the rose."

"Then we may hope that some one of African blood may be found able to take charge of the mission to his countrymen." To say the least, this is an impertinent disparagement and reflection on the colored clergy in the United States. Without meaning to imply whether I personally would presently favor or disfavor the idea of an African Bishop for our African Mission, permit me to say that I think it very unfortunate for this Church, if up to this time, and among thirty or more colored clergymen in the United States, there is not one "able" (?) to take charge of a mission to Africa.

But there is a more complicated and delicate, and indeed, serious point of consideration, regarding which I will simply cite some pregnant remarks by Dr. Blyden:

"In looking over the history of Liberia, past and contemporary, I have noticed that adults from America when they are mechanics or farmers succeed with comparatively little difficulty in adapting themselves to the conditions and work here. That is to say that men who reach manhood abroad before they immigrate, and on their arrival here deal with material things only, know how to proceed and make their mark, while the men who come to us to deal with intellectual, moral or political questions find themselves at sea. The reason is that such questions are largely speculative, and when the Negro trained by a foreigner has to deal without guidance or support, with hypotheses, the hypothetical in his deliberations is always against himself and against his possibilities. As a matter of fact not a colored man grown up and educated abroad with the exception, perhaps, of Gov. Russwurm of Cape Palmas, and Lewis Sheridan of Grand Bassa, has left his mark upon the political, educational, religious, or commercial character of the country. All our successful Presidents, Cabinet Officers, lawyers, doctors, preachers, merchants with very few exceptions, reached their majority in Liberia. Others have come among us with great reputations for learning, wealth, commercial ability and legal acumen—where are they to-day? Who are the men that stand foremost now for intellectual, political, ecclesiastical, commercial character? They were all either born or educated in Liberia. This is a significant fact in the history of this country, and suggestive as to our lines of duty in the future. It is my firm belief that if the nation should ever suffer the misfortune of a sudden subversion of her constitution it will be brought about, not by the Liberian born or educated, or by the immigrant farmer or mechanic, but by the learned and philosophic Negro from abroad, unless by timely and judicious legislation he be forestalled, and subjected for his own sake, as well as in the interest of the country, to a period of quarantine or domestication before being armed with electoral or official power."

L. L. MONTGOMERY.

Liberia, May 29, 1884.

The Churchman.

THE NEW BISHOPS.—It may be observed with no disrespect to the older bishops, that those newly chosen to the episcopal office represent men who are keenly in sympathy with the present life of the Church and with its forward movement in American society. Dr. Worthington is a man of this class, and there is keen regret that he feels obliged to decline to be Bishop Clarkson's successor. Dr. Rulison's record stands for abundant work and a large amount of intelligent common-sense, and his election as the Assistant Bishop of Central Pennsylvania, will be generally commended as the choice of the right man for the right place. The selection of Mr. Ferguson and Mr. Boone for our missionary episcopate indicated the same purpose to obtain the most suitable men for China and Africa. If the Church shall continue to select her bishops for their practical working qualities, and for their intelligent sympathy with what is best in American life, it will do much to place our communion in the forefront of the religious organizations of the country. That position is perhaps almost conceded already, but it needs to be emphasized a thousand times before the Church fully embraces its opportunity.

CHURCH WORK.

SOUTH CAROLINA.

Charleston.—The first fruits of the harvest of charity for the Laundry Fund of the House of Rest, now, July 17th, amounts to \$44. When the needed sum, \$1,782 is given, the orphan, young daughters of bread-winning mothers, or of sick parents, little girls rescued from degraded homes, the stranger, the convalescent, and the penitent can then be taught to earn their daily bread in the laundry of the House, the Church clarity that shelters and elevates them, and which will thus be made self-sustaining. Contributions for this purpose must be so specified and may be addressed, House of Rest, Charleston, S. C.

SOUTHERN OHIO.

Cincinnati, St. Philip's church.—On the 6th Sunday after Trinity, Dr. C. A. Quirell, a respectable physician of Cincinnati and formerly professor of physiology in the Pulte Medical College, of this city, and a minister of the Baptist denomination, united with the Church in St. Philip's parish, North Cincinnati, of which the Rev. T. J. Melish is rector. Dr. Quirell has formerly been a resident of Mexico, speaks the Spanish lan-

guage with complete fluency, and may become quite useful in our Spanish missions in that country.

NEW YORK.

New York City, St. Luke's Hospital.—At this institution during the year there were 19 Baptisms, 20 persons confirmed, and 86 funerals, besides Holy Communion monthly in the chapel, and frequently in remote wards and in *extremis*. Much of the pastoral work of the hospital is performed by the Rev. Edward De Zeng, the chaplain, whose services have been most acceptable to the patients, and who has been instant in season and out of season.

NEW MEXICO AND ARIZONA.

Convocation.—The fifth annual convocation of New Mexico and Arizona met, on the 16th of July, in the church of the Holy Faith, Santa Fe, Bishop Dunlop presiding.

The usual opening services were had, the Bishop being the celebrant, and the Rev. H. Forrester, of Albuquerque, the preacher.

No change was made in the officers of either the jurisdiction or the convocation, except that the election of delegates to the General Convention resulted as follows: Clerical delegate, the Rev. H. Forrester; Lay delegate, Mr. L. B. Prince; Alternates: Clerical—the Rev. J. A. M. La Tourrette; Lay, Mr. W. C. Hazledine. The usual routine business was transacted, and there was not a ripple to disturb the harmony and somewhat monotonous quietude of the convocation. The past year has been one of financial depression, and the growth of the Church in wealth and members was not as great as in the year preceding; but there is much to be thankful for, and good ground of encouragement for the future.

The Bishop, in his address, spoke earnestly of the enrollment plan originated in Holy Trinity church, Philadelphia, and expressed a hope that it might be made operative, as far as possible, in this jurisdiction.

The convocation had to regret the absence of the Rev. E. W. Meany, priest in charge of the church in which the sessions were held, he being absent in the East, soliciting funds for the establishment of a Sanitarium at Santa Fe.

MICHIGAN.

St. Louis, Emmanuel Church.—The opening services of this church, were held on St. Peter's day, June 29. A small debt of \$2,500, which it is confidently hoped will soon be removed, prevented its consecration. The church has been built at the cost of about \$10,000, and displays much taste and good judgment.

It is but six or seven years since this parish was so flourishing, was but a feeble mission under the care of the then rector of St. John's church, Saginaw, scarcely able to support one week day evening service. Now it has a beautiful church, a settled rector, good congregations, and bright prospects for the future. With the blessing of God upon the self-denying labors of a devoted rector, assisted by his faithful wife, and supported by such laymen as Elwell, Holcomb and Nichols, and a few others whose names will live in the sacred memorial, and in the affections of the people of St. Louis, when they shall have passed away, has this great work been accomplished, and it testifies to us of the fulfillment of the divine promise of rich blessing upon patient labor and sacrifice for His sake.

QUINCY.

A Visit to Jubilee.—Since the early days of Illinois—when the first missionaries of the Anglican Church began their blessed work of preaching the gospel and founding parishes—many changes have taken place; and there is but one spot I now know of, where the old Church stands alone undivided by isms or schisms—namely, Old Jubilee.

Not long ago I had an invitation to visit Homewood School—an institution which has lately been started on the domain of Jubilee College. Having early associations with that romantic spot, I had no inclination to hesitate, and was soon on my way thither. An hour's ride on the C. B. & Q. railway brought me to Edward's station, from whence I was taken by carriage to the school. The drive was a beautiful one and every moment a delight to me. As Jubilee Hill came in view, with its tall spreading oaks and spacious rolling lawns, there was felt a peacefulness, a satisfaction in the sight, which few places ever awaken in one, a feeling too, which many doubtless, who do not love this old village, cannot appreciate.

Hardly had I refreshed myself from the journey, and had taken sweet comfort in reflection over the past, so strongly suggested by my surroundings, when the long familiar sound of the old chapel bell broke in upon my reveries.

A Sunday afternoon will ever be a memorable part of my visit to Homewood. We sat with our books under the trees where we could watch the soft summer clouds floating overhead and hear the merry thrush in the thicket beyond.

In the distance might be seen the students in their dark blue uniforms, evidently enjoying life. Several, I noticed were wandering around here and there, apparently studying their Prayer Books. To my inquiry who they were, a friend replied, "Those are my Indian boys, are they not fine fellows? They are all candidates for Confirmation, which is to be administered next week."

In their saunterings to and fro, they would often pass near us; and I remarked on the extreme brightness of their eyes and the intelligence of their young faces. "Yes indeed," replied my friend, it would surprise you to see how bright and studious the Indians are. The Dakota boys here from St. Paul's College, one of Bishop Hare's schools, far exceed the general impressions of what the civilized Indian is, and would do credit to any English school."

At three o'clock the bell sounded, and all the pupils filed into the school-room, where kindly aided by the rector, they spent an hour in writing their home letters. Here, it seemed to me, the pastor became the loving parent, and gained an influence over those tender young minds in that one hour, which months of school-room intercourse can seldom win for the teacher.

The most striking feature of the daily routine of Homewood School, is the Evening-song. There, in the dear old chapel, when the last rays of the setting sun fall on the cross-tipped spire, and the shadows of the oaks grow darker, pupil and teacher meet for prayer. The service has a holier meaning at this time and in these surroundings, and the psalter, in which the boys' cheerful voices give a hearty response, is felt in all its beauty and fulness. At last the service

is over and silence reigns throughout the room. The organ begins the Recessional:

"O come, O come, Emmanuel,  
And ransom captive Israel,  
Who mourns in lonely exile here."

and as the last "Amen" dies away, the lingering light reveals beneath the altar cross, the motto of the old heroic founder of this Church and School: "Jehovah Jireh;" and to that hymn, which seems to-day to have been written for this very reviving of the old school here, this Home (in the wood, those words seem a true and apt response; to which all interested in "Old Jubilee" add "Amen." "FIDES."

Bushnell, St. Thomas.—A large and convenient hall has just been fitted up in handsome and Churchly style for the services of this congregation. It was occupied for the first time last Sunday, when large congregations were present at each service. The priest in charge was assisted by the Very Rev. A. C. Stilson, rector of St. Mary's church, Ottumwa, Ia., who preached two excellent sermons.

MISSOURI.

Kansas City, Ordinations.—On Sunday the 15th ult., the Bishop admitted Mr. Samuel N. Watson to Deacon's Orders in Grace church. The candidate, who is the son of the Rev. Dr. Watson, of Red Wing, Minn., was in the last class in the Seabury Divinity School at Faribault. He was presented by the rector, the Rev. Cameron Mann. The Rev. Mr. Watson takes charge of St. Paul's Church, Mexico, Mo.

The venerable Dr. Schuyler, who is travelling on the Continent, has written that his health during the voyage over and since, has been excellent, and that he is greatly enjoying his trip.

The Rev. Ethelbert Talbot has declined the call from St. Andrew's Church, Ann Arbor, Mich. He will open St. James' Military Academy, Macon, this fall, with it is expected, fifty boarding pupils.

The Rev. Dr. Fulton is still in St. Vincent's Asylum. His health is improved, although he is still greatly prostrated, and his mind is showing greater clearness and tone.

WESTERN MICHIGAN.

Grand Haven, St. John's Church.—The Very Rev. Dean Whitmarsh, of the Springfield diocese, preached July 6th and 13th, on his visit to this diocese. The Rev. W. T. Currie of Lyons, Iowa, will preach the remaining Sundays of this month, after which the new rector takes charge of the parish. The vestry of this parish, wiser than some, have secured clerical services during (with but one Sunday's exception), the whole period from the departure of the old to the arrival of the new rector, who takes charge Aug 1. The congregation has been thus kept well together, and the parish not suffered to decline.

FOND DU LAC.

Disasters.—The Bishop in his address to the Council speaks thus of the losses which have occurred in the diocese during the past year:

Our record of disaster is this year unusually grave. On the morning of January 25th, the Feast of the Conversion of St. Paul, the cathedral was discovered to be on fire, and in a few hours, notwithstanding the strenuous efforts that were made to save it, was the sad ruin that you see from yonder windows. The building of the cathedral and the subsequent erection of this school house and the purchase of land led to the creation of a large debt, the payment of which with the accumulation of interest severely taxed the resources and courage of the congregation. A less faithful and generous people would have given up the task in despair. It is a great trial of their piety and energy to begin the work all anew. But that good will come from the seeming catastrophe, I have never doubted. Two desirable results are already apparent. First, I notice that there is a strengthening of the bonds of unity and love between the cathedral and the diocese. The cordial sympathy that has been expressed in many kind words by parishes, missions and individuals in the diocese and the readiness to help, according to ability, to rebuild the cathedral, is assisting the development of that mutual regard and true brotherhood in which the spiritual character of the Church of God shines forth most splendidly. Next, the new cathedral when it is built, and it will be built in God's good time, will be something more than a parish church. In its inception the needs and uses of the diocese will be considered, and its arrangements will be such as to bring the parishes and missions into nearer, more loving and workful relations with each other. I know so well the narrow circumstances of the parishes and the people of this diocese that I cannot expect them to divert much of their substance this way. Yet the new cathedral will be so much their own and for their own upholding and cheering, and for a stronghold of the faith in the midst of a great State, itself a member of a mighty nation, that however much gratified, I shall not be surprised if tokens of interest and good will come to us from all parts of the diocese. It would be very pleasant if the building could be in part a memorial of the faithful among us that in dark and cold days were true to the faith and Church of the apostles and martyrs. Some inquiries have already been made of me as to what portions of the work could be specifically assigned to individuals or parishes. I am now prepared to say that the columns, the chancel arch, the towers, the vestibules, the bells, the windows, and altar, the retables, the lectern, stall, the Bishop's cathedra, the pavement and various other portions can be assigned separately and at definite sums. I feel profoundly that the whole matter is in the hands of our most gracious and powerful Lord. We are not building for ourselves but for Him. We can give Him only of His own, and to Him we look to care for His Church, and for us, in His own way.

I was greatly shocked while in the East to notice in one of the daily newspapers, an account of the burning of Grace church, Ahapee. That was the first Mission church built in the diocese after its organization. It was the gift of a zealous people with but little of this world's wealth at command. The cost exceeded their expectation by several hundred dollars. This I loaned them, and they were steadily working the mortgage off. Only \$250 were yet to be paid, and this is all that the insurance will pay. I have not yet been able to confer with the people, but I do trust, as in the case of the cathedral, that the rolling away of the dark cloud may reveal some blessing. But the trouble that has tried me most is the loss that has come to our brethren of the Oneida Indian Mission. For twelve years and more, they had been steadily,

patiently and with great self-sacrifice acquiring a fund of \$3,000 for the building of a new church, of the real need of which I have spoken repeatedly, and in reference to which our last Annual Council took action. This sum was deposited in a Savings Bank at Green Bay. By the failure of this bank, I am afraid that the deposit will prove a total loss. But this is not all. It was understood that another sum of \$3,000, the accumulation of various gifts for about twelve years, was on deposit in New York. Some untoward circumstances may reduce this amount considerably, possibly one-half. Instead of \$6,000 at command for the building of Hobart church, Oneida, there are now barely \$2,000. The work of building began in the spring. It will be disastrous to stop it. The emergency must be met energetically. I appeal most earnestly to the diocese to help the Oneidas in this necessity. You all know how great our need is here. But I would gladly defer building the cathedral if that would serve the Oneidas. If the great, wealthy Church of which they are members could understand the exigency, I believe that the help that is required would be gladly given.

IOWA.

**Boone.**—On the 15th of June the Bishop confirmed 13 in Grace church.

**Burlington, Laying of a Corner Stone.**—On the afternoon of July 15th, the corner stone of Christ church was laid by Bishop Perry, assisted by the Fairchild, the Rev. A. C. Stilson, of Fairfield, the Rev. A. Q. Davis, of Fort Madison, and the rector, the Rev. Dr. M. A. Johnson. The service used was one set forth by the Bishop of Iowa, and was listened to by a large and attentive congregation, among whom were noticed the pastors of the principal denominations in Burlington. After the hearty singing of the hymn, "The Church's One Foundation," the rector applied the level and the square to the stone, and then placed in the stone a tin box containing books, documents, etc.

When the box was deposited, Bishop Perry struck the stone three times with a hammer, saying:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. I lay the corner-stone of an edifice to be here erected by the name of Christ church, to be devoted to the service of Almighty God, according to the doctrine, discipline, etc."

At the conclusion of the singing of Hymn 276, Bishop Perry congratulated the parish upon the beginning of the new church, which, rising from the place where stood the older one, shows the increasing strength of the ancient parish of Burlington. He said it was a day of joy and gratification, and hoped that with the raising of the edifice the spiritual Church would be built up and glorified.

He then introduced the Dean of the Southern convocation, who, in the name of his brethren, joined in the congratulations which were heartily given. He spoke of Christ church in the past as the centre of missionary operations in Iowa, referring to the last visitation of Bishop Kemper in 1851, when the Bishop reported that "he had visited every important station in the diocese"—in number only thirteen, and nine of that number were in the present Southern convocation. He hoped that with this fresh start in Church life, there might grow up the missionary spirit, having this Church as its centre.

The address on this occasion was delivered by the Bishop of Quincy and was listened to with earnest attention. The Bishop set forth in simple but eloquent words the possibilities of Christ church as the centre of Christian unity in Burlington. He pictured the day when all people will be united in one sacramental union, and one creed—that of the Church for which the building was reared to day.

Letters of congratulation and regret were read by the rector from the Rev. F. E. Judd, of Iowa, and the Rev. G. W. Watson, of Minn. He then stated that Bishop Perry and himself had this day planted the ivy at the foot of the tower, which he hoped would grow upward and spread until the church walls as well as tower should be covered.

The services concluded with the benediction by Bishop Burgess.

**Cedar Falls and Waterloo.**—Bishop Perry spent the Fourth Sunday after Trinity in these places. In the morning he confirmed three at the Falls, preached in the afternoon at St. Mark's, Waterloo, and again in the evening in Christ church, Waterloo.

**Davenport, Church School.**—Under the will of the late Miss Sarah Burr of New York, the fine property known as Cambria Place has been deeded for a girl's school, to open in September. Bishop Perry, who regards this venture as the most important movement of his episcopate, will, for the opening year, give the school his personal supervision, bringing to the work of organization and equipment his varied experience as a professor and president of an Eastern college (Hobart), and his intimate acquaintance with the successful schools of St. Mary's Fairbault, Minnesota, and St. Mary's Knoxville, Illinois.

**Marshalltown.**—On the Third Sunday after Trinity, in St. Paul's church, the Bishop confirmed 30, presented by the rector, the Rev. F. E. Judd.

**Oskaloosa.**—On June 2d the Bishop visited St. James' parish, the Rev. M. L. Kellner rector, and confirmed six persons.

CALIFORNIA.

**Statistics.**—The following summary of diocesan statistics is taken from the Journal of the Convention:—Clergy, 65; parishes, 25; Church buildings, 47; Communicants, 4,303; Baptisms, 740; Confirmations, 395; total of offerings, \$144,440.13; total value of Church property, \$467,530.41; indebtedness, \$77,554.

ALABAMA.

**Marion, St. Wilfrid's Church.**—The Convocation of Selma met in this church on Wednesday the 9th inst., at 8:30 p.m. The opening sermon was preached by the Rev. Dr. J. A. Harrison, of Trinity church, Demopolis.

Five services were held. Sermons being delivered also by the Dean, the Rev. Dr. R. H. Cobbs, and the Rev. W. A. Stickey. On Thursday morning the Holy Eucharist was celebrated by the Rev. Mr. Stickey, assisted by the rector of the parish, Rev. Stewart McQueen.

There are six clergymen in the convocation. The Rev. F. B. Lee, of Carlowville, could not well attend, and the Rev. H. W. Barnwell, of Selma, was detained by the sickness of a parishioner.

At the business meetings missionary work was fully discussed, and arrangements made

to give services once a month to two vacant parishes. The convocation adjourned Friday night, 11th inst., to meet next October in St. Paul's church, Greensboro.

SPRINGFIELD.

**Appointment.**—The Rev. W. T. Whitmarsh has been appointed Dean of Litchfield. He recently paid his first official visitation to the parish of St. Paul's Carlinville, where the faithful and prudent work of the Rev. D. D. Heffer is bearing fruit in a steady growth of the Church in his field of labor.

Dean Whitmarsh spent a few days in his old parish in Muskegon, Western Michigan, where he had the pleasure of administering the Holy Sacrament of Baptism to seven. The parents of four others desired to take advantage of his presence to have their children baptized by him but were prevented by illness.

**Carlinville, St. Paul's Church.**—This parish, which for over twenty years enjoyed the services of a faithful, diligent and able priest, the Rev. D. W. Dresser, has of late sadly run down through the removal and decease of many of its members. During the past two months it has been in charge of a missionary, and visited by the Rev. Thos. Hines, the Rev. F. M. S. Taylor, and the Rev. W. T. Whitmarsh, all of whom celebrated the Holy Eucharist and preached stirring and eloquent sermons. The devotion and untiring self-denying effort of a few loyal men, women and children, has been signally blessed, so that once more the parish seems alive, and capable of healthy activity and growth. Lukewarmness seems to be on the wane, and those who had grown indifferent or lost heart seem disposed to make again a stand. Missionary services in the neighborhood, and a monthly German service have been begun.

On the Fifth Sunday after Trinity, the Right Rev. Bishop of the diocese gladdened our hearts with a visitation. A class of three were confirmed, and the Gospel was preached to large congregations. At night the LIVING CHURCH Evening Prayer leaflets were found very helpful.

In the afternoon the Bishop preached in the open air, at the Macopin County Farm, to the inmates of that institution, and over one hundred and fifty people who had flocked from town and country to hear him. This institution is under the superintendence of Mr. E. K. Smart, a staunch and earnest churchman, and is managed by him most admirably, and in a truly Christian spirit. Not long ago one of the most neglected of public asylums, it has now been declared a model institution of the country.

On Monday a reception was tendered to the Bishop by the ladies of the parish, combined with a festival given by the children of the Sunday school, at the residence of Mrs. H. H. Weer.

NEW JERSEY.

**Riverton.**—The Rev. H. H. Weld, D. D., in a recent address at the consecration of Christ church, mentioned the following interesting facts connected with this parish:

"The beginning of this parish, like the beginning of many another, was in the opening of a Sunday School, by daughters of the Church. Mission services were commenced by the present rector on the evening of the fourth Sunday in Advent, A. D., 1855. By the aid of the neighboring clergy, public worship was continued in private houses, and in a place suggestive of the manger in Bethlehem, for several years. On June 9, 1859, the corner stone of the first church was laid by the present rector, assisted by the Rev. E. A. Hoffman, now Dean of the General Theological Seminary, and the Rev. Marcus F. Hyde. In the spring of 1860 a charter was obtained, and the corporation organized by the election of John Siebel, and James B. Chandler, wardens; and John Fraser, William P. Ellison, Watson DePuy, William Lomax, and Charles P. Miller, vestrymen. Of the original officers, two have remained in continued service; the present senior warden, W. P. Ellison, and the secretary of the vestry and architect of the building, John Fraser. On the 9th of June, 1860, the church was consecrated by the Rt. Rev. William H. Odenheimer. It still remained for two years a mission church, supplied chiefly by the Rev. Mr. Hyde, Rev. Dr. C. D. Millett, and Rev. L. Johnstone.

In 1868, during the rectorate of the Rev. Dr. R. T. Roache, the parsonage was built. In 1870, the present rector entered upon duty in the parish. In 1871, the church was enlarged and removed from its old site. In 1875, the Sunday school building was erected; and in the next, the centennial year of the Republic, was presented to the parish by one of its wardens. On the 7th of June last year, the corner stone of the new church edifice was laid by the Rt. Rev. John Scarborough, D. D.

These items are to the whole history of the parish as the table of contents to a bulky book. Let us doubt not, but earnestly believe, that the full record is in heaven; and that glorious things are there determined for the future of Christ Church, Riverton."

COLORADO.

**Salida.**—Church services were held here for the first time on Sunday June 22, in the Opera House, the Rev. Thomas Duck of Gunnison officiating. The people are enthusiastic and anxious to have a church, and there is every reason to believe that a large and flourishing parish can be built up. Governor Hunt has offered to donate land for a church building, and stone will be furnished by Mr. R. A. Muir. Services will continue to be held until a resident minister can be secured.

MARYLAND.

**Summary of Statistics.**—The parochial report from this diocese, as stated in the Journal of the Convention, is as follows: parishes and congregations, 267; communicants, 23,132; Baptisms, 2,658; total of contributions, except clergymen's salaries, \$331,055.38.

MISSISSIPPI.

**Greenville, St. James' Parish.**—This parish has been under the charge of the Rev. D. B. Ramsey for the last two years, but a recent call from another field has left it without a rector. On the 5th instant Bishop Hugh Miller Thompson made his first visit here. The chief object of his coming at this season was to aid the vestry in procuring a rector. On Sunday, 6th instant, the Bishop held service in the morning, and celebrated the Holy Communion. His sermon was from the text "By what authority doest thou these things?" At night the Bishop preached to a crowded house, taking for his text, "What shall I do then with Jesus, which is called Christ?" He delivered a sermon that will long be remembered by the people of Greenville.

**JEWISH MISSIONS.**  
**Day of Intercession.**—A day of intercession for Jewish Missions, was quietly but widely observed throughout the Church of England on June 23, and to some extent in the American Church, under short notice, with invitation addressed to the Church Society for Promoting Christianity amongst the Jews. Prayers were offered at scattered points in the United States and probably over the world, wherever English is spoken. In some places the week following, containing the festival of St. Peter, the Apostle of the Circumcision, was also observed by special prayer.

The observance at the cathedral at Milwaukee, Wis., was especially interesting. On the previous Sunday, the Dean, the Rev. Dr. Spalding, gave notice of the day, remarking upon the significance of this spontaneous and informal movement throughout the Anglican Communion, and urging the congregation to join in it in private as well as in public. Bishop Welles, who was present, closed the service with appropriate collects: "The next day, the Day of Intercession, the Bishop took the early celebration of the Communion, using collects from the form of intercession issued in England. Both at morning and evening prayer the form of intercession was repeated by the Dean, much earnestness being manifested in the responses.

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When we looked at the cover of "IMPROVEMENT AND NONSENSE FOR SUMMER READING," we saw the best design yet drawn for the outside of any book of this class. A half hour's amusing reflection may be had in guessing the enigmas suggested by the designs in pale blue ink. It is to be cordially hoped that the dynamic need will take the hint so pointedly given in the lower right-hand corner, to take himself "off" finally and return no more. The author has a happy turn in delineating the wit of the negro race, a fact which the minstrels will not be slow to note. The traveller, who has just started, will find this little book the very best preface, to the days of recreation on which he enters. Like the fan in "Pinafore," there is nothing to offend the taste in the many side lights which are thrown on the process of getting "off." The comic sketches are brief and pointed, so that he who reads may laugh without having to labor in catching trains of thought, in addition to the worry of catching the train of cars.

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AMMONIA (Carbonate of).....	2.36 per cent.
POTASH (Bitartrate of).....	47.33 per cent.
Soda (Bicarbonate of).....	16.64 per cent.
Flour.....	32.30 per cent.

"The above is the result of my chemical analysis of Royal Baking Powder." C. GILBERT WHEELER, Professor of Chemistry Chicago University.

Analysis in 1884.

*Lime (Tartrate of).....	5.25 per cent.
AMMONIA (Carbonate of).....	2.25 per cent.
POTASH (Bitartrate of).....	50.60 per cent.
Soda (Bicarbonate of).....	22.90 per cent.
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THE ORIGIN OF AMMONIA.

Ammonia was probably originally prepared from putrid urine.—United States Dispensary, page 107. NOTE: The Lime found by Prof. Delafontaine in the Royal Powder is the lime that the Royal Baking Powder Co. advertise as "a compound so powerful that it is used by farmers to cut the hair from the hides of animals, and in dissecting rooms to quickly rot the flesh from the bones of dead subjects."

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Cash in Bank and Bankers' hands.....	3,292,684.00
Loans with Collaterals.....	548,000.00
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Net Cash Fire Premiums in course of transmission.....	351,153.95
Accrued Interest and all other Property.....	262,192.58
	94,400.00
<b>Total Assets.....</b>	<b>\$9,071,696.33</b>

LIABILITIES.

Capital Stock.....	\$3,000,000.00
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Reserve for Unadjusted Losses, and other Liabilities.....	470,011.82
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