

# The Living Church.

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

J. Harvey Treat  
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## FOLLOW ME.

BY D. H.

Not now. I see the verdure and the flower,  
The blue sky far away,  
Let me but chase your phantom for an hour,  
For one brief day,  
Earth's melodies are wildly calling me—  
I cannot follow Thee.

Not now. I cannot midst the noises  
Of this fierce hurricane,  
Endure the still depth of the Heavenly voices,  
They speak in vain,  
My strength is buoyant, I am full of life,  
I love the strife.

Not now. I am alone and broken hearted,  
The wreck of strength and love and hope,  
The purpose of my life—it has departed,  
Darkly I grope,  
I am too vile and weak and frail for Thee—  
Turn Thou from me.

Now, even now. As did the thief of old—  
The blind, the leprous outcast in the street,  
Cast his vile body at the Saviour's feet—  
So I, chief-sinner tho' I be,  
Sweet Jesu, now, at last, do come to Thee,  
Great are my sins, and great my love shall be.

The verdure of this World and its fair flower,  
The fragrance, and the blue sky far away—  
The voices of the busy day—  
Earth's melodies are wildly calling me,  
Take me—I follow Thee.

## NEWS AND NOTES.

It is at once a pleasure and a duty, in returning to the office, after the very pleasant and healthful vacation, which has been so well described by "F. W. T.," for me to express my sincerest thanks to the accomplished friend who has so admirably done my work, and so completely proved his adaptability, his good nature, and his self-abnegation. And this "Note" may perhaps explain to the caustic New York correspondent of that excellent journal, *The Southern Churchman*, the change of the signature of this column from "S" to "M." It is "M" who has excited his ire, but let me assure him humbly that "S" is quite willing—modestly forbids my saying "ready"—to meet his promised attack.

EFFORTS are being made to obtain the reopening of the celebrated William and Mary College.

I HEAR that a special meeting of the General Convention will probably be called this autumn to consider a very important matter.

The Convocation of the Province of York, which for twenty years has sat as one house, is hereafter to be separated, the Bishops sitting as a separate body.

THE BISHOP-ELECT OF RIFON, Dr. Boyd Carpenter, was consecrated by the Archbishop of York in Westminster Abbey on St. James' Day, July 25. The sermon was preached by the new Bishop's brother.

THE Society for the Propagation of the Gospel, has granted £1,000 towards the endowment of the see of St. John's, Kaffraria, on condition that £9,000 are raised to complete the endowment before December 31st, 1889.

THE BISHOP of BANGOR has not found it easy to fill the deanery vacant by the tragic death of Dean Edwards. His choice was a restricted one, and in Canon Lewis he has promoted a gentleman, a Welsh scholar, and a sober-minded Churchman.

THE REV. MARK PATTISON, the celebrated English Essayist, died last week at the age of 74. He had been rector of Lincoln College, Oxford, since 1861. His most noted publication was probably "Tendencies of English Religious Thought, 1688—1750," which appeared originally in the notorious "Essays and Reviews."

A CORRESPONDENT waxes indignant over Bishop Bedell's remarks before the House of Bishops of the Canterbury Convocation. He says that many of our Bishops seem to lose their heads when they get over to England; they adopt for their garb the apron, breeches and gaiters, and even drop their H's, to make themselves as English as possible. Well, we need not worry. After all, it is an "amiable weakness."

An exchange furnishes the following as a rebuke to that species of intolerance, which is sometimes born of really good movements. "I beg to suggest the establishment of a red ribbon army for the suppression of homicide. Total abstinence from homicide and fierce denunciation of every individual who won't take a pledge not to commit murder and wear the ribbon as an outward sign of his having taken that pledge, to be the distinguishing tenets of the organization."

THE Right Rev. Piers Calveley Claughton, D.D., Archdeacon of London, Canon of St. Paul's, and Chaplain General of the British Army, died on Monday of this week, at the age of 70. He was Bishop of St. Helena from 1859 to 1862, and of Colombo from the latter year to 1870. He was a brother of the present Bishop of St. Alban's. Dr. Claughton was a Low Churchman, and was the only member of the Chapter of St. Paul's not in harmony with its views and work.

THE name of Canon Liddon is widely mentioned as the probable successor of the Bishop of Salisbury, Dr. Moberly, whose intended resignation has been announced. It is said that Dr. Liddon has refused the Episcopate upon more than one occasion; with him the "nolo episcopari" is no empty disclaimer of wished-for preferment. His literary tastes and present labors are too engrossing to be put aside for the cares and anxieties of an onerous episcopate.

It is announced in Italian papers that the Pope is preparing a bull of excommunication against Monsignor Savarese, and all who join the movement of reform, which he now heads. The excommunication will be what is now called "Maggiore nominandum," that is, personal and the strongest which can be pronounced. The last of the kind was issued against Luther. This extreme measure is a proof that the work of reform is slowly but surely gaining ground.

THE British House of Lords now numbers a Roman prelate amongst its members. By the death of his father, the Right Reverend Monsignor Petre has become a peer of the realm. He is the first ecclesiastic of the alien faith who has had a seat in Parliament since the reign of Mary I. There is, however, a large number of lay Romanists in both Houses.

IN Bishop Littlejohn's admirable charge upon the duty of the Church to the Family, he speaks of the carelessness of the courts in granting divorces, and of the facility with which frauds may be perpetrated. In a footnote he says that in the records of the County Clerk's office of King's Co., New York, three hundred fraudulent cases of divorce have been found in one year. The brief search was so astounding in its results, that the searcher lost courage, and pursued the matter no further. Such facts indicate a condition of affairs, which may well cause deep alarm.

THE Archbishop of Paris, in a pastoral prescribing collections for the sufferers through the cholera, exhorts his flock to set their consciences in order by performance of their religious duties, thus avoiding a panic, which seriously aggravates the danger. Referring to the prediction of a learned foreigner (Dr. Koch) that the cholera will traverse Europe, the Archbishop remarks that, looking only at the general state of society, the corruption of morality, the greediness of the pursuit after material pleasure, and the hostility to religion, such an apprehension might well be shared. But he adds that the fervent prayers and charity of true Christians will avert the peril, for God is sometimes more sensible of the supplications of a few than of the faults and defections of the blind multitude. S.

## OUR NEW YORK LETTER.

On Friday last your correspondent made brief calls on the four Sisterhoods of the Church in this city, viz., the Sisterhood of the Good Shepherd, the Sisters of the Holy Communion, the Sisterhood of St. John the Baptist, and the Sisters of St. Mary.

Taking our way from Broadway along Houston street to Mulberry street, and passing the great buildings of Police Headquarters, we rang the bell at No. 304. Entering, we were ushered by Sister Julia, to a small parlor or reception room at the rear of the hall. Soon Sister Ellen, the presiding sister of the community, entered.

"It is fifteen years," said Sister Ellen, "since the Bishop of the Diocese organized the Sisterhood of the Good Shepherd at St. Ann's church. During all these years the work of the Sisters has been one of faith. Each year the contributions to the Sisterhood Fund have enabled them to give themselves wholly to the very poor, who can make no return. It may be well to state," continued Sister Ellen, "that the Sisterhood Fund is to provide for the personal expenses of the permanent workers, including a month of recreation each year; and that while those working for the City Mission Society have a home in St. Barnabas' House, their support comes wholly from this fund. There are many who desire to do this work, who are unable, because we can not offer them the raiment as well as the food wherewith all are content. We need a large fund for this purpose."

"Another great want that must be met, before the Sisterhood can grow to meet the demands so often made upon it, is a Sisters' House. At present every applicant (and there are many) for admission into the Sisterhood, must be refused unless there is a vacancy among the workers in St. Barnabas' House, or the other houses under its care. Applications for trained Sisters are continually coming in from all parts of the country, but we have not the means or the accommodations for training those who

would willingly go to these various fields of work. During the past year the Sisters have had under their care over 1,500 women, besides 135 children; they have given 20,979 lodgings, 105,883 meals, and found situations for 695 women. Daily religious instruction has been given, two schools are maintained during the week; and the Girls' Friendly Society, by which an influence for good has been gained over the young girls of the mission, has met each month.

Weekly visits have been made in Bellevue Hospital, in the Emigrant Hospitals on Ward's Island, and at the Homeopathic Hospital, on the same island. Visits have also been continued at the Nursery and Childs' Hospital, 51st street and Lexington avenue. Together with this there is to be taken into account, also, the summer recreation afforded women and children by the Fresh Air Fund, at the House of the Good Shepherd, at Asbury Park; and also the labor connected with the charge of St. James' Home, Wilmington, and the direction of Christ Hospital, Jersey City."

This is certainly a good showing.

We next entered the door of the little arched porch of the gothic tower of the House of the Sisters of the Holy Communion. The Sister in charge (Sister Catherine) being away looking after the children that are now in the country, the Sister who presides over the dispensary took us through the building, from the dispensary below to the quaint and quiet chapel on the upper floor. The house belongs to the Sisters, and was built by Mr. Swift, as a memorial to his daughter. The lot was given by Mrs. Rogers, who built the Church of the Holy Communion, adjoining the house, as a memorial to her husband.

This society was started by Dr. Lawrence and Sister Catherine, fifteen years ago. Its objects are two-fold: First, a life of greater strictness and devotion; and second, to minister to such as through sickness or poverty are in need of help for Christ's sake, and as He shall give the ability.

Under the charge of these Sisters is the Home for Aged Women, 380 Sixth avenue. Under their wise and loving care the members of this household spend their declining days in comparative peace and quiet. Another of their charges is "The Day Nursery and Babies' Shelter," 243 West 22nd street, the particular business and object of which is to care for children between the ages of one and six years, thereby enabling their parents or guardians to obtain employment, which they would be otherwise unable to obtain. To this work is also to be added the conduct of the Shelter for Respectable Girls, and Servants' Training House for Young Girls. This is a refuge, in which homeless but respectable girls may find a safe shelter until provided with situations, and to train young girls in domestic and other services, and provide them with situations, where they may earn an honest and respectable living. The training consists of instruction in domestic duties—sweeping, dusting, cleaning windows, scrubbing, washing, ironing, and cooking. Special attention is given to sewing. In addition they are taught writing, spelling, geography, history, and so much of arithmetic as is necessary for their work.

Taking leave of this delightful and courteous retreat, we went across town to the noble building of the Sisterhood of St. John the Baptist. This society had its origin through the labors of ladies formerly connected with the community of Clewer, England. Though affiliated with that body, the mother community of Clewer, and keeping its rule, it is self-governed, holding its own chapters, managing its own funds, receiving novices, and professing sisters. It has its own warden, under the visitorship of the Bishop of the diocese. In fact it is a real American foundation. It is a centre from which other works have grown, especially school and missionary work among the Germans. It has charge of that great and difficult work, the Midnight Mission, 260 Green St., and of St. Anna's Cottage, Farmingdale, Long Island.

The Mother House of the Sisters of St. Mary is at Peekskill, New York.

As an evidence of the capabilities of this community, nothing could be more convincing than a visit to St. Mary's Free Hospital for Children, 405 and 407 West Thirty-Fourth street, or to Trinity Hospital, 50 Varick street, under the shadow of old St. John's. There is so much to be said about these great works, and it would take so much time to become sufficiently acquainted with them to do them justice, that your correspondent feels himself to be doing injustice to the high-minded, self-sacrificing and truly refined and thoroughly educated women, who are in silence laying these great foundations of righteousness, the bulwarks of which so many noisy and self-

seeking men are ever laboring to overthrow.

Of these women, it may be said with truth, to change somewhat the words of their sister, Mrs. Browning: "Their work moves on like the stars of Heaven, and their prayers are never at an end."

When in their presence one thinks of the hosts that shall rise up and call them blessed, he cannot help but be filled with awe as he thinks of the words, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

August 9, 1884.

## LIBERALIST SELF-SACRIFICE.

BY THE REV. F. S. JEWELL, PH. D.

It is found to be a difficult thing for certain old-fashioned, and perhaps "over much righteous," people who have carefully studied the Bible and the Prayer Book to get rid of the idea, that those venerable standards of faith and practice, contemplate a higher life of self-denial and self-discipline for the Christian, than is common to the worldling; most certainly that they demand of the Priest something much higher and holier, than can be ordinarily expected of his people. The history of the Church shows, also, that the idea is neither a new one, nor in any degree as now entertained an extreme one. An acute observer and art-critic, Symonds, writing wholly in the interest of art, makes the suggestive confession in a foot-note, in his history of the Renaissance in Italy, that it is impossible to study the ancient Christian records, without coming to the conviction that Christianity is ascetic. Indeed, to look no further, the very extravagances of the monkish system are directly in proof; for nothing so extreme could have been introduced into practical Christianity, without a strong and unquestionably scriptural foundation for it, in a real asceticism.

And yet, liberalism joins its forces with the world-spirit in the Church, in decrying Christian asceticism. It either does not know how to draw just lines of distinction between the true and the false, or it does not care to take the pains. To it the savagery and self-maceration of the hermit, are all the same with the rigorous self-denial and self-discipline of the Christian. It makes itself merry over the cave of the solitary in the desert, and the hair-shirt of the cloistered penitent, but forgets the wilderness fasting and prayer of a Christ, Who had not where to lay His head, and the self-mortifying struggles of a St. Paul, who that he might keep his body in subjection, fought, and that not as one beating the air. It ignores the fact that, while in form and methods, it may differ in diverse ages, there is for all time in the Church, a Christian asceticism, a higher life of self-abnegation for those who would be holier men. It forgets, that unless it is a mere beautiful form flowers upon the tomb of a dead faith, and profession—the Baptismal office avows it. Hence, in spite of all, it seeks for a specious justification, for a certain easy, worldly conformity and self-indulgence, in "the changed conditions of society;" the necessity of subsidizing the wealthy parishioner; the luxurious surroundings of some favored bishop or rector; and, perhaps, some discovered difficulty in reconciling its own practice with the ascetic principle.

Now, why cannot men see that a fundamental fact in the Gospel and law of the Christian life, is self-sacrifice. Bethlehem beheld its tender dawn; its deeper light burned through all that wondrous mission of toil and deprivation, that reached from the Jordan baptism to the arrest in the garden; its bloody sunset expired amidst the awful shadows that darkened over Calvary and the doomed city. The divine example thus set before the Church was felt and followed, and often with illustrious fidelity, by all the Apostolic leaders of God's host; has since in every age been copied and enforced by the devoted champions of the Cross; and still, thanks be to God, beams before the eyes of many a humble follower of the crucified One, both as a standard to be sought and a crown to be won. But this self-sacrifice involves self-denial as the law for all; self-mortification as a sterner rule for many, and ultimate and complete self-sacrifice for some. Either or all of these, faithfully exemplified for the good of others, is charity practiced for the sake of one's own higher discipline and divine self-mastery; is asceticism, fulfilled for the love of Christ and the glory of God; is in good part Christianity itself.

In view of all this, is it too much to say, that as the one central weakness in modern Christianity is the prevailing lack of self-mastery among its followers, instead of de-

craying asceticism, there is no small need for its speedy recovery, as the rugged soil out of which that self-mastery grew in the heroic ages? Were it not well for us to make more strenuous efforts to stand fast by the higher law of our great Exemplar, the Self-Empty, the Self-Sacrificed One; and if we do not exhibit the virtue of consistent fidelity, let us at least evince our manhood by a frank confession of our folly and our failure.

## CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The Synod of the Diocese of Fredericton met early in July at St. John, New Brunswick. The Financial Statement of Domestic and Foreign Missions showed a balance on hand of \$334. An opinion upon the legal aspect of the St.-John's-Mission-Chapel embroglio was submitted from S. Bethune, Q. C., of Montreal. Other matters of minor interest were disposed of, and the Synod adjourned. It was decided by the Synod to unite with the other Canadian dioceses in the formation of one Central Board of Missions.

The seventeenth session of the Diocese of Nova Scotia was opened with a celebration of Holy Communion in St. Luke's cathedral, at 10 A. M. There was a procession of Bishop and clergy, and at the celebration His Lordship was celebrant. After service the Bishop opened the synod. Since last synod there have been 14 deacons and 11 priests ordained, and 2,459 people confirmed. About \$25,000 has been subscribed to the Endowment Fund. King's College is reported in an efficient condition. A canon recognizing the work of women in the Church was passed. A committee upon the shortening of the morning service was appointed. The synod then closed with the singing of the Doxology and the Episcopal benediction.

The annual closing of Trinity College, and the conferring of degrees, took place last month. The Chancellor, Hon. G. W. Allan, delivered an address from which it appears that the institution is in an unprecedentedly flourishing condition. There has been a large increase of students in the various courses, and the movement toward increasing the endowment has been so far eminently successful. The Society for Promoting Christian Knowledge, of England, has given £3,000, conditionally towards this object, and the University of Oxford the noble sum of £5,000 to assist in completing the endowment of the two Chairs of Divinity and of Physical Science. Many other large sums have been given. This has been the result of Rev. Provost Bodley's and Rev. R. H. Starr's mission to England. Addresses were also delivered by the Minister of Education, and by Bishop Sweatman.

The case of Langtry vs. Dumoulin still hangs fire, though so far the advantage has been all on the side of the city rectors. The nominal defendant, Canon Dumoulin, is said to be desirous of withdrawing his name from the case altogether.

Bishop Hellmuth is at present in the country, and is assisting the Bishop of Niagara temporarily. Dr. Fuller's health is poor.

The new steam yacht for the Bishop of Algoma, arrived at her destination the other day. She has 59 feet of keel and 11 feet of beam, and is of teak, and was built at Cowes, in the Isle of Wight, England, in the year 1870. Her average speed is ten knots an hour. She has accommodation for twenty passengers. Altogether she is a fine, commodious boat, and one of the handsomest steam yachts on Canadian waters. She has been re-christened the *Evangeline*, her original name being the *Vanabla*. She was formerly owned by the Prince of Wales.

A minister, of the Reformed Episcopal Church, in Toronto, the Rev. B. A. Bilkey, has lately been ordained by the Bishop of Toronto, and appointed to an important charge.

Bishop McLean has returned from England. His lordship preached the consecration sermon of Bishop Anson, in St. Paul's, London.

There are a number of vacant missions in the diocese of Toronto, and the Bishop has decided to apply to England for assistance. Were it not for the steady stream of clerical recruits from England, our dioceses would scarcely be half manned. This stream we may thankfully note is daily increasing in volume.

A sad occurrence took place two weeks ago in London Ont. While the Dean of Huron, Dr. Boomer, was near the conclusion of his sermon, he was suddenly struck with paralysis in the left side, and had to be conveyed home. Owing to his advanced age, but little hopes are entertained of his complete recovery. Dr. Boomer has been nearly fifty years in the diocese, and has been for about ten years Principal of Huron College, Ontario, August 9th.

## Calendar—August, 1884.

17. 10TH SUNDAY AFTER TRINITY.	Green.
24. ST. BARTHOLOMEW.	Red.
11TH SUNDAY AFTER TRINITY.	Green.
31. 12TH SUNDAY AFTER TRINITY.	Green.

## "ALL IS PERFECT PEACE."

BY H. B. B.

All is perfect peace,  
Toil and labor cease;  
Welcome blissful rest  
On the Saviour's breast.  
All is perfect peace.

All is perfect peace,  
Pain and sorrow cease;  
In Christ crucified  
Oh my soul abide!  
All is perfect peace.

All is perfect peace,  
Joy without surcease;  
Joy of endless day  
Beckons me away;  
All is perfect peace!

\*Last words of Mrs. C. W. Rose, late daughter of the Right Rev. H. B. Whipple, D.D.—Minnesota Missionary.

## THE CHURCH'S DUTY TO THE FAMILY.

BY THE BISHOP OF LONG ISLAND.

From what we hear, it might be thought that Christianity, working for nearly two thousand years through the Family and the Church, and through schools penetrated by their spirit, as well as through a civilization cast largely in its mould, had done next to nothing for the enfranchisement and elevation of women; and that, for the first time, these schemes of education were opening to her an era of genuine light and progress. But let me speak more definitely. As I have said, it will be left to those who see most in them to enlarge upon the benefits of these schemes. I am concerned to speak just now of their evils, and especially as these evils bear upon the household. It is the effect of much of the education for women now clamoring for recognition in our higher schools, colleges and universities, to claim for her a status and character as much in common with those of man as may be, without absolutely ignoring the fact that God has not seen fit to make them alike. The tendency is to reduce the element of sex to a minimum, and on grounds of right as well as of expediency, to treat woman purely as an individual whose relations to society, are to be dealt with less as a matter of condition and providential arrangement, and more as one of unfettered, independent personal choice. Instead of training her as all the Christian traditions and best social philosophy of the past have shown to be wise, and as though the deepest and best things in her nature were bound up with Family ties, she is trained to regard these ties as in themselves purely accidental, and so far as her highest usefulness and happiness are concerned, as quite superfluous. In other words, we are forced to take sides for or against an education, which, so far from teaching that home life, with all it implies, is the noblest and most truly distinctive sphere of woman's power and beneficence, teaches that it is only one of many co-ordinate vocations equally open to her, and that she is quite as much in the line of her aptitude and destiny when she votes at the polls, or takes out a license for Medicine, or Divinity, or Law, or accepts an engagement on the daily press, or runs a farm or a factory, or, if need be, drives four-in-hand, or navigates a steamboat, as when she performs the functions of wife and mother. It is not implied that under no circumstances may she do the other things, the question is what, on the whole, as we gather from God's will and her own nature, is the highest and best for which she ought to be trained? It is and must be a false and vicious education that regards as of equal esteem the exceptional and the normal in her condition and capabilities; and that so fashions her habits of thought and views of life as to lead her to consider it purely a question of chance or of expediency whether she pursues employments common with men, or those determined spontaneously by her sex—the profoundest single element of her life.

Fortunately this is no longer a speculative question, to be argued in an abstract way. It has got beyond theory. It has already put us abreast of practical results that none may gainsay. The tree begins to be known by its fruits. Effects are beginning to testify as to the nature of the causes that produced them. Types of character, modes of speech and action, private and social liberties, bold and brassy manners, self-asserting, noisy claims to recognition, an attitude of challenge and defiance toward men, a preference for rights over duties, feminine ambitions novel in their scope and intensity, a hankering after successes and achievements supposed to fall solely within the province of men, who with tough sinew and a tougher will can grind in the mill of modern competitions, a calculating estimate of marriage that coolly balances the pros and cons of private gratification, a preconceived readiness to arrange for a retreat from its obligations should they prove irksome, a wide-spread repudiation of the duties and cares of maternity, increasing prevalence of ante-natal murder, and of all forms of criminal prevention of offspring, the dreadful testimony of the medical Profession in all parts of the land as to the low morality and lower conduct of growing numbers of women in regard to the whole subject of

child-bearing, and the home duties bound up with it—these are some of the spectres that begin to darken the outlook of American society—these are some of the witnesses that rise up in our households, our churches, our courts of justice, to tell us whereunto some of these modern ideas of education are likely to grow, and what sort of a future lies before our Family life. What they will do for the family, they will do for society at large. The wreckage produced in the one will be sure to repeat itself in the other. Whatever degrades the family enslaves, not enfranchises woman. Whatever undermines her most intimate and sacred duties—even those springing out of her sex, correspondingly undermines her dearest rights. It may be true that modern individualism, as exhibited in the training to which I have alluded, may not be so much "a retrograde movement as a pushing out of society in one form unduly beyond others." It may be true, too, that it is not so much a thing to be rooted out or driven back as a thing to be corrected by natural restraints or buttressed by natural supports hereafter to be supplied. It may be, moreover, that vindicate and assert the family as we may, and thereby expand never so much the orbit in which it should move, it is not possible that woman shall be relegated to the narrow life that once hedged her in. Granted, even, that what some call the constructive work in her behalf may go on indefinitely, yet the present method of her advance is a false one, and can end only in mischief. It is false and mischievous, because it proceeds by her differentiation as an individual, apart from the status determined by her sex, and by her advancement along a path peculiarly belonging to man, because he is a man; and so violates nature, reason, and Revelation.

But to pass on a step further: The family is a sufferer from another quarter. Purity is the sensitive nerve of the family. It can bear the shock of violence; it can survive the brute force or the grinding tyranny of a selfish or despotic will; it can endure the occasional suspension of some of its duties, the forgetfulness of some of its noblest offices; but a stain upon its purity is as the shadow of death. Around this aspect of domestic life God's law paints a rampart of curses and penalties. But alas! how human law, social custom, public opinion, and even text-books on sexual morals breach this rampart. Strangely enough, licentiousness, the great enemy of domestic purity, is treated as purely a vice of the individual, like drunkenness or theft. Its two-fold relation to the family and the individual, and its peculiar enormity as affecting both, comes out when it leads to the rupture of the marriage bond, and plunges the household into ruin and wretchedness; but ordinarily this double influence is forgotten. One of our States punishes the man who neglects to support his children, but if he casts his wife away she can vindicate her right to maintenance only by divorce. Another State last year granted eighty divorces for adultery, and punished two adulterers. The State that did this deals vigorously with those guilty of "cruelty to animals;" but it divorced 101 for suffering "extreme cruelty," without punishing a man, unless giving him the privilege to marry a new victim as a penalty. Certainly the family is every way as important as property; but how different are their rights before the law! Let property be as poorly protected as the family, and a single generation would well nigh see the end of it. Just here, then, where the family is most exposed to abrasion and defilement the State does so little to maintain the needful safeguards, that it is left to defend itself as best it can against the almost licensed vice of the individual.—*Triennial Charge.*

## HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vague ambitions, by thirst for action, by longing for excitement, by irrepensible desire to touch life in manifold ways. If you, mothers, rear sons so that their homes are associated with the repression of natural instincts, you will be sure of them in the society that in any measure can supply the need of their hearts. They will not go to the public houses, at first, for love of liquor—very few people like the taste of liquor; they will go for the animated and hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places in attractiveness. Open your blinds by day, and light bright fires at night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions depends on you. Do not blame miserable barkeepers if your sons miscarry. Believe it possible that with exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—*Appleton's Journal.*

## THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

## THE TENTH SUNDAY AFTER TRINITY.

There is a touching connection between the Epistle and Gospel of this day, which seems as if it could hardly be accidental; or, if it is, offers an illustration of the manner in which all Holy Scripture gives evidence that it is drawn from one Fountain of truth. The Gospel shows our Blessed Lord weeping over Jerusalem, because she had failed to recognize the things that belonged to her peace. The Prince of Peace had come to her, offering the good gifts which are ever the fruits of His Presence, but her eyes had been blinded by her wilfulness, those gifts of peace had been rejected, and now they were hid from her. Our Lord's last words of warning a few days afterwards were in the same strain, "Walk while ye have the light lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light." They were the last public words of the Light of the world before His Passion began; and when He had spoken them, He "departed, and did hide Himself from them" [John xii. 36]. With such an experience before the new Israel of God, the Apostle, St. Paul, exhorts them not to be ignorant of the spiritual gifts with which they have been blessed; those manifold operations of the Holy Ghost on the souls of men, by which they are fitted for the work of the ministry, or for that of ordinary Christian life. And the association of these two portions of Holy Scripture comes as a perennial warning to churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect cause of sorrow even now in Heaven, and may be followed by the judgment which fell upon her of old who knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is, that she should ever remember and use her spiritual gifts, and know the value of Christ's Presence in the time when He visits her with His salvation.

## A WOMAN'S TIMELY REBUKE.

One bright woman brought 150 young men to terms by a very ingenious performance at a medical clinic at Blockley almshouse last week. Three of the fifteen students of the Woman's Medical College occupied seats in the lecture room, and while waiting for the lecturer, who was belated, the class indulged in some noisy demonstration, which was finally directed in the way of playful banter, to the women present.

Suddenly Miss A. M. Field, one of the female students, who is widely known as an eminent missionary in China, arose, and as she began to speak, the noise was changed to respectful silence. "Gentlemen," she said, "I have been for eighteen years a missionary in China. The Chinese have no medical science, and superstitious rites are chiefly relied on in the treatment of disease. All the people are in need of medical aid, but the women are the neediest. A Chinese woman would under no circumstances go to a male physician for the treatment of any disease peculiar to her sex. She would be prevented by her own womanly delicacy, and by all the notions of modesty held by those around her. She would suffer life-long agony rather than violate her sense of propriety. Her father, her brothers and her husband, would even let her die rather than allow her to be treated by a male physician. Full of sorrow for the sufferings of these women, I have been looking in Christian America to see what hope of help for them might be here. I have been glad to find that in some of our great medical schools, earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women learn to do such work well, there is no physical salvation for those afflicted ones. And in behalf of those women, who have no medical care, while they so sorely need it, I ask from you the courtesy of gentlemen toward ladies who are studying medicine in Philadelphia."

As Miss Field sat down she was greeted with a cheer, and a member of the class, rising, assured the ladies in a very gallant speech, that no annoyance to them was intended. The timely remarks of Miss Field had touched the inborn courtesy of the young men and taught them a lesson they will probably never forget.—*Philadelphia Record.*

## A HINT.

When Lydia Newman's old Quaker uncle saw that she had fastened her pretty little Newport ties with poppy-red ribbons, he frowned, and told her it was not seemly. But Lydia laughed. "I don't care for them myself," she said, "but I want my little boy to remember that his mother wore red bows on her shoes."

The reason was worse than the offense, the old Friend retorted, and so Lydia received a lecture, but she kept the ribbons. And who does not remember the pretty things that "Mother" wore? Her dainty laces, the pale lilac dresses, the scent of violets, the rose tucked under the lace on her breast, seem half divine when they become but memories to us. "Mother" is "mother," be she gentle

or rough; but what a different ideal we have when we recall how proud we were when we brought our friends home from school and rather surprised them with her graceful, pretty ways. Her hair was so soft, her eyes so tender; she talked so well, and knew how to make a boy feel at home. It was not necessary to make excuses for her, and say she was so busy. The boys themselves praised her, and we felt sorry for them because we knew they must feel how much sweeter and prettier she was than theirs could be.

It is wise for a mother to take time to dress and be fair in her children's eyes; to read for their sake, to learn to talk well, and to live in to-day. The circle the mother draws around her is more wholesome for the child than the one he has to make for himself, and she is responsible for his social surroundings. It is not easy to be the child's most interesting companion and to make home his strongest magnet, but the mothers who have done this have been the mothers of good men.—*Selected.*

## THE HOLY CATHOLIC CHURCH.

BY THE LATE REV. F. C. EWER, D. D.

It seems difficult for a man not reared in the Catholic atmosphere, or at least for one who has not lived for years in that atmosphere, to apprehend what the term "Catholic" means, when he thus distinguishes between his Mother, the Church, and each or all together, of Her fallen members. "How," he says, "can the Church be holy, when its human members are none of them holy? And how can the Church be infallible, when each and every one of its fallen members are fallible? For surely no multiplication of fallibility will turn it into infallibility." But this difficulty arises from the fact of the Protestant's conception of the Church; so different from the Catholic conception. To the Protestant, the Church is a mere voluntary association of individuals, who can rearrange themselves at will, and thus create new Churches at every new rearrangement. "Church"-making is to him a renewable earthly process, similar to the organization of new nations in place of old. But, to the Catholic, it is an unrenounceable Divine act, similar to the creation of this globe; once done by the Divine fiat there is an end of the matter. The Protestant "Churches" are each destructible by man, like the nations; the Catholic Church is as continuous, and as indestructible by man as is the planet Earth. It is something which God made for man to dwell in; not something into which men arrange themselves. To the Catholic, therefore, there can be but one Church.

If the Church were composed solely of all its fallen members together, how, indeed, could it be holy, and how indeed could it be infallible? But to the Catholic, it is not composed solely, nor even mainly and principally, of its fallen members; it is composed of them, plus something else, vastly greater and more important than all the fallen members together, namely, Jesus Christ, *here among us really and practically,* and not in a mere vague abstract sense.

HARVARD'S prescribed studies for the freshman year are hereafter to be rhetoric and English composition, German or French, physics and chemistry. The list of electives is large, and is headed by Latin, Greek and mathematics. Latin and Greek are still among the requirements for entrance, but after admission they are to be pursued only in case the student chooses to do so. A generation ago the ordinary college course consisted of Latin, Greek, and mathematics, almost exclusively, with the addition of mental and moral philosophy and logic, and possibly a course of Christian evidences. History was little taught, except indirectly, the modern languages and the physical sciences, were almost ignored, while subjects like political economy, comparative politics and sociology were almost unheard of by the undergraduate. Now Harvard swings to the opposite extreme.

A STRANGE FACT.—It is wonderful, the exquisite pain we contrive to give the people whom we really love very much. We give it by snarling and snapping, saying sarcastic, biting things; the idlers of the family being often the busiest in this occupation. Now, with the bee, we forgive the sting for the sake of the honey. But who can forgive the wasp? and who can forgive the bee if he stings not his enemies but his friends? And that is what some of you do; and, oh! the sting rankles and poisons the life of people for whom, I verily believe, you would lay down your own. Yes, you would die for them, but will not check your ill-temper nor your ill-feeling enough to enable you to live with them. When two conscientious people quarrel, both think themselves right. But hard words will not mend the matter; one might as well try to mend glass windows by pelting them with stones.

In the Temple, London, where lawyers do mostly congregate, a barrister's life was made a burden by the man who lived over him playing the trombone as late as midnight, his stock piece being "My Grandfather's Clock." At length a message was sent up asking him kindly to return word who was his music master, as the inquirer meant to learn music, and had chosen the gong as the instrument. The trombone player moved.

## THE HOUSEHOLD.

PLAN your work and save money. EGGS keep well when packed in dry sand. COLD rain water and soap will remove machine grease from wash fabrics. FISH may be scaled more easily, by first dipping them into boiling water for a minute.

THE manners which are neglected as small things, are often those which decide men for or against you. A LITTLE borax put in the water in which scarlet napkins and red-bordered towels are washed will prevent their fading.

BOILED custard is varied by slicing bananas, and putting them into it just before sending it to the table. Ripe peaches can be used in place of bananas.

THE best way to cook new potatoes for supper, is to take cold boiled ones, slice them and cook them in cream, or milk with a lump of butter in it and plenty of pepper and salt.

THE large lace ties with deep scalloped edges are made very ornamental if they are tied tightly in the centre, then spread out the ends, after the style of a butterfly's wings; and after pinning them in place, place a large bow of broad bright-hued ribbon just above the place where the ties are tied.

THIS is a good way to prepare old potatoes so that they will be eatable: Mash the potato after boiling, season it with pepper and salt, then with the yolk of one egg—or of more if necessary; make the potato into cakes; fry them a delicate brown in butter and lard mixed; have the fat very hot, and then the cakes will not be greasy.

CUCUMBERS are sometimes served as an *entree* when prepared thus: Take good-sized ones, peel them, and slice them lengthwise; dip each slice into corn-meal seasoned with pepper and salt; fry them in hot lard until they are a delicate brown. If you choose you can vary the dish by dipping the slices into beaten egg and then into flour or very fine cracker crumbs before frying.

ONE of the small economies, which if constantly practised will result in a large saving in the course of a year, is to purchase soap in large quantities, and allow it to dry before using it. Almost all the soap found in the stores is freshly made, and the great waste grows out of the fact that when soft, it will dissolve rapidly in water. In the course of the Monday's wash a large part of the bar will melt away with no perceptible result, unless indeed an unnecessary reddening and softening of the hands is taken into account.

OLD-FASHIONED LEMON SHORT-CAKE.—Make a short-cake dough exactly like a strawberry short-cake. While this is baking, grate the peel of a lemon, and squeeze every drop of juice from it into a bowl; then take half a cup of sugar and half a cup of molasses, a teacupful of water, a little lump of butter, and a tablespoonful of flour. Let this boil until it is just about as thick as a boiled custard. When the short-cake is baked cut it in two parts, and pour the mixture over the lower one; then lay the upper part on this, bottom side up, and cover that also with the custard.

OF making table-spreads there is no end. A beautiful one is made of peacock blue felt; in each corner is a bunch of roses, in ribbon embroidery; pink roses are more effective than red ones. The fringe of this spread is made by slashing or cutting the edge to the depth of four inches, in narrow strips, about a third of an inch wide. This not being heavy enough to look well, a piece of olive felt should be cut into fringe after the same fashion; this is to be put on the under side of the table-cover, and caught there with invisible stitches; the edge of the olive fringe must not extend below the blue, but it should be put on so that it will be exactly even.

A HANDSOME design for a patchwork cushion is to make a large fan of velvet, plush or satin. It should be so large that it will cover nearly or quite half the cushion, the handle-pointing towards one corner. Another pretty way is to cover one-half the cushion with one color; the material may be of silk, satin or velvet. Put this on diagonally; the rest of the cushion should be covered with the crazy patchwork. Plain pieces of satin may be made very ornamental by working some little design upon them, or simply by putting in some crescents of contrasting color, with fine button-hole stitch, with sewing silk of a bright hue.

IF the covers of the cushions in a baby's carriage have faded, they may be upholstered at home at small expense. One of the most satisfactory coverings is of satteen—the cotton satteen. Do not remove the old cover, but take the braid off, and after tacking the satteen to its place, put a new braid over the edge, or the old one, if not worn. may be turned wrong side out. If you are careful to put the tacks in the same places that they were in before, it will look about as well as new. A pretty wrap to spread over the baby's lap is made of open-work curtain lace. Line it with blue or pink cambric, and put narrow lace on the edge.

A DELICIOUS FRUIT PUDDING.—Line a mould with slices of sponge-cake, then put in a layer of fruit, strawberries, raspberries, blackberries, currants, or ripe pineapple torn into bits rich, tart, ripe fruit is best. Put over this a layer of hot custard, then another layer of fruit and of custard until the mould is full. Put away to get cold and firm, and serve when turned out of the mould with sugar and cream. For the custard, bring to boiling point in a farina kettle a pint of milk. Add an ounce and a half of dissolved gelatine, the yolks of four eggs, and four ounces of sugar. When the custard has thickened—be sure it doesn't curdle—take it off the fire, and stir in half a pint of cream and the juice of a lemon.

A CORRESPONDENT from Orange is, in common with others in various localities, experiencing trouble about the color in her summer stockings; the black and dark brown ones give the most annoyance. The best way known to the writer is to make a very weak suds; it should hardly be warm at all, certainly not be heated above the degree known to housekeepers as "luke-warm;" a little salt added to this helps to "set" the color; wash gently with the hands; a lady's stockings of fine quality should not be so dusty or soiled as to need more than this gentle rubbing or rinsing with the hands. Rinse thoroughly in cold water, with a little salt in that—just enough salt to give the water a flavor as of salt. Turn the stockings wrong side out, and dry them in the shade. Many a handsome pair of stockings and socks is ruined by the sun, after a most careful washing.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE REFORMATION.

It is not very certain what Cobham and his friends were meditating to do, but it was believed at that time that he was strongly opposed to the government of Henry V. Several insurrections had taken place about this time, and a little before, so that men's minds appeared to be very unsettled; and this would seem to justify the judges of Cobham in passing such a sentence as would produce terror in other restless minds.

The Lollard party continued to exist after the death of their leader, but they were by no means in a prosperous condition. Being deeply implicated with political schemes, they had lost their former credit, and were become a despised and persecuted sect.

Ever since the days of Wycliffe there had been two parties in the Church, each being sincerely desirous of reforming abuses and corruptions; but they were by no means agreed as to the manner in which this should be effected. The Lollards, as we have seen, were zealous and enthusiastic, but they were not guided by prudence. The other party proceeded more carefully and judiciously; and we have the fruits of the wisdom of two distinguished bishops of this party, in the foundations of New College and Magdalen College in Oxford, and St. Mary's College at Winchester. The example of these prelates was afterwards followed by Henry VI., when he fulfilled his father's intention as to the disposal of the alien priories, which were now suppressed, by the foundation of King's College, at Cambridge, and Eton.

"Where grateful Science still adores Her Henry's holy shade."

The civil wars between the houses of York and Lancaster so occupied the minds of men during the latter part of the fifteenth century, that they had scarcely leisure to attend to religious disputes; but what was called the *New Learning* was gradually gaining ground; and at length, when peace was restored by the accession of Henry VII. to the throne, in the year 1485, it was found that the religious principles of the Reformation party were deeply rooted in the minds of the great body of the people.

THE REFORMATION—CONTINUED.

"Yet along the Church's sky, Stars are scattered, pure and high; Yet her wasted gardens bear Autumn violets, sweet and rare— Relics of a spring-time clear, Earnests of a bright New Year."

Although I proposed to limit my account of the Reformation to what took place in England, we must not pass over in silence the name of Martin Luther, who acted so conspicuous a part in the General Reformation. He was born in the year 1483, and became a Professor in the University of Wittenburg, in Saxony. His writings produced a very great excitement in Germany, which quickly communicated itself to England.

The followers of Wycliffe had continued to read such portions of the Scriptures as they possessed, notwithstanding the danger to which it exposed them. So precious was the Holy Book, that they went out into the woods and fields, and other retired places, to read that blessed volume, which in the English tongue was banished from their churches. One man was accused to his Bishop of reading the English Bible in the fields; another was said to have been seen in the woods, looking on a book; and it was reported of a third, that he had said he trusted to see the day when maids should sing the Scriptures at their wheels, and ploughmen at their plough.\* This was in 1519. The art of printing had now been established in the country nearly fifty years, and this wish had, therefore, every prospect of being realized.

Erasmus, a native of Rotterdam, in Holland, at this time resided much in England, and his genius and writings had great influence among English students. The Holy Scriptures began to be studied in the original tongues, and more attention was now paid to them in the Universities of Oxford and Cambridge, than to the writers who are commonly known by the name of the Schoolmen, and who principally flourished in the

\* English Reformation, p. 238.

thirteenth and fourteenth centuries. But notwithstanding this, the Lollards were by no means a popular party. Many who were in favor of a Reformation in religion were far from adopting the principles which were held by many of the followers of Wycliffe. In the year 1526, a translation of the New Testament, made from the original Greek, was first printed and published by William Tindal: a circumstance which greatly promoted the Reformation. It was sold for the low price of 3s. 6d., which enabled every one to possess a copy; whereas Wycliffe's translation which had been made rather more than a hundred years before, sold for £2. 16s. 6d. Many attempts were made to suppress this translation, but in vain. Copies were purchased to be burnt, but the money paid for them enabled many other copies to be published: and this was the state of things when the struggle commenced between Henry VIII. and the Pope, which ended in the Reformation being accomplished.

The accession of Henry VII. to the throne, put an end to those unhappy wars which for so many years had thrown a gloom over England; and in the year 1509, he was succeeded by his son, Henry VIII. He ascended the throne under very favourable circumstances; but he soon gave indications of an arbitrary and overbearing temper. It not unfrequently happens that under such circumstances as these, the hand of God is most clearly manifested in accomplishing His own work; and thus He makes the wrath of man minister to His own glory.

The success of Henry's early days, was in a great measure owing to the wisdom and sagacity of Cardinal Wolsey, who was for many years his chief minister and adviser. Wolsey, who was born of humble parents, received his education at Magdalen College, Oxford, and having obtained the favor of Henry VII. was promoted to the Deanery of Lincoln; and it was in that office that he first became known to Henry VIII. His advancement was then very rapid, for in one year he was made Bishop of Tournay, in France, Bishop of Lincoln, and Archbishop of York! Soon afterwards, he exchanged Lincoln for Durham, retaining Tournay and York. He was afterwards translated to Winchester, holding at the same time some other valuable preferment; and after being made a Cardinal by the Pope, was made Lord Chancellor by the King.

HE KNEW ALL ABOUT IT.

"Rex, have you studied your Sunday School lesson?"

"No need."

"Why not?" queried Rex's mother.

"Because," replied Rex, promptly, "the lesson is the story of David and Goliath. I've heard it over and over—it's the one I always liked; you know till I knew it. I don't need to look it up. I almost believe I can tell it now better than the teacher can."

"You are sure you know all about it? Very well, then I will ask you a question on the subject."

"All right; I can answer any number of questions on that story," replied Rex, cheerfully.

"What became of Goliath's sword?" Rex whistled. Somehow the promised answer was not so quick and ready as he expected to have it.

"You remember," explained his mother, "that David cut off the giant's head—not with its own sword, for he had none, but with Goliath's, which he drew out of his sheath for the purpose; and after that, what was done with the sword?"

"Why, I never heard. That isn't the story, is it?" cried Rex.

"A boy who knows all about it ought to be able to tell," replied his mother, demurely.

And again Rex took refuge in whistling.

"Well, mother, I expect I'll have to own you've caught me this time!" he confessed, at last; "and now are you going to tell me about it?"

"Any time when you are ready for the lesson," was the answer.

So, at the hint, Rex left his shavings, packed his tools, and joined his mother

at the library table, among the books and papers, with business-like air.

"Now, then, please, mother professor, what really became of the giant's sword?"

"When we hear of the sword again," said the mother-professor, with a smile, "the shepherd boy, David, who was at first soothing and dear to King Saul, in those strange, dark moods that tormented him, had become a presence the fickle king could not bear. David had to flee for his life, and we find him coming to Abimelech, the priest, as he flies, asking for food and help. And he asks for another thing—a spear or a sword. Read me what the priest answered, please. Here it is:"

Rex looked at the place pointed out, and read thus:

"And the priest said: 'The sword of Goliath and the Philistine, whom thou slewest in the valley of Elah, behold it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it, for there is no other save that here.' And David said: 'There is none like that; give it me.'"

"Now that is worth knowing, I'm glad that you have showed me that, mother professor," said Rex, heartily. He liked to learn facts.

"I'm sure," responded his mother, with mock meekness, it's a pleasure to contribute any information to one who, beforehand knew all about it."

"Oh, mother, how you do always come up with a fellow!" expostulated the boy; "but I won't say any more against studying the lesson as usual."

QUITE AN EGG.—The Museum of Natural History, Central Park, says the Philadelphia Press, has been offered an egg that, if sold by the dozen, would bring \$3,600, the individual one being valued at \$300. Its size is a little over a foot in length, its holding capacity two gallons, and in round numbers it equals 150 hens' eggs; its lineal measurement is double that of the ostrich's egg, and its cubic bulk eight times greater. The monster egg comes from Madagascar, and the museum now possesses an admirable cast showing its dimensions. The first discovery of these interesting relics of a past time was made by the captain of a merchant vessel, who stopped at a port on the southern part of the island to trade with the natives. During his stay there the curious vases that the natives used to carry water and food in attracted his attention, and upon investigation he found that they were eggs cut in halves, and upon being questioned the natives informed him that they obtained them from great sand-banks some distance away, in the country. An offer to purchase some soon resulted in the discovery of others, that fell into the hands of the naturalist, Isidore G. St. Hilare, who succeeded also in finding the bones of the bird. Since then (1850) the remains of three or four distinct species of these monsters have been unearthed in the sand-banks of the southern portion of the island, a skull, part of the vertebra, a tibia sixty-four centimeters long being the principal find—quite enough to establish its colossal stature.

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Dr. Walter S. Haines, Professor of Chemistry, Rush Medical College, Chicago, says:

"I have recently examined a package of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. I have several times before tested the Royal Powder, and have always found it, just as in my present examination, skillfully compounded and composed of the purest materials. WALTER S. HAINES, M. D."

Dr. H. D. Garrison, Professor of Materia Medica and Toxicology, Chicago College of Pharmacy, says:

"I have examined a package of Royal Baking Powder obtained from my grocer and find it to be composed of pure and wholesome materials in correct proportion. It contains no alum or other injurious substance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tartar of inferior quality is used. H. D. GARRISON, M. D."

College of Physicians and Surgeons, Chicago.

Prof. C. B. Gibson, Chemist, College Physicians and Surgeons, Chicago, says:

"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.' C. B. GIBSON."

Kentucky State College.

Dr. A. E. Menke, Professor of Chemistry, Kentucky State College, says:

"I have very carefully examined a package of Royal Baking Powder, and find it to be a cream of tartar powder of high strength, not containing any terra alba, alum, or other deleterious ingredient, everything being pure and wholesome. ALBERT E. MENKE."

Prof. Henry Morton, president of Stevens Institute of Technology, says:

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or other injurious substance. HENRY MORTON."

Dr. J. H. Wright and Dr. Albert Merrell, analytical chemists, late the firm of Wright & Merrell, St. Louis, each says:

"I have made a careful analytical test of Royal Baking Powder, purchased by myself in the open market here, and in the original package. I find it to be a cream of tartar powder of the highest grade of strength, containing nothing but pure, wholesome, and useful ingredients. JUAN H. WRIGHT, M. D. ALBERT MERRELL, M. D."

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NOTICE TO ADVERTISERS.

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ADVERTISING RATES, PER AGATE LINE, 20 CTS.

Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, two cents a word. All notices must be prepaid.

C. W. LEFFINGWELL, ARTHUR P. SEYMOUR.

Address THE LIVING CHURCH CO., 162 Washington St.

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

Advertisers wishing space in The Living Church Annual for 1885 should notify the undersigned at once, as it will go to press punctually on November 1st. A very large edition has been already ordered by Messrs. S. A. Maxwell & Co. of Chicago. Two editions were sold last year in four weeks. For 1885 several new and valuable features will be added, and there is no doubt that a very large sale will be attained.

THE LIVING CHURCH COMPANY.

162 Washington Street, Chicago.

A CABLE message, without signature, dated Athens, August 6th, has been received at the Mission Rooms, by which it is understood that Mrs. Frances M. Hill, widow of the Rev. John H. Hill, D.D., died in that city on Tuesday, the 5th instant.

During the month of July the Committee for Foreign Missions received a contribution of \$2,000 from a lady, and another of \$1,000 from a gentleman. The contributions for the month exceeded those for July of last year by nearly \$4,000. It is earnestly hoped that the increase may be maintained during August.

If *Unity* wants to complete any more Euthymemes from THE LIVING CHURCH, let the editor apply at this office for the missing premise. Furthermore: We never said anything equivalent to making Baptism "the sole alternative to infant damnation." It is the "visible means" of coming to Christ, it is the "putting on" of Christ, the incorporation into His Church. It is so taught by Holy Scripture and has been so held by the Church in all ages. We are not "liberal" enough to overlook these facts, but we are too liberal to present Baptism or anything else as the sole alternative to infant damnation.

At the recent annual meeting in Exeter Hall, London, of the London Diocesan Lay-Helpers' Association, which was presided over by Earl Nelson, the report which was read stated that "of those admitted by the bishops to the office of unpaid lay readers during the past year, one being in command of one of the Colonial and Mercantile Steamship Company's vessels; and another being commissioned for work among the North Sea fishermen, will have most unusual opportunities of giving practical value to this volunteer office."

That means that out of the one thousand captains who sail weekly from the great port of London, two have been formally commissioned by the bishop for religious work upon the high seas. This is a small beginning, it is true; but at all events it is a beginning. Until this action had been taken, those captains of merchant vessels who were anxious to discharge their religious responsibilities to the seamen under their charge, were left entirely to their own resources, and without any formal recognition by the Church. It is gratifying, however, to know that, in a large number of British vessels, the officers are in the habit of doing what they can for the spiritual welfare of their men.

The *Church Eclectic* for July contained a valuable paper by the Rev. Dr. Richey, Professor of Church History in the General Seminary, on the so-called "Teaching of the Twelve Apostles." Dr. Richey shows that there are now at least three other claimants to the honor of being epitomes of the teaching of the Apostles, viz., "The Two Ways, or the Judgment of Peter," "The Confession of Faith of Claudius, King of Ethiopia," and the seventh book of the Apostolic Constitutions. Is this seventh book, he asks, an expansion and enlargement of the "Teachings," or is the latter an epitome of the former? It is now agreed that the Two Ways, and the Apostolic Constitutions are full of anachronisms, and are not to be ranked as of equal authority even with the writings of the

early Fathers, in the determination of disputed questions. There is nothing to show that the "Teachings" brought to light by the Metropolitan of Nicomedia, are more authoritative than the Apocryphal epistle of Barnabas. Dr. Richey concludes that the "Teachings," granting all that is claimed for it by Bryennios, "must be ruled out of court as of any authority upon disputed questions either of doctrine or discipline. It is an Apocryphal production in the strict, ecclesiastical meaning of the word, and as such, is of no weight or value in a scientific point of view, either on the subject of Baptism, or the Eucharist, or the Orders of the Ministry."

In a recent very excellent paper on "The inadequate support of the clergy, its causes and its cure," Bishop Dunlop says: "Give every clergyman a home. This would not only be so much added to his means of living, but it would give a security and permanence, which nothing else could bestow." When he says, "Give every clergyman a home," the Bishop means, evidently, provide every parish priest with a rectory, and that is, of course, a needful, almost a necessary thing. Every parish priest ought to have a house to live in. No matter whether a man of family or not, he ought to live in a house by himself. No parish can make a better investment than in the building or buying a rectory. A parish will be far more likely to get and keep a rector if it has a house for him to live in. A rectory is perhaps of more importance than a church. The church will come all the quicker, and be the better for being preceded by a rectory. Even if the rector should be unmarried, there is just as much need of a rectory. To send a young and inexperienced clergyman from hotel to hotel, or from one boarding house to another through the town, is almost sure to injure his influence. Herein Rome is very wise. She remembers the Lord's warning, "Go not from house to house." Ordinarily a Roman priest is not found living under the same roof with some of his flock.

There is no doubt that a rectory is an important element in the well being of a parish. But a rectory is not always a home. It is more often a temporary shelter for a visiting clergyman who camps out in it with his family for a few months. Something more than a house is needed to constitute a home. There is needed permanence of abiding, the endearments of association, security of tenure. How few clergymen have a real home assured to them! Yet to the faithful pastor and his devoted wife, "home" is as dear a word as to others. May we not do more to secure to them this treasure?

### VOLUNTARY SERVICE.

No work or service rendered to the Master is so acceptable as that which is voluntary, and by voluntary service is meant, that which needs no persuasions other than the love of duty and the pleasure experienced in performing it. A laggard Christian may, under persuasions, be stimulated to duty, and a very dead one may be moved to temporary action; and, of course, the hope is always, that these persuasions, used to start one in the good way, will lead to something like habitual action; but of such materials we never can construct a "perpetual motion." What is lacking is the existence of a permanent force, like the flow of water that makes the unceasing waterfall, permanent like the Divine attribute of love that never intermits.

It is a question worthy to be considered, to what extent habit in the performance of one's Christian duties encourages the spirit of voluntariness, and whether the way of doing, for instance, our Church work under the stimulus of committees and other secondary agencies, be not detrimental to the Christian spirit, though it be a very direct and very efficient way of getting accomplished the thing that we would have done.

To be more explicit, there is a fund to be raised in the parish, or a charity to be encouraged, or a stipulated collection to be made; one way is for a committee to go over the large territory of the parish, with weary feet, from door to door, and after failures here and there, from the

absence of the parties, and after the labor of repeated visits, to collect the little sums, leaving on the parties contributing the feeling of having been dunned, rather than the joyous feeling of having made a cheerful Christian gift. Another way of doing the same thing is for each party to be his own committee, and to bring his offering or stipulated sum voluntarily, and without any intervening agency—doing it scrupulously as a Christian act—and enjoying the while the consciousness of having done a right thing and of having done it voluntarily. There is an amazing difference in the two ways, both in respect to the economy of labor and in respect to the spirit that is cultivated in the contributors; and inasmuch as the spirit with which one does any Christian service is of more account than the service itself, it is obvious that the best way of doing it, is that which fosters and encourages the best Christian feeling.

Why should not every Christian pay his pew rent, and his quarterly subscriptions to the different funds without the asking? It is as much his business as anybody's—and if he waits for a committee to call on him, he waits for some one to do his own work which he ought to do himself, and be grateful for the privilege of doing it.

A Correspondent has been trying in one parish to establish this voluntariness, to the extent that every contributor to whatever object shall be his own prompt collector.

He finds three classes of Christians, first, those who promptly respond to the call without any intervention of personal application. These are the majority, the voluntary workers. Secondly, are the impulsive people, who subscribe to a fund and when the time of payment comes, have lost their interest or changed their mind and so repudiate. This class, fortunately, is not large, and is always to be put down under the item of "profit and loss." Then there is the third class, good and reliable people, who do all that they promise, but are obstinately bent on doing it at the end of a personal appeal. They might, without any trouble to themselves, spare the committee or the collector; but no, they never do it, so some one must walk many miles, and be subjected to annoying conveniences on their account.

It is for the eye of such that these lines are penned. Pray consider what you are doing. It is not the wearisome labor that you unnecessarily impose on others that we regret, so much as we do the privilege of which you deprive yourselves. By this little habit of yours, you change the whole character of your offerings to the Lord. You make them a tax on yourselves and a burden, when so small a thing, in the manner of paying, might make your gift a joy and a blessing; refreshing your own spirit at the same time that you relieve others of toils endured on your account.

### MONSIGNOR CAPEL

AND  
THE MEMBERS OF THE PROTESTANT EPISCOPAL CONVENTION OF 1883.

It is a principle of etiquette well established in all ages and among all races, that a champion who offers combat ought to be equal to the antagonists whom he challenges in standing and character.

No knight who had sullied his reputation by cowardice, or falsehood, or any shameful crime, could enter the lists against a true knight. He was debarred the privilege, as in reason he ought to be, from association on equal terms with those who were without reproach.

Recently a visitor to our shores, calling himself the "Right Reverend Monsignor Capel, D. D., Domestic Prelate of his Holiness Leo XIII., happily reigning, Member of the Roman Congregation of the Signatura, Priest of the Archdiocese of Westminster," has addressed a Pamphlet entitled "Catholic, etc.," to the "Members of the Protestant Episcopal Convention held at Philadelphia, in the year of Grace 1883, and to those whom they represented."

These facts, the appearance among us of this foreign ecclesiastic, his thrusting himself upon public notice, and now his offering himself as the instructor and corrector of the entire communion familiarly known as "the Protestant Episcopal Church in the United States," in-

vite, nay, force attention to the principle to which we have alluded.

We have the right to inquire, and we do inquire, Who is this Monsignor Capel? What are his antecedents? Is he so far without stain and without reproach that he is entitled on the one hand to represent the Roman obedience, and on the other to challenge the Protestant Episcopal Church to engage in discussion with him?

We are as far from wishing to uncover the past life of an antagonist as any one can possibly be. On the contrary, we resent, as a flagrant breach of charity, the dragging unnecessarily to remembrance the sins which would otherwise be forgotten, but when one steps forth from his companions and struts up and down before the camp, and like Goliath of old, takes to himself lordly airs, and challenges, not one foe to meet him, but an entire army, we have a right to ask, who is this doughty champion, who separates himself from his host, and standing all alone, proposes himself as an object to be gazed upon by all eyes.

We have a right to ask still further, because his present position is a relative one. Doubtless he is conspicuous in and of himself, but his present position gains notoriety by his making use of us as a foil to set off to advantage his own learning, and eloquence, and condescension. We are forced, whether we will or not, to be associated with him, to look out and see on the one side, Monsignor Capel looming up in magnificent proportions, with his pamphlet in his hands, and ourselves on the other, with sixty and more bishops, and over three thousand priests, and hundreds of thousands of laymen, a great host. We are, we confess, slightly sensitive, and we feel that we have some sort of claim to learn whence our champion comes, who he is, and what he is. Were Cardinal McClosky, or Cardinal Newman to address us, this preliminary inquiry would not be necessary, we would without delay give respectful attention to their message, and endeavor to do our best to maintain our cause; but the case is altered when a stranger becomes our guest, and impatient of obscurity, seeks in every way to force himself upon public attention, and presuming upon such recognition as he has received, advances into the arena, and labeling himself, says, "Here I am, the Right Rev. Monsignor Capel, D. D., Domestic Prelate of his Holiness, Leo XIII., happily reigning, etc., etc., look at me, and I, standing here as you see, condescend to instruct the ignorance, and correct the errors of the so-called Protestant Episcopal Church, in the United States of America."

Our claim to learn something more of our self selected assailant, than he vouchsafes to tell us in the titles, with which he no doubt honestly decorates his name, is strengthened by the fact that ugly rumors have reached our ears from over the sea, touching the Rt. Rev. Monsignor Capel's character.

Circumstances make strongly against him. He was vamping and flourishing in England some years ago, attacking in lectures and letters the Church of England. Suddenly the Monsignor was silent; his voice was hushed; his pen was dropped; and he himself disappeared. No one knew whither he had gone. A long period elapses, and the Monsignor emerges from obscurity, and breaks silence on our shores.

The story reaches us that this domestic Prelate of his Holiness, Leo XIII., happily reigning, was withdrawn from England for reasons affecting very seriously his private character, and placed under restraint for a prescribed period. When the season of penance is ended, this priest of the Archdiocese of Westminster, does not return to the field to which he is canonically attached to work, but he crosses the ocean to our shores, and seeks to rehabilitate himself at our expense. Such are the rumors, and such is the story, and we, from a sense of self-respect, are constrained to ask are these things so?

Nay, Monsignor Capel, if innocent, ought to be the first to thank us, for giving him an opportunity to purge himself in the eyes of all men from alleged charges, which damage his fair fame. We are doing simply what Monsignor

Capel compels us to do, since he, of his own choice, singles us out and challenges us to the battle, and we, in accordance with the principle universally recognized as just, inquire, before we engage, tell us are you a true Knight? Are you chaste? Are you honorable? We pause for a reply.

Let it not be supposed that we are skirmishing in order to avoid the onset. We have read the pamphlet carefully through, and our only surprise has been that one who has so much material at his command, and with such extended leisure as the Monsignor has enjoyed, could produce anything so weak.

Ah! the Papacy is now weighed down with its burden of false claims condensed, and expressed, and made binding as *de jure* by the dogma of infallibility. Her defender cannot, since 1870, wage his warfare as did his predecessors in the olden time. This, Monsignor Capel knows to his cost, and hence a dozen assaults, made by Roman Controversialists in past days upon the Church of England, occur to us as in every way more worthy of consideration, than this last effort of an antagonist about whom we know little and seek to learn more, Monsignor Capel.

Of course, if no attention is paid to our just demand to be informed on good and sufficient authority as to the character and standing of the writer of this Pamphlet, it will be well understood why no further notice will be taken of one who declines to vouch for his own good name.

### LETTERS TO THE EDITOR.

THE CHILD'S HOSPITAL, OMAHA.

To the Editor of The Living Church:

It may be that many of the readers of THE LIVING CHURCH are already interested in the Child's Hospital, in Omaha—a work that owes its existence to Mrs. Clarkson, in whose charge it now is, and which was very dear to the heart of the late Bishop.

At the close of a very extensive and successful bazaar, held in Omaha, last December, for the benefit of the Hospital, the articles remaining unsold were placed in the Hospital, to be sold from time to time to the visitors at the institution. This has proved so successful that it is considered desirable to keep a supply of useful and fancy articles constantly on hand, from the sale of which it is hoped enough may be realized to prove a material assistance in carrying on this noble work for the Church—a work sorely needed in a city where it is the only non-Roman Hospital.

Many of the lady readers of THE LIVING CHURCH, scattered throughout the land, at sea-shore, mountain and lake, may be glad to know how the pretty fancy work that occupies their deft fingers in some of their spare moments may help to care for some sick child who cannot enjoy the health-giving breezes that are giving life to their own little ones. Can not every one who reads this letter send at least one little gift to Mrs. Clarkson to help her in her work? If, by any chance more should be sent than can be sold at the hospital, it is proposed to send the surplus to missions in the diocese to be sold for the benefit of their work. All articles should be sent in care of Mrs. R. H. Clarkson, Omaha, Nebraska. For Child's Hospital. X.

AN INQUIRY ABOUT SISTERHOODS.

To the Editor of The Living Church:

I noticed in a recent issue of THE LIVING CHURCH something with regard to the Sisterhood of Toronto. Now, that is an institution I should like to know something about; that is, if there is a nursing department connected with it, and how it is conducted. I do wish we could have an institution of that kind under the Church here. We all see how much good the Sisters of Mercy in the Roman Church are doing, just in that one thing of nursing the poor. Perhaps if it were brought before the public by an able writer, it would command some attention. I shall be much obliged if you will give the desired information, if convenient, through your paper.

A SUBSCRIBER.

Chicago, August, 1884.

ST. JOHN'S CLERGY HOUSE.

To the Editor of The Living Church:

By invitation I have had a delightful rest at St. John's Clergy House, East Line, New York. This house, which is a sort of *Ellim* in the desert, minus the "Palm-trees and wells of water," where one may "come apart from the busy world and rest awhile," is neat, commodious and comfortable, and great praise is due to the Rev. Dr. Delafield for his indefatigable labors in securing its establishment.

The Library is one where a clergyman might feel as in a sort of Paradise it is so well fitted up, if it were only supplied with good books. Yes, good books, and a good many of them. There are a lot of beautiful shelves, whose open mouths seem to long for some 2,000 volumes to fill them.

Each compartment will hold about 250 volumes who will fill one of them and make the rident clergy glad? Books, such as the flowing, would be most acceptable and useful.

The speaker's Commentary on the Bible, Alfro and Wordsworth's Greek Testament Cruden's and Young's Concordances, Smiths Dictionaries of the Bible, Christian Antiquities and Biography, Robertson's Church History, Standard works on general history, e. g. Bancroft, Macaulay, Grote, Green, Philip Smith, Motley, &c. The works of Dean Stanley; the Britannica or Appleton's Encyclopedias (last edition.) The British and American poets; Blunt and Eyan Daniel on the Prayer Book; works in fiction by Sir Walter Scott, Dickens, Thackeray, George Eliot, &c.; the biographies of eminent men in the Church and out of it; works in natural and moral philosophy, and in experimental religion, and any really good books, and not old bound magazines and cast off rubbish, but books which are the life blood of the best minds, would cheer the hours and brighten the minds of the weary and worn soldiers of the Cross.

Those to whom the Lord has given earthly substance and filled their hearts with His love, and who wish to do good away from the world's eyes, but where the Master will see it, and concerning which He will say, "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me," have here an opportunity afforded them. Any person or parish filling one compartment, may have his, or her, or its name placed on it.

Publishers will do a kind thing, if when they publish a new book they will mail a copy.

Boxes or volumes may be addressed to the "Clergy House, East Line, Saratoga County, New York."

I shall be delighted if this appeal shall prove successful in enriching the Library.

J. BEERS.

July 29th, 1884.

PLAIN SONG AND "MODERN NOTATION."

To the Editor of The Living Church: In his answer to your request for an edition of the "Manual of Plain Song," with modern notation, Dr. Batterson has omitted to give plain, practical reasons why it would be fatal to the proper rendering of Plain Song to do so.

Plain Song and modern music are essentially different. They have very little in common, excepting the fact that the sounds used are the same, and the intervals, the tone and semitone, are of equal value in each system. Modern music is not an improvement on Plain Song, as the clock is an improvement on the sun-dial. We would rather say that modern music bears the same relation to Plain Song as the Tate and Brady version of the Psalms does to the Prayer Book version; and as modern music is best adapted to the rendering of the Tate and Brady version, so Plain Song is best adapted to the rendering of the Prayer Book version.

One radical difference between the two systems, is in what is called time. In modern music each note has a proportionate period of time allotted to it, which is indicated by the shape and color of the note. In the proper rendering of a composition, each note must receive its proper value of time. This is such an essential in modern music that musicians quickly acquire the habit of giving, almost without thought, each note its proper time. Again: the genius of modern music is such that a primary accent is invariably given to the first note in each measure. These laws naturally confine the sphere of modern music to metrical compositions, in which there is of necessity a measured rhythm, and where the accents follow each other in regular intervals; and the antithesis, in which the musical composer, by changes, inversions and repetitions, may make the words agree in rhythm with the music. But such music is evidently out of place in a continuous recitation of any work of prose; such as the Psalter, where there can be no inversions or repetitions, and where the accents do not follow each other in any order.

Plain Song is essentially different. As Dr. Batterson says, "Plain Song is good reading." It is simply reading in monotone with certain musical inflections and cadences. It knows no restrictions or regulations as to time, excepting such as are natural to good reading. In the cadences there are certain accents. These always fall upon such notes as the voice would naturally attack with greater force, and may therefore be called natural accents. These cadences again are not rigid and stiff; but are naturally pliable and elastic; so that by a proper natural pointing, such as is very carefully studied throughout the "Manual of Plain Song," the naturally emphatic syllables will always fall upon the musical accents. The time allotted to each note is not at all proportionate, but is determined entirely by the syllable sung to it. The same amount of time is to be allowed to each syllable as would be given to it in good, distinct and deliberate reading. Of course the singing must be somewhat slower than reading, in order to prevent indistinctness and confusion. The accented note simply means that the syllable sung to that note receives the ictus of the voice, not necessarily that it is to be held a longer time.

From this it will be seen that any attempt to write Plain Song in modern notation must prove a failure; or produce a bastard kind of music. Musicians are so accustomed to associate proportionate time with modern notation, that they do so instinctively, and it is impossible for them to break themselves of the habit. If Plain Song were written in modern notation, they would give each note the time proper to it in modern music, and could not bring themselves to do differently. This would produce a monstrosity in music. This is not only theoretically true, it is also true in practice, as I could prove by numerous examples. There are editions of Merbeck's "Plain Song Communion Service" printed in modern notation. We have some copies of this in use in our choir. They are constantly giving us trouble, for this very reason, and we shall have to replace them all by copies of the old notation. It is an impossibility for our organist, who is the best Plain Song organist in the country, to play from one of these copies. He cannot separate the idea of time from modern notation; and what he cannot do a less skillful organist could not do.

There are various books of Harmonies for the Tones. The best are Ardley's and Brown's. These are both published by Novello, London, and can be procured from O. H. Ditson & Co., 867 Broadway, New York. J. Wilberforce Doran is now preparing a book of harmonies on an original plan, which will shortly be published. Either of these books will enable an organist to accompany the Tones very acceptably, until the time comes, as it will shortly, when he is no longer in need of such helps.

HARRY McDOWELL.

St. Mark's, Philadelphia, Pa., Aug. 6, 1884.

A CORRECTION.

To the Editor of The Living Church: In the Latin version of Bishop Heber's "Trinity-Sunday Hymn," printed in THE LIVING CHURCH of July 12, 1884, there is a serious misprint in line 3 of stanza 3, which should read thus: "Sanctus tu es solus, tibi par non degit."

THE TRANSLATOR.

London, Eng., July 26, 1884.

PERSONAL MENTION.

The Rev. S. DeLancey Townsend has accepted the rectorship of St. Luke's, Whitewater, Wis. Address accordingly.

The Rev. Dr. J. W. Wakenfield's address until Sept. 15th, will be Palace Hotel, San Francisco, California.

The Rev. H. C. Mace has resigned the rectorship of St. Barnabas (N. Y. City Mission) and accepted the rectorship of Trinity Church, Pass Christian, Mississippi.

The Rev. W. E. Potwine has returned to his station in Oregon, and should be addressed as formerly, Pendleton, Or.

The address of the Rev. G. W. Gates, M. D., is Waleville, Oneida Co., N. Y.

The Rev. E. W. Smith has resigned the rectorship of Christ Church, Fitchburg, Mass., and accepted that of the church of the Ascension, Fall River.

The address of the Rev. R. G. Quennell, after Sept. 1st, will be Christ church rectory, Binghamton, N. Y.

The Rev. Leverett Bradley has resigned the rectorship of Christ Church, Gardiner, Maine, and accepted that of Christ Church, Andover, Mass., to take effect Sept. 1st.

The Rev. B. Dunham has resigned the rectorship of St. James church, South Bend, Ind.

The Rev. Isaac Peck has resigned the rectorship of Christ church, Laredo, Texas, and his address for the summer will be Flushing, N. Y.

The venerable Archdeacon Kirkby held two services last Sunday at Long Beach. The congregations were good at both services and the offerings unusually large.

The address of the Bishop of Florida, until Nov. 1st, is Seawee, Tenn.

The Bishop of Quincy, who had hoped to attend the Seabury celebration at Aberdeen in October, is obliged to give up the anticipated pleasure. Among other parties assigned to him was that of preaching on "the first Sunday before the Centennial service in St. Mary's Church, Glasgow."

The Rev. Chas. R. Hale, D. D., of Baltimore, having been invited to take part in the Old Catholic Congress, at Crefeld, Germany, and in the services connected with the Seabury Centenary, his address will be, until further notice, care of the American Exchange in Europe, 449 Strand (Charing Cross), W. C. London, England.

APPEALS.

URGENT APPEAL.—We need \$500 by September 9th to pay indebtedness on Church property. Will every reader of THE LIVING CHURCH send, to help us liquidate that amount, 10 cents? Send either to BISHOP TUTTLE or myself. Rev. J. D. MCKEY, Lewiston, Idaho Territory.

ACKNOWLEDGEMENTS.

The undersigned in behalf of Nashotah Mission gratefully acknowledges the receipt of the following offerings during the month of July, 1884.

For Daily Bread.—Rev. Henry C. Potter, \$20; Mrs. Geo. F. Bingham, 15; Offertory Nashotah Chapel, St. Peter's Day, \$5.28; Misses Box Nashotah Chapel, \$1.55; Rev. Edward Davis, 10; S. S. Anne's, Annapolis, 7.15; A friend, 100; Mrs. Wyeth, 10; Cash, 5; C. W. C., 5; Geo. Burroughs, 5; Good Shepherd, Boston, 10; St. Mark's, Mauch Chunk, Pa., 34; An old friend, 5; M. H. Mallory & Co., 20; J. H. Hubbell, 50; "O," Norwalk, Ct., 20; S. S. St. James, Hyde Park, N. Y., 50.

President of Nashotah Mission.

Nashotah, Wis., Aug. 6, 1884.

OBITUARY.

PINE.—Entered into rest Aug. 4, at Crompton, R. I., Mrs. Katharine Ware Stevenson, wife of Chas. Newbold Pine, Rev. of East Stroudsburg, Pa., and mother of the Rev. George Stevenson Pine, rector of the church of St. Philip the Deacon, Crompton.

Requiescat in pace.

MISCELLANEOUS.

WANTED.—A Churchwoman of fine education, culture and experience, able to offer the highest references, would like to hear of any position such a person could fill. Address for one week, IGOFTA, care of LIVING CHURCH.

Churchwoman of refinement wants some congenial position. Address CHURCHWOMAN, care of Lord & Thomas, McCormick block, Chicago, Ill.

A LADY wishes a situation as governess or companion; has no objection to travelling. Excellent references given. Address GOVERNNESS, care of Lord & Thomas, advertising managers of THE LIVING CHURCH, Chicago.

An experienced organist and thorough choir and school master desires an engagement. Moderate salary accepted. P. V. W., care of the Rev. E. A. Bazzett Jones, Zumbrota, Minn.

TO THE CLERGY.

As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, 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. 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 absolutely truthful information about themselves. Please send all notices to

Rev. FREDERICK W. TAYLOR, Danville, Ill.

THE GENERAL THEOLOGICAL SEMINARY.

The Seminary will reopen on Wednesday, September 10th, for Entrance Examination. 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, 423 West 23rd Street, New York.

ST. GEORGE'S Hall, for Boys, Reisterstown, Md. Unsurpassed, \$250 to \$300. Circulars sent.

Prof. J. C. KINEAR, A. M., Principal.

RACINE COLLEGE,

Racine, Wis.

First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees' meeting: "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and support of the Church and public at large." Special attention paid to smaller boys. Inspection expediency for the year is made for the endowment of this institution as the true memorial of Dr. DeKoven. Christmas Term opens Sept. 18. For further information, address

REV. ALBERT ZABRISKIE GRAY, S. T. D.

ST. JAMES' HALL,

Bolivar, Tenn.

Rt. Rev. C. T. QUINTARD, D. D., Patron and Visitor.

Rev. W. G. DAVENPORT, Rector.

Miss H. L. TOTTEN, Principal.

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faithfulness. You are a systematic organizer and an efficient director of church work, and everybody speaks in your praise in these respects. And as for your devoted wife, really the people don't see how her place could be filled, every person is so attached to her.

P.—Then, as a practical question, what would you advise me to do, under the circumstances?

E.—Well, to speak frankly, were I in your position, I believe that I would lay myself out on my pulpit efforts, and make them as strong and attractive as possible; show particular social attention to a certain class; keep my eye out for another position; and as soon as I got a call from an attractive field, I would accept it.

P.—I have been here now a number of years, and I trust have many friends; do you suppose they would quietly acquiesce in such a course, and let me go without re- monstrance? I have named many of them, baptized their children, received scores into the church, visited them in sickness and affliction, and tried to guide them and their families to Christ and heaven. I have had trouble with none; have never received anything but kindness from young or old; and it does not seem to me that they would want me and my family to leave without due cause.

E.—This is all true. It would be a most painful separation to the nine-tenths, especially to the real Christian people; and the session are a unit, and have stood up for you as the best of friends. But, after all, you know the influence of these few people who criticize your sermons, and as they keep on backing away, Sabbath after Sabbath, and some of them staying at home, it has its influence on the people, and many think they would be pacified by a change.

P.—Is this minority large in number?

E.—No! there are not more than a half-dozen families, all told.

P.—Yet a dozen worldly attendants, who are powerful only because of their social and worldly influence, and because of their per- rent, are to be permitted to override the convictions and feelings of the great body of the Church, and especially of the spiritual and earnest members, and drive away a minister whose supposed fault is that he preaches the cross in its power to save souls?

E.—That seems to be about the case.

P.—And the elders of the church and its strong members who might easily raise the salary without these dissatisfied ones—for there is no lack of pew-renters—would stand by and quietly submit, while non-professors take control, and lest they should be offend- ed, they would be permitted to lift up and cast down ministers at their own sweet will. Is that the case? Now, I don't care for myself. I am willing to go where the Lord sends me, and I am not willing to stay where the Lord's people will not stand by me. But permit me to say frankly, as we are speaking frankly, that such a course of events as this, in my judgment, would be weak and cowardly in the session, and proof of a lack of piety among the people. Courage is a quality of the Christian. He should not stand by and permit Christ's ministers to be ban- dished about and sacrificed to the worldliness and pride of non-professors, even though they be pew-renters, or even to worldly professors who want a rhythmical rather than a faithful ministry.

E.—Yes, I agree with you perfectly. But, after all, we have to submit to circum- stances, and it is better not to stir up a great trouble and get into discussion and division. The Church prospers best under peace and quiet.

P.—Not always. There is a quietness that arises from the stagnation of death, and Christ came not to send peace upon the earth but a sword. That is, all that Christian- ity has won, has been gained by courage- ous warfare against sin and the world; and peace purchased by fear of antagonizing these forces is deceptive and destructive. However, I must go. But remember the Master's words, "Inasmuch as ye have done it unto one of the least of these my disci- ples, ye have done it unto me."

A PHILANTHROPIC and very modest gentleman recently visited a mission Sunday school, and was prevailed upon to make an address. "Children," he began, and then paused. "My dear boys and girls," he said, making a second start. Another awkward stop, when he essayed for a third time: "My young friends—" Just then a lad in one of the classes, thinking that he was waiting for some greeting in return, cried out: "Hello, yourself!" The speaker collapsed.

An institution of which all Americans feel proud and in which so many are directly interested is the NEW ENGLAND CONSERVATORY OF MUSIC which begins its Fall Term under the most favorable auspices. In its New Home which has ample accommodations for 500 lady students, it has been a gratifying success. 1971 students representing 40 States, Territories, the British Provinces and Foreign Countries have been in attendance during the past, with every prospect of an increased number for the coming year.

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THE WAY IT HAPPENS.—For the same reason that a horse when overworked, or a man, either, moves more and more slowly, so also do the liver and other great organs when overtaxed, grow slower in action and work abnormally. Liver disease inevitably leads to constipation, and constipation is the beginning of the decay of the physical system. Dr. Pierce's "Pleasant Purgative Pills" are peculiarly adapted to the treatment of this ailment. Although gentle and easy in their effects, their powerful alterative properties give tone and energy to the whole digestive system, and in curing the constipated habit, insure perfect comfort and convenience.

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**NIAGARA.**

[The following poem, considered to be the best ever written upon Niagara Falls, was composed by John Gardner Calkins Brainard, the editor of the *Connecticut Mirror*, of Hartford, from 1822 to 1828. He was a native of New London, was educated at Yale, and died of consumption at 28. He is said to have "dashed the poem off" in the printing office while the compositor was waiting for copy. It is a curious fact that he never saw Niagara, and never was nearer to it than 450 miles.]

The thoughts are strange that crowd into my brain  
 While I look upward to thee. It would seem  
 As if God poured thee from His hollow hand;  
 Had hung His bow upon thy awful front;  
 Had spoken in that loud voice which seemed to Him  
 Who dwelt in Patmos of His Saviour's sake,  
 The sound of many waters; and had bade  
 Thy flood to chronicle the ages back,  
 And notch his centuries in the eternal rocks.

Deep calleth unto deep. And what are we  
 That hear the question of that voice sublime?  
 Oh! what are all the notes that ever rang  
 From war's vain trumpet by thy thundering side?  
 Yea, what is all the riot man can make,  
 In his short life, to thy unceasing roar?  
 And yet, bold babblers, what art thou to Him  
 Who drowned a world, and heaped the waters far  
 Above its loftiest mountains? A light wave  
 That breaks and whispers of its Maker's might!  
 —Christian at Work.

**A CONFIDENTIAL CONVERSATION.**  
 From the Interior.

Pastor—Brother A, I have been for some time wanting to talk with you about a matter that perplexes me, and I trust you will speak with perfect freedom regarding it, as entirely confidential on both sides.

Elder—Yes, Doctor, you know that I am your friend and will be happy to render you any service in my power.

P.—It seems to me from certain hints that have been dropped, and from other indications, that possibly there may be some dissatisfaction springing up in our congregation with my ministry. Neither myself nor my family have detected any such thing in our dealings with the people, who are always kind and attentive to preaching, and the congregation seems to me to be steadily growing and strengthening. Yet there is something uncomfortable in the air and I do not know what to do about it.

E.—Well, Doctor, since you have broached the subject, I will speak frankly and plainly as I would wish you to do. There has been some uneasiness growing up in certain quarters, as you may have observed by the frequent absence of some persons from public service. This has caused talk and worked up a little restlessness; but the vast majority of the congregation are your fast friends, and would be sorry to see you leave.

P.—I do not wish for names, but what is the religious character of the dissatisfied? Are they among the faithful, earnest Christians; among the humble poor, or even among the wealthy who are devout and spiritual? Do any stay away from prayer meet- ings through want of sympathy?

E.—To speak the truth, you have inferentially hit the nail on the head. The ob- jectors are not of these classes, but yet of an influential and high-standing position. It is very important for us in our condition to hold certain pew-holders, whose aid is necessary to enable us to meet our expenses, even if they are not very religious. They ought to be interested and drawn into the church, and they like variety and spice, with something fresh and striking to attract them!

P.—Then is the reason of their dissatis- faction that they do not want the preaching of the gospel, but popular lectures and sci- entific discussions, entertaining rather than touching to the heart and conscience? Are they restless because I am not literary and sprightly enough, but too spiritual and practical in my discourses?

E.—That is about it, I reckon. They want a literary arrow, trimmed with just enough gospel feathers to make it fly. But you know how much social influence they have, and many people are influenced by their criticisms and attracted by their intel- lectual standing, for there are some law- yers and literary critics among them.

P.—One more question: In the pastoral and church work, in which my wife also takes such an active part, is there any criti- cism or feeling that we do not faithfully act our part, or that we are not equal to the work?

E.—No, indeed. Every one has the high- est respect for your zeal, discretion and

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**BAKING POWDER**  
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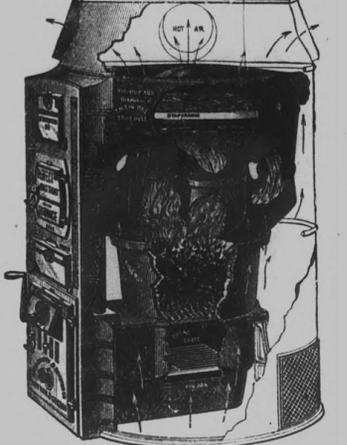
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ON DIVISION OF SERVICES.

The indefensible habit of cutting up services in order to give every clergyman present a little something to do, is one of those heritages from a past utterly ignorant of the liturgical fitness of things, which we are happy to believe are passing into disuse. The South Eastern Convocation of New Hampshire has had the matter under consideration, and a committee has presented a report, which is understood to be from the pen of Professor Waterman, the most of which we print below. The committee take the ground that the priest, who officiates in any service may properly be assisted by one or more persons, but may not divide his office with another. They support this by three considerations, viz:

(A) of the undeviating use of the Church Catholic; (B) of the unity of each service in itself; and (C) of the great dignity of the officiating priest in the reality and in the symbolism of his sacred office.

(A) They will speak first of the historical consideration. No division of an office appears to have been known anywhere in the Church, at any time, except only in the Anglican Communion since the Reformation, where it appeared (in contradiction to the natural sense of the rubrics) at a period when the English Church was notoriously neglected of the Divine honor. We have innocently inherited the innovation, and have been taught to follow it as a rule of courtesy; but it came in with the practice of putting the rector's hat and cane on the Holy Table when convenient, bestowing rubbish in ancient fonts and hurrying in an extemporized basin for Baptism, and in general, of reserving all reverence and care for the great things and people of the earth,—coronets, coats of arms, and crests,—bishops, dignitaries, titled families and squires. Your committee cannot even find any discussion of this point, but all accounts of modes of service known to them support their statement, that our fashion of dividing services is wholly modern and local.

We come next to those considerations of fitness which affect our judgment, and may be supposed to have helped to form the judgment of antiquity.

(B) Let us look at the unity of the services, beginning with the order for the Holy Communion. There is here certainly one central action, the very kernel of the service, to which everything else is either a prelude of preparation, or a solemn act of thanksgiving and withdrawal. The action of consecration and distribution of the elements is the service, which is rightly extended into certain solemnities of approach and departure, all subordinated to that one great action. That it must have a unity, we all feel. No one of us could look with patience upon one of those prop sals of polite, but utterly frivolous piety, by which among good brethren of ours, one minister is to bless the bread, and another, of another denomination, is to bless the cup, expressly to show how happily and courteously Christ is divided. And if we willingly allow the celebrant to be assisted in the distribution of the hallowed elements, we wish to see all done as assistance and under his authority. We should not like to see him go aside for another person to take command, as it were, of the sacred action. But it seems right to extend this idea farther. The great action has been enlarged (we say) by adding long passages of preparation and after acknowledgment. But all is one action still, all clings closely to the great centre. If, then, one offering of many words is to be presented to our God and Father in the name of His people, we see not how it can be proper to break it into fragments and send one representative to offer one sundered portion, and another to offer another sundered portion of what is in truth one indivisible sacrifice. When these portions of devotion become mere shreds and scraps cast down by a long procession of ministrants before the throne of Grace, (which does not happen in our diocese, but does in many others, and on some of the greatest occasions of our Church,) then, we feel the dignity of the one chief offering of God's children is strangely marred.

So also with Morning and Evening Prayer. Each is composed of several distinguishable parts, once appearing in distinct services in the use of our forefathers. Evidently, they have now been welded, carefully and successfully, into a single offering of penitence and submission to God's Word and faithful prayer. As before, it seems to your Committee that this one devotion of God's people is most fitly laid upon the altar of incense by a single priest. It rarely happens that this burden of devotion is so heavy and the priest's strength so slight, that the offering must be borne between two, neither of them able to carry it alone. We might speak here at length of the unity of the divine office in its symbolical aspect, insisting that all of our offerings would best be made so as to image truthfully the oneness of offering in the most Holy Place, but we reserve that topic to be treated in connection with that of the priest considered personally.

(C) We are to consider him, we observed, in the reality and in the symbolism of his office. Take first the reality. Here our argument pertains to the office of Holy Communion in particular.

The priest, who is to be the consecrator comes to the altar, holding the highest rank that this life can reach. He is to make in a

special sense the offering of Christ's people, that offering of Christ Himself, begun in the upper room in Jerusalem and carried out by the Hill of Calvary and up from Mount Olivet into Heaven. He is to pronounce in Christ's stead the words which shall lay upon that Altar the Body and Blood of the Lord, and he is to take that Body and that Blood into his keeping as the steward of the mysteries of God. He is come to the altar for these high purposes, and now no other outward honors in all the range of human experience are so great as his. All that minister with him are inferior to him, for the time, in position before the Divine Throne.

To this thought the Church of all the ages has set an approving seal. To give but one example, it is a matter of ancient and universal ritual law that even in the procession to the altar, before the first word of the service has been said, the celebrant is to have the place of highest dignity above any and every body else, though it should be the Bishop of the diocese. So great is his function who is to offer the unbloody Sacrifice before God. What, then, can we do with any other portions of offering, to be presented in the same connection?

Surely, they should be placed in this man's hand. Bishops may be present in scores, sages of the Church's councils, learned scholars, eloquent preachers, adventurous missionaries who counted not their lives dear unto themselves, and whom the Church delights to honor; but there is one among them who takes precedence of them all for the time, and no trivial thoughts of satisfying a curious crowd, or honoring as many of Christ's servants as possible with the earthly honors of a mere conspicuousness, can justify the distribution of this one priest's work among many priests. It is offering to God with the lower honor, when the higher is close at hand.

And this same question comes up in another shape.—What shall we do with the man? Shall he whose honor and dignity are now so great above kings and heroes,—shall he be put aside or made an assistant in the former part of his office and then brought out of obscurity just in time to fulfill his tremendous commission? Ought he not to be treated as the actor of supreme dignity in the whole sacred action?

Here it may be noted that in every branch of the Catholic Church without exception, ritual law (if there is any that touches vestures at all), prescribes a distinctive dress for the priest celebrating the Eucharistic service. Everywhere custom employs such a distinction, save in England, where it is generally abandoned against the law, and in America, where perhaps we have no law about such things. It becomes us who alone send the priest to the altar undistinguished, to be doubly careful not to lose sight of his real distinction.

Again, we have to speak of the symbolical,—but by no means visionary and fanciful view of the celebrant, by which he is regarded as picturing to us the Heavenly intercession of our Blessed Lord, and so bringing us by that Lord's appointment into union with the offering in the Heavenly Temple. It is a true view. What else is a priest, indeed, on earth, but an example and shadow of the Heavenly Priest, who serves at once as a test and as a help to our faith? Yet in face of that truth how unfit it must appear to present two, or more, consecutive symbols of one unbroken work, two or more, distinct symbol mediators, representative of a person whose glory it is to be one and alone in His mediatorship.

There is a very solemn meaning in the Church's venerable system of public worship. She sets up one of her sons in a place apart to plead before God for the rest, and to offer prayers and praises in their name, just because she would bear perpetual testimony and do perpetual honor to the one Mediator and Priest, the man Christ Jesus. As soon as we depart from the rule of "One office, one priest," we spoil that system, and go far to strip the priest of his true glory, and leave him in his earthliness to bear his honors as if they were his own.

So much for the subject of division and distribution of the offices among different leaders. The matter of assistance is, as we have said, another. Assistance of the chief minister is as excellent and fitting a thing in solemn services as division of such services into fragments is unfitting.

Here, as always, a thoughtful, common sense is likely to agree with ancient and Catholic usage. Every service will be best committed to one priest to say. He may be accompanied by deacons or by other priests, acting as ministers to the officiant, and these may assist him by supplying him with what is needed for his outward acts, as with the elements at the Holy Communion, or by performing for him such acts as are not directly of the nature of representative offering. Such are Scripture lessons to be read to the people, addresses to be made to them, the receiving of their alms, and the leading of their confessions.

Finally, in submitting this whole subject to the conscientious consideration of our brethren, we beg to present the following resolution:

*Resolved*, That when two or more of the clergy are come together for the Celebration of the Holy Communion, or to say Morning or Evening Prayer, there seems to be a special liturgical fitness in arranging the service as follows:

In the Celebration of the Holy Communion the celebrant should say the whole service, except that he may be assisted by one or (preferably) by two persons, who may say the Epistle, the Gospel, the offertory sentences (of course, not presenting the

alms, nor making the oblation of the bread and wine, the exhortations, and the confession, and assist in the distribution of the elements. If there be one assistant, he should say the Epistle, and may assist in any other of the ways mentioned, at the discretion of the celebrant. If there are two assistants, which is the rule of immemorial usage in the Western Church, one should say the Epistle, and the other the Gospel. The Gospeller is the superior minister, his place is at the right hand of the celebrant, and any other assistance desired should be rendered by him, unless the services of both attendants are needed at once.

In the Morning and Evening Prayer, one priest should say all, save that he may be assisted by a reader of the lessons and by a precentor leading the musical devotions of the people. If, however, it be greatly desired to divide Morning Prayer or Evening Prayer, such division is most fitly made after the Creed.

ST. AUGUSTINE'S COLLEGE, CANTERBURY.

The annual commemoration at St. Augustine's College, Canterbury, began with the benediction of the students who were leaving for the mission-field. This extremely solemn and interesting service took place on Saturday, the eve of St. Peter's Day. The chapel was, as usual, adorned with a profusion of flowers, and the altar brilliantly lighted. The students, having assembled in the cloister, marched across the quadrangle singing "From Greenland's Icy Mountains." Evensong then followed. The service commenced with a few versicles and prayers, after which the Warden (Dr. Maclear) delivered an impressive address, and interrogated those going forth as to the spirit in which they were about to address themselves to their work. Their replies being satisfactory, the students knelt, and the Warden put upon them the handsome black and crimson hood of the college, saying to each—"By virtue of the authority committed to me, I invest thee with this hood, and bid thee go forth from this college to that portion of the mission field to which thou hast been called: In the name of the Father, and of the Son, and of the Holy Ghost. Amen."—St. Peter's Day falling this year on a Sunday, the commemoration was postponed till the next day, when there was a celebration in the under chapel at half-past seven, the service being Berthold Tours in F. At eleven, Matins were sung in the upper chapel. The sermon was preached by the Warden from St. John xiii. 7—"What I do thou knowest not now; but thou shalt know hereafter." Another very interesting office followed. After reading Eccle. xlv. 15 to the end of the chapter, the Warden enumerated the principal benefactors of the college who had passed away; after which a hymn, "The righteous souls that take their flight," was beautifully sung, and collects were said for benefactors, for the visitor (the Archbishop of Canterbury), for the college, for past students, and for the Mission, concluding with another hymn and the "Grace of our Lord." Luncheon was afterwards served in the crypt under the library to a large and distinguished company. In proposing the health of the Queen, the Warden said that amongst the many things for which her Majesty's reign would be remarkable, none had been more wonderful than the development of missionary enterprise. At her accession the annual sum contributed to missionary societies did not exceed £50,000, whereas, according to Canon Scott-Robertson's return, the amount in 1882 was no less than £1,000,000. The number of foreign bishoprics of the Church of England had also grown from seven to seventy. (Cheers.) In proposing Floreat Domus! Dr. Maclear expressed his great disappointment at the absence of the Bishop of Ohio and Mr. Beresford Hope, the latter of whom was to have responded to the toast, but who was suffering from an attack of gout. The Rev. gentleman humorously suggested that the Right Hon. gentleman's mishap, must have arisen from his having attended a dinner at Emmanuel College, Cambridge which was identified with Bradshaw and the regicides. (Laughter.) Archdeacon Harrison, who had been intimately connected with Mr. Hope in the foundation of the college, and who now took that gentleman's place, said that the ruins used always to be called "the Palace," and once a worthy pilgrim who asked for "St Augustine's" was sent to the gaol. The Rev. Dr. Rulison, rector of St. Paul's, Cleveland, Ohio, Bishop-elect of Central Pennsylvania, also spoke to the toast. He observed that as an American citizen he was not there to speak against the common school system, which was really a wonderful thing; for any boy who entered the lowest grade school at Cleveland, or any other city in America, might pass out fit for Oxford or Cambridge. But when the people talked of relying upon the common school system for the regeneration of society, he could not agree with them, for he believed that the welfare of society would depend not upon giving people ability to calculate percentages, but in the means taken to form human character. (Cheers.) He was glad to say that at two American colleges—and one of them not of a distinctly theological institution—St. Augustine's College was always commemorated in the service for St. Peter's Day. (Cheers.) American Churchmen regarded it a great good fortune to be directly connected with the Church of England, for they believe that that Church and that institution would succeed best which had its roots in the deep past, and which had something to guide it in the future. (Cheers.) The healths of the Dean and Chapter (nearly all of whom were present) and the City of Canterbury were also drunk. For the Visitors, the Bishops of Madras and Lahore responded; and for the Old Students, Mr. Shepherd. Tea having been served on the lawn,

the prizes were distributed. The Greek Testament given by Bishop Wordsworth, and the Mission essay prize, were taken by Mr. Reid; the Martyn prize for science, by Mr. Barnes; and the prize for the Cambridge preliminary examination, by Mr. Nodder. The weather was perfect, and the visitors found the day as pleasant as it was profitable.—*Guardian*.

JERUSALEM is described as now full of fanatics. While the Holy City is the object of the most solemn and tender regard by all Christians, it is at the same time a magnet to attract religious peculiarities. In this way it has become the place of a thousand and one oddities. Some are rank hypocrites, and some are worthy Christians. These various enthusiasts have organizations for the furtherance of their views. Each clique lives in a certain rut of thought, and never gets out of it, even so much as to crawl up to a point where it can look over into the rut immediately next to it. Thus it is able to harmonize everything in the Bible with its strange theories, and wonder at the stupidity of the world in not seeing in the same way.

CHURCH WORK.

RHODE ISLAND.

*Crompton*.—There was a solemn service in St. Philip's church on Thursday morning, Aug. 7th. It was the funeral of Mrs. Katharine Ware Pine, the mother of the Rev. G. S. Pine, the rector of St. Philip's. The casket was placed on a bier and covered with a pall, and was carried from the rectory to the church, the procession following on foot. The rain only added to the solemnity of the occasion. At the church the procession was met by the Rt. Rev. Bishop Clark and the reverend clergy. After the usual lesson there was a celebration of the Holy Eucharist, at which the Bishop was celebrant, assisted by the Rev. G. H. Patterson and the Rev. T. H. Crockett. The other clergy present and assisting in the services were the Rev. Dr. Henshaw, the Rev. Daniel Goodwin, and the Rev. E. J. H. Van Deerlin. The altar was beautifully decorated with choice flowers. Everyone in the well-filled church seemed to sorrow with the rector and his sister for the dear departed one, and to feel with them the comfort and assurance from the Blessed Sacrament. The burial was in the cemetery by the church, where one can best realize the nearness of the living and the dead in the Communion of Saints in the One Body of Christ.

QUINCY.

*Warsaw*.—The ladies of the parish and St. Agnes' Guild gave a lawn party and musicale at the home of Mr. Wm. Hill, on Thursday, the 7th inst., for the benefit of the new church, the walls of which are nearly completed. Notwithstanding the weather was more like November than August, the scene was quite cheering and inviting, by the brilliantly-lighted mansion and extensive grounds made bright by the numerous lamps and lanterns suspended from the forest trees. On Tuesday the 5th Mrs. John Harding gave a lawn party to the boys of St. Andrew's Guild, which was well attended and enjoyed.

CONNECTICUT.

*Moody's Memorial Service*.—The fine organ, erected as a memorial of the late Rev. S. M. Emery, Rector of this parish from 1837 to 1870, was dedicated with appropriate services Sunday, August 3, in Trinity church. The rector, the Rev. F. W. Harriman, preached from the text, "So built we the wall."—Neh. xv. 6. The widow and son of Dr. Emery were present, and also several of his former parishioners from out of town. On the wall near the organ is a handsome brass tablet bearing the inscription: "This organ is erected in grateful remembrance of the Rev. Samuel Moody Emery, S. T. D., who was rector of this parish from 1837 to 1870. Born April 10th, 1804; died August 10th, 1883. He fed them with a faithful and true heart." Offerings amounting to \$68 were received for a memorial window in the chapel of St. John the Baptist, Portland. The organ is a fine one, with capabilities beyond the requirements of the ordinary service.

FLORIDA.

*Fernandina Convocation*.—The first meeting of the Eastern Convocation was held in St. Peter's church, June 25th and 26th. There are seventeen clergymen in the convocation. The Rev. O. P. Thackara is Dean, and the Rev. A. W. Knight, Secretary. It is expected that the organization of the diocese into convocations will do much towards helping along the missionary work of the diocese. The next meeting of the convocation will be held in St. Mark's church, Palatka, in November. The other convocations have not met as yet for organization.

*Zelwood*.—The mission begun here in 1876 has been maintained by the faithful under many discouragements and has made a record that should entitle it to some aid from outside. Their church building was blown down by a severe gale in 1880, and in its place a small school-house was built in which services have since been held. Under the ministrations of the Rev. Wm. H. Milnes, progress has been made towards a fund for building a church. No portion of the missionary field is more promising or more deserving of aid.

MICHIGAN.

*Fort Gratiot Convocation*.—The North-eastern convocation of this diocese met in St. Paul's church, on Tuesday and Wednesday the 5th and 6th inst. Eleven clergymen were present: the Rev. Messrs. Anderson, of Bad Axe; Barr, of Lapeer; Cary, of Lexington; Flower, of Marine City, and the Rector, from Michigan; and six brethren from the Diocese of Huron, who were warmly welcomed. The Rev. Mr. Anderson preached on Tuesday evening from Gal. II. 5: "To whom we gave place by subjection, no, not for an hour, that the truth of the Gospel might continue with you." From this text there were set forth in a forcible manner the duties of all Churchmen, young and old, rich and poor, to hold up the clergy's hands at all times. In the afternoon of the same day there was held a business meeting, in which there was discussed the best method of managing Sunday Schools and missions, and it continued for three hours. The subject

was intensely interesting, and so warmed up the hearts of all present, that every one seemed to say, "It is good to be here." Before adjournment a vote of thanks was passed to the citizens of Fort Gratiot for the liberal entertainment of the brethren, so freely offered on all hands. After the close of the service the convocation adjourned, to meet in Grace church, Lapeer, on the 15th of November next. In all the services the singing was pronounced excellent by strangers.

NEW MEXICO.

*Sante Fe Sanitarium*.—The Rev. E. W. Meany who has been for some time past engaged in raising funds for the projected hospital for consumptives at this place, reports very encouragingly. Owing to the great depression in stocks and other investments, the raising of money immediately is very difficult, but he is confident of final success. Many prominent people in Northern cities are taking an active interest in the undertaking, particularly physicians, and some valuable contributions have already been made. A fete is soon to be given by a lady in Cleveland, which it is hoped will result in substantial pecuniary aid.

CHICAGO.

*Joliet, New Church Buildings*.—Bids were advertised for last week for a new church, chapel, and rectory for Christ parish, of which the Rev. John H. White is rector. The plans, by Architect F. S. Allen, of Ottawa, whose experience in ecclesiastical architecture has been polished in foreign travel, provide for a cruciform, old English church, with a chapel and rectory forming the foot of a letter L, the whole to be in rough, ashlar masonry, set off by a tower at the intersection, and connected together by cloister passages. A cloistered porch, extending the whole front of the church, will have an entrance at either end. The chancel will be 16 feet deep, and the choir, immediately in front, 14 feet, the tower rather under 100 feet high, and the seating capacity, when the chapel is thrown into the church, as it readily can be, on toward 1,000. The cost of the church and chapel, excluding the two-story and basement rectory, built as a wing of the chapel, will be \$20,500, now nearly all in hand. First and immediately will be built the chapel, the old parish church—built by Dr. Clinton Locke, of the see city—now demanding a successor. At the mission chapel of the Holy Comforter, in the rolling-mill district, transepts have just been added, doubling the space. Mr. White has as assistant the Rev. Mr. Jewell, son of the rector of Evanston. When carried on to completion these will be the finest Church buildings in the diocese outside of the city.

MARYLAND.

*Baltimore*.—Death of the Rev. Dr. Hammond.—The Rev. J. Pinkney Hammond, D. D., Rector of the Bishop Whittingham Memorial Church, died very suddenly of heart disease on the 9th inst. He was a member of a distinguished Maryland family. Dr. Hammond's first charge was at Upper Marlboro, Md. Thence he went to Bangor, Me., where the climate was too rigorous for his constitution. In consequence he went to Morrisania, N. Y., and afterwards to St. John's church, Philadelphia. While at Philadelphia, through the great activity that always characterized him, he built St. Michael's church, Germantown. Dr. Hammond was there when the war broke out, when he became rector of St. Ann's church, Annapolis, and Chaplain of the Naval Academy. After the war he took charge of Christ church, Reading, Pa., and then moved to Omaha, Neb. Returning to the East, he went to Chaptico, St. Mary's County, and then became rector of the church of St. Mary the Virgin, in Baltimore County. As he was not fully occupied, he took charge of St. George's church, whose services were then held in the little chapel on Fremont street west of Pennsylvania avenue. The Bishop Whittingham Memorial Church was then erected, and he took charge of it. He wrote the "Thorough Church System" and "Chaplain's Manual," besides other theological books and essays, and also composed considerable music and several secular songs. He was also well acquainted with art matters. During some years Dr. Hammond was the Maryland correspondent of this journal.

VIRGINIA.

*Norfolk*.—The Rev. J. H. M. Pollard writes from this town: "A new opening and the organization of a new work among the negroes will, perhaps, interest all those who are praying for the extension of the one Holy Catholic and Apostolic Church. I came here November 15th, 1883. The church of the Holy Innocents was organized on the 3rd Sunday in January, 1884, with eight communicants. We have an excellent lot, 80 by 150 feet, situated near the centre of the 4th ward. This ward contains about 5,000 colored people. There are about 12,000 colored people in the city. There are four prominent colored churches here, with three or four missions. Still the spiritual condition of the people is very far from what it should be. They have a zeal of God, but not according to knowledge. I believe that all these people should be gathered into the Church. The denominations may be doing good, but they are not meeting the spiritual wants of the colored people. The course of training and instruction to be obtained in the Church is the only means of elevating the people spiritually. The masses of the people seem to have only one idea of the religion of the Lord Jesus, and that is, that they may be ready to die. They have no conception of that religion which teaches them how to live. They need that system of Church training which will purify their lives and their homes, and fit them for the duties incumbent upon all good citizens. We have a Woman's Aid Society in the church, which meets once a month to arrange all cutting and sewing in their charge. Any articles of second hand clothing will be acceptable to the Aid. The reading room is another great feature in our work. There are about 70 members in the club, and 165 books in the library, besides papers, magazines, etc. We need books for this good work. "Another feature we desire to establish in connection with our work, is an Industrial School for girls, but the means are not at our command to carry on this good work. We are convinced that industrial schools ought to be established all through the South, and then the moral and religious condition of the people would be changed for the better, but money is needed to carry on such works. "The Sunday school is in a prosperous con-

dition. The church is furnished neatly inside, though it is not very attractive outside. We need a font. There are children ready for Baptism, but no font in the church. The congregations are generally good, and the work is steadily increasing in power and influence. If the school could be established we should feel sure of success. Day schools must be established wherever the Church is planted among the colored people. The children need Christian education. We believe in Christ and the Church, and to know the one we must know the other.

NEW JERSEY.

Summary of Statistics.—We draw the following from the Journal of the convention: Number of clergymen canonically resident in the diocese, 97; churches, missions and chapels, 116; ordinations, 8; candidates for Holy Orders, 10; Baptisms, 1,151; Confirmations, 728; communicants, 8,578; incomes, offerings and contributions, \$210,805.55.

INDIANA.

Bloomington.—D. J. Hobbs, a student of the Divinity School at Gambier, is spending his vacation in reviving the long-suspended mission here. Here there is a small chapel and a residence. Mr. Hobbs is meeting with encouragement in gathering a Sunday School and congregation. About eight or ten communicants of the old mission under the Rev. Mr. Gay are residing there. The mission is important because of the location of the State University here, with 250 students. The Bishop hopes to locate a missionary here at an early day.

Church Schools.—Christian education here is likely to receive careful attention. The bishop has taken steps to found a boys' school at Lima, to be called the Howe Grammar School, in memory of John B. Howe, Mr. Howe having given a dwelling and four acres of land, and the Bishop having purchased a house and six acres adjoining, as a site for the school. The services of the Rev. C. N. Spaulding have been secured as rector. This school will open the second Wednesday in September. At Terre Haute a valuable property has been purchased by a board of trustees for a girls' boarding school, under the care and patronage of the Church. It will be called St. Agnes', and the Rev. Dr. Delefield will serve as chaplain. This will open the first Wednesday in September. In St. Stephen's Parish, Terre Haute, a boys' parochial school will be opened in September. It is in contemplation to open a Church school also in Lafayette at an early day.

Lafayette, St. John's Guild.—The Children's Guild, numbering 97 members, is an active and flourishing organization, connected with this church. It meets once a week at the church, when the members are taught sewing, in all its varieties, plain and ornamental, under the management of Mrs. Pettis, the Rector's wife. Thursday evening last, August 7th, at the residence of the Rector, they held a sale of the various articles they had made, when, in addition to a most enjoyable evening, they realized the sum of \$105 for the benefit of the church.

Resently the parish has had the pleasure of visits from the following clergy: the Rev. Mr. Weeks, of Kentucky; the Rev. W. Allen Johnson, Professor in the Berkeley Divinity School, Connecticut, and son of the founder and first rector of this parish; and Rev. M. Spaulding, Rector of the diocesan Boarding School for Boys, in Lima, Ind.; also, Rev. Mr. Willson, formerly Rector of Grace church, in this city; now of Cedar Key, Florida, is here spending his summer vacation.

Work is about beginning on a building situated on the church lot, and in rear of the church for chapel and guild and vestry purposes.

Personals.—The Rev. Wm. B. Burt, late of Tamaqua, Pa., has been called to the rectorship of Peru.

The Rev. Mr. Ramsay has entered upon work at Aurora and Lawrenceburgh. The church at Lawrenceburgh, nearly destroyed by the flood, has been rebuilt, repaired and reopened.

The Rev. B. Phelps will take charge of the mission of Garrett and Angola in September. The Bishop of the diocese has been taking a needed rest in his old home in Minnesota.

The Rev. E. A. Bradley of Indianapolis is passing a month at the sea-shore.

The Rev. W. N. Webb, of Port Wayne, is East for a month's vacation.

The Rev. C. N. Spaulding, Rector of the Howe Grammar School, is visiting several of the parishes in Indiana, and addressing them on the subject of Christian Education.

Grace church, Indianapolis, for several years closed and the congregation disbanded and absorbed in other parishes, is to be reopened as the Bishop's Free Chapel, the first Sunday in October, with the Rev. J. A. Bevington of Boston, priest in charge.

Richmond.—St. Stephen's Hospital.—The vestry of St. Paul's church, Richmond, have organized a corporation with the above title, rented a commodious house, furnished it with ten beds, secured the services of a competent matron, and will soon have a home where the sick will receive every care and attention. Dr. Wakefield will serve as chaplain. It is through his inspiration and influence that this good work is undertaken. Many parochial guilds in the diocese are assisting in the good work.

CENTRAL PENNSYLVANIA.

Convocation.—The convocation of Harrisburg held its summer session in St. James' church, Bedford, the Rev. Dr. Langdon, rector, beginning on Tuesday evening, July 22d.

There were present besides the rector of the parish, the Rev. Wm. C. Leverett, Dean of the convocation; the Rev. Messrs. Berghaus, Graham, Hall, Harding, Moran, Pastorius, Powell and Tortat; with the Rev. Dr. Hopkins of Williamsport, and the Rev. John W. Nott of the diocese of Maryland. Lay delegates were in attendance from Gettysburg and Columbia.

On Tuesday evening the Rev. Dr. Hopkins was the preacher. On Wednesday morning, at half-past six o'clock, the Holy Communion was celebrated by the Dean, assisted by the Rev. Mr. Nott, and the rector of the parish. At half-past 10, after the Litany had been said, a sermon was given by the Rev. Mr. Nott. At the close of this service the convocation met for business. The Rev. Mr. Graham was chosen Secretary, pro tem., and on nomination the Rev. L. F. Baker was re-elected Secretary and Treasurer for the ensuing year.

The whole of Wednesday afternoon was devoted to a discussion on subjects of interest to the convocation, in which all the clergy present took part. Excellent addresses were made by Judge McLean of

Gettysburg, and Mr. Kaufman of Columbia. The Dean made his usual report in regard to missionary work within the limit of the convocation. A letter of welcome was sent to the Rev. Dr. Rulison, Assistant Bishop-elect, for whose preservation at sea, prayers had that day been offered. In the evening, missionary addresses were made before the congregation by the Rev. Messrs. Graham, Moran and Powell. At the close of this service a very pleasant social gathering was had at the new rectory adjoining the church, when the visiting clergy had the opportunity of renewing their congratulations to the rector and people on the completion of their beautiful building.

On Thursday morning, the proprietors of the hotel at Bedford Springs, having courteously placed a large parlor at the disposal of the convocation, morning prayer was said, after which "The best mode of conducting Sunday Schools," was the topic of discussion until noon. Hon. A. R. Brunot of Pittsburg, Judge McLean of Gettysburg, and other laymen, guests of the hotel, participated in this discussion.

On Thursday afternoon a number of the clergy went to the neighboring town of Everett, where services of the Church have for some time been maintained by the rector of St. James' church, Bedford. In the evening a good congregation assembled, and after evening prayer, addresses were made by the Dean, and by the Rev. Messrs. Graham, Harding and Pastorius. This was the closing service, and on Friday the members of the convocation returned to their homes, having enjoyed this summer visitation, and having accepted the invitation of the rector of St. Luke's church, Altoona, to hold the October meeting in that parish.

NORTHERN CALIFORNIA.

Grass Valley.—Death of a Priest.—The Rev. Wm. C. Powell, rector of this parish, died the 10th of July, aged fifty-nine years. Mr. Powell was an Englishman by birth, and was for years a successful merchant in London. Coming to this country in 1870, he left the Congregationalists, with whom he had been connected, and became a candidate for Holy Orders. He was ordained by Bishop Peter's church, San Francisco. Since 1878 he had been rector of this parish, and of Trinity church, Nevada. Bishop Wingfield and the Rev. Mr. Davis of Sacramento conducted the burial services.

MISSOURI.

Dr. Fulton's Condition.—An esteemed correspondent writes: "Unintentionally you did some injustice to Dr. Fulton, in your item headed Missouri, in the last issue of THE LIVING CHURCH. "Dr. Fulton is restored in mind and body, but is still physically weak. His attack was more on the order of inflammation of the brain. He has been entirely free from restraint for two weeks or more, and on last Monday evening departed with his wife for Ipswich, Massachusetts, where he hopes to regain his strength."

Macon.—The Rector of St. James' Military Academy, the Rev. Ethelbert Talbot, A.M., has received a vacation until Sept. 1, from the vestry of the parish church, and is spending the summer visiting different places in Missouri in the interest of the schools here, namely, St. James' Military Academy for Boys, and St. Agnes' School for Girls. He is meeting with the greatest success. There is hardly a doubt that the boys' school will open with all it can accommodate, seventy-five, and the outlook for the girls' is very favorable. Both buildings are progressing rapidly.

EASTON.

Convocation.—The Southern convocation of this diocese met in St. Paul's church, Berlin, on Tuesday evening, July 23. There were present of the clergy, the Rev. Messrs. F. W. Hilliard (dean), A. Batte, Joyner (rector), Bowne, Murphey, and Adkins (Secretary).

Evening Prayer was said by the Rev. Messrs. G. W. Bowne and A. Batte. The topic for discussion was, "The Sea in Holy Scripture." "The wicked are like the troubled sea," was treated by the Rev. Mr. Murphy. The Rev. Mr. Adkins spoke upon the text, "Jesus said unto the sea, Peace be still."

The dean concluded with the text of Scripture, "Thy way is in the sea, and Thy paths in the great waters."

On Wednesday morning, the dean celebrated the Holy Communion, assisted by the rector of the parish. The sermon was preached by the Rev. G. W. Bowne. On Wednesday evening, the following topic was discussed, after prayers by the dean, "Provision for disabled clergymen and families of deceased clergymen, one of the crying needs of the day."

I. "The Church sends her ministers and makes herself responsible for their maintenance." Upon this subject the Rev. A. Batte gave a very appropriate address.

II. "The clergy must suffer when they are no longer able to work, and when they die, their families must suffer, unless the Church provides for them." The Rev. Mr. Bowne spoke very impressively and feelingly upon this theme.

On Thursday, the sermon was preached by the Rev. F. B. Adkins. In the evening the topic for discussion was, "The Restoration of Unity among Christians, especially in this country." The Rev. Mr. Batte showed that there were indications of unity. The dean, the Rev. Mr. Hilliard, pointed out the hindrances, the possibility of a unity, and the blessings that would inevitably follow such a unity.

It was a source of regret to the convocation that the Bishop and the Rev. Dr. Barton could not be present.

After thanking the good people of Berlin for their kind hospitality, the dean pronounced the benediction.

Statistics.—The Journal of this diocese reports: Number of families, 1,407; communicants, 2,690; Baptisms, 489; Confirmations, 143; total of contributions, \$47,190.71.

IOWA.

Davenport, St. Katherine's Hall.—Miss Emma A. Rice, formerly associated with Miss Darlington, at St. Mary's, Fairbault, Minnesota, and her successor, has accepted the charge of St. Katherine's Hall, and enters upon her duties at the opening of the school year, September 24. With Miss Rice there will be associated a full and competent corps of instructors, while the advanced classes will have the advantage of the services of "specialists," in each department. St. Katherine's bids fair to open with its accommodations taxed to the utmost, and promises to rank among our leading schools at the West from the start.

LONG ISLAND.

Hempstead.—Two marble tablets have recently been placed upon the northern walls of St. George's church, under the galleries, briefly recording certain events connected with the parish of historic importance. The idea was suggested by the rector, and approved by the vestry. One tablet contains the names of all the rectors of the church from 1704 until the present time; the other some matters of general interest. The following are the inscriptions:

ST. GEORGE'S CHURCH, HEMPSTEAD, RECTORS.

- REV. JOHN THOMAS, A. M. A. D. 1704. Died Rector, A. D. 1724.
REV. ROBERT JENNEY, LL. D. A. D. 1726. Resigned, 1742.
REV. SAMUEL SEABURY, A. M. A. D. 1742. Died Rector, 1794.
REV. LEONARD CUTTING, A. M. A. D. 1798. Resigned, 1824.
REV. THOMAS LAMBERT MOORE, A. M. A. D. 1784. Died Rector, 1799.
REV. JOHN HENRY HOBART, D. D. A. D. 1789. Resigned, 1799.
REV. SETH HART, A. M. A. D. 1800. Resigned, 1829.
REV. RICHARD DRAYSON HALL, A. D. 1829. Resigned, 1834.
REV. WILLIAM MILLER CARMICHAEL, D. D. A. D. 1834. Resigned, 1843.
REV. ORLANDO HARRIMAN, A. M. A. D. 1844. Resigned, 1849.
REV. WILLIAM HENRY MOORE, D. D. A. D. 1849.

ST. GEORGE'S CHURCH, HEMPSTEAD, HISTORICAL TABLET.

Church Services Introduced by the Rev. George Keith, A. D. 1638.
Rev. John Thomas appointed Missionary by the "Society for Propagating the Gospel in Foreign Parts," A. D. 1704.
Bible, Prayer Book and Communion Service presented by Queen Anne, A. D. 1711.
Church-Yard and Glebe granted to the Parish by the town, A. D. 1734.

Church Built, A. D. 1734.
Opened for Services by Gov. Cosby, St. George's Day, April 23d, A. D. 1735.
Parsonage Re-built, A. D. 1792.
A New Church Erected A. D. 1822.
Consecrated by Rt. Rev. J. H. Hobart, D. D., September 19th, A. D. 1823.
Chancel Extension Built, A. D. 1856.

Quogue.—On the seventh Sunday after Trinity, Bishop Littlejohn consecrated the new church which has been erected this year at this beautiful watering place. The Bishop was assisted in the services by the Rev. F. B. Carter, of Brooklyn.

Don't hawk, hawk, and blow, blow, disgusting every body, but use Dr. Sage's Catarrh Remedy.



ST. MARY'S HALL, Fairbault, Minn.

Rt. Rev. H. B. Whipple, D.D., Rector. Miss C. B. Burchan, Principal.
Is under the personal supervision of the Bishop with twelve experienced teachers.
It offers superior advantages for education, with an invigorating and beautiful climate.
The nineteenth year will begin Sept. 11, 1884.
For Registers with full details address Bishop Whipple, or Rev. Geo. B. Whipple, Chaplain.

NO POISON IN THE PASTRY IF DR. PRICE'S SPECIAL FLAVORING EXTRACTS ARE USED.
Vanilla, Lemon, Orange, etc., flavor Cakes, Creams, Puddings, &c., as delicately and naturally as the fruit from which they are made.
FOR STRENGTH AND TRUE FRUIT FLAVOR THEY STAND ALONE.
PREPARED BY THE Price Baking Powder Co., Chicago, Ill.
Makers of St. Louis, Mo.
Dr. Price's Cream Baking Powder
AND
Dr. Price's Lupulin Yeast Gems, Best Dry Hop Yeast.
FOR SALE BY GROCERS. WE MAKE BUT ONE QUALITY.
LIGHT HEALTHY BREAD DR. PRICE'S LUPULIN YEAST GEMS
The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious whole.
GROCERS SELL THEM. PREPARED BY THE Price Baking Powder Co., Makers of Dr. Price's Special Flavoring Extracts, Chicago, Ill. St. Louis, Mo.

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In justice to the distinguished men to whom the "Royal Baking Powder Co." have referred it should be said that four of the most eminent Prof. R. C. Kedzie, Michigan State Agricultural College, Lansing, Mich. Prof. Albert E. Menke, Kentucky State College, Lexington, Ky. Prof. C. B. Gibson, College of Physicians and Surgeons, Chicago. Prof. R. S. G. Paton, Late Chemist Health Department, Chicago.

Have since appeared in cards to the public disowning the endorsements attributed to them. When it is known that these gentlemen charge the "Royal Co." with garbling their statements, and making unauthorized use of their names, it is but natural that the public look with suspicion upon every evidence offered by them. When a chemist of world wide fame, ranking among the standard modern authorities in that science, Prof. R. Ogden Doremus, M. D., LL. D., College of the City of New York, authorizes it to be publicly stated that he found the "Royal Baking Powder" to be so heavily charged with Ammonia as to taint the bread and biscuits after passing through the baking process; when a physician of the highest standing, president of Rush Medical College, Chicago, Prof. J. Adams Allen, M.D., says that "Ammonia is a medicine—if used in baking powder, in bread, its action would be that of a medicine, and so not only void of nutrition, but attended, if long continued, by injury to the stomach;" it should arouse the community of housekeepers who have for years been using this "Royal" tainted cooking preparation to just indignation.

DO NOT TAKE OUR WORD. Ask your family physician if the manufacturers of Dr. Price's Cream Baking Powder Could use Common Lime, Glauber Salts, Washing Soda or Potash as maliciously stated by the "Royal Co."

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Housekeepers' Protection.

- 1st. Place a can of "Royal" top down on a hot stove until heated. Remove the cover and smell—Ammonia—Hartshorn.
2d. Place two teaspoonfuls of Royal Powder in two tablespoonfuls of boiling water; stir, and when cold smell an unspeakable odor—proving the sources of Ammonia.

\*ORIGIN OF AMMONIA. Ammonia was probably originally prepared from putrid urine. A patent was taken out in England for manufacturing it from Guano.—United States Dispensary, page 107.

INCORPORATED 1791. CHARTER PERPETUAL. Insurance Co. of North America, Company's Building, 232 Walnut St., Philadelphia. One Hundred and Eightieth Semi-Annual Statement of the Assets of the Company. January 1, 1884.
First Mortgages on City Property, \$1,866,866 67
Real Estate, Philadelphia, Baltimore, and Indianapolis, 325,739 47
United States Loans and Loans of the States of Pennsylvania and New Jersey, 620,400 00
Boston, Hartford, Baltimore and other City Loans, 866,600 00
Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks, 3,292,534 00
Cash in Bank and Bankers' hands, 545,006 44
Loans with Collaterals, 790,854 00
Notes Receivable and unsettled Marine Premiums and Book Accounts due Company, 351,155 05
Net Cash Fire Premiums in course of transmission, 232,193 58
Accrued Interest and all other Property, 91,400 08
Total Assets, \$9,071,696 23
LIABILITIES.
Capital Stock, \$3,000,000 00
Reserve for Re-insurance, 2,389,709 75
Reserve for Unadjusted Losses, and other Liabilities, 470,971 53
Surplus over all Liabilities, 3,211,964 53
\$9,071,696 23
CHARLES PLATT, President. T. CHARLTON HENRY, Vice President.
WILLIAM A. FLATT, 2d Vice President. GREVILLE E. FRYER, Secretary.
EUGENE L. ELLISON, Assistant Secretary.
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