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THE VISION IN THE CHALICE.

BY HARRIET MEWEN KIMBALL.

The priest before the Altar
Stood with uplifted eyes,
His heart deep stirred within him,
To offer the sacrifice.

The morning's golden splendor
Through the chancel window streamed,
Till like masses of precious jewels
The radiant colors seemed.

But around the central picture
Of the Christ upon the Cross,
It shone like a wondrous halo
As the priest upgazing stood.

The prayer of consecration
Began he low and clear,
And at the mystic sentence
Bowed down in holy fear.

Bowed lowly over the Paten,
As he took in his hands the Bread;
And likewise the mystic sentence
Over the Cup he said.

When lo! in the golden chalice,
Distinct in the purple wine,
He saw reflected the image
Of the Crucified Form Divine.

Filled with a sudden tremor,
His eyes deep-fixed on the sight,
Scarcely the prayer he followed,
Or knew if he said it aright.

And still when the Chalice he lowered,
Distinct in the purple wine,
From the chancel windows reflected,
He saw the Image Divine.

Did he hear in the hush that followed
The words of his Lord anew,
Brought down by the Church through the ages,
The mystical charge, "This do?"

Did he hear from the Holy of Holies,
The secret, eternal shrine,
The Priest who is Priest forever
Renew the assurance divine?

"Lo! I am with you always,
Blessing the Cup that you bless;
Under the Bread you have broken
My Presence proclaim and confess."

"Lo! I am with you always,
Mine own command to fulfill,
I am the Sacrifice offered,
The Priest and the Victim still."

"Lo! I am with you always,
Feeding the flock that you feed,
My Flesh the manna unfailling,
My Blood the drink indeed."

O blessed, O wondrous communion!
It seemed to the lowly priest
Like a precious new revelation,
As he shared with his flock that Feast.

And ever enshrined in his bosom,
He treasures with holy awe
The memory of the vision
That veiled in the Chalice, he saw.

*At Christ Church, Portsmouth, N. H., the architectural relations between the east window and the altar are such that the beautiful phenomenon described above is of constant occurrence.
Portsmouth, N. H.

NEWS AND NOTES.

THE notorious clerical impostor, Lindsay, whose remarkable career in England was described some time ago in this column, has been found guilty of unlawfully celebrating marriages and sentenced to fourteen years penal servitude.

THE Rev. Rudolph Wahl, a priest canonically attached to the Diocese of Western New York, is at present engaged, under the auspices of the Archbishop of Canterbury, and the Society for Promoting Christian Knowledge, in advising and assisting the Bishops and clergy of the Assyrian Church in improving their schools, and establishing new ones. Mr. Wahl is a distinguished Oriental scholar, and his work is producing good effects.

A FUND has been raised in Scotland for the presentation at the Seabury Centennial of a pastoral staff to the Bishop of Connecticut. The design of the staff includes the figures of St. John (as Scottish Christianity came from the East, and the Scotch office is Eastern); St. Andrew, as patron saint of Scotland; St. Ninian, Celtic succession; St. Augustine, English succession restored; Primus Kilgour, Seabury, and a niche for Bishop Williams.

ONE of the most remarkable features of the present Reform agitation in England is that a majority of the Bishops in the House of Lords have expressed their opinion in favor of the Franchise Bill. In fact only one—he of Gloucester and Bristol—was found to oppose it. In his speech on the subject, the Archbishop of Canterbury, stated that the Church was not afraid of the democracy, but hoped to teach them how to use their new privileges. This unexpected action has raised the Episcopal Bench to a height of popularity never attained since the memorable day when the misguided but honest James committed seven of its members to the Tower.

LORD GRANVILLE, the British Foreign Secretary, is about to erect a very interesting monument at Ebb's Fleet, near Pegwell Bay, in commemoration of the landing there of St. Augustine on his Mission to England in the sixth century. This interesting historical memorial will consist of a reproduction of one of the famous Saxon crosses at Sandbach, near Crewes, and stands twelve feet in height. The west front will repre-

sent the landing of Augustine. On the encircled cross, are to be the four emblems of the Evangelists—the lion, the eagle, the man, the bull. On the panelled shaft below will be represented the Annunciation, the Virgin and Child, the Crucifixion, and the Transfiguration with icons of saints and angels. On the north side the theme is continued by statues of the twelve Apostles, each bearing his appropriate emblem, Judas being shown with a beast's head, as was common in early symbolism. On the south and east sides are to be a series of fourteen figures of early Christian martyrs, commencing with St. Stephen, and following with Saints Bartholomew, Agnes, Sebastian, Margaret, George of Cappadocia, etc., also with proper emblems.

THE death of the second Duke of Wellington is only worth notice in so far as it calls to memory the great "Iron Duke," the martinet who loved his soldiers, the despot who loved his country, the politician who loved his Church. The career of the wondrous Corsican whom he was destined to overthrow was no more remarkable than that of Arthur, first Duke of Wellington, Prince in a dozen countries, absolute and imperious ruler for many years of England, hated yet revered and obeyed. The secret of Napoleon's success is to be found in the love of his soldiers and of all brought into contact with him. "The Duke," as he was proudly called, was hated by everyone, but no one, from sovereign to scavenger, dreamed of disobeying him. His secret was "strength of mind." He never changed; no scandal ever sullied his name, no trifle ever occupied his attention; he saw where he wanted to go and he went. In an evil moment for England, George IV. asked his advice as to the formation of a ministry. What was the monarch's surprise to receive a list fully made out with the Duke of Wellington as the head. "Who wanted that fellow," groaned George, but "that fellow" took the reins, and for many years kept king, lords, and commons under his heel. His son was a striking contrast to him. Bashful, diffident, helpless, he has run through a long life, *magnum nominis umbra*. Yet one thing may be said of him, publicly speaking at least, "he has done no harm." S.

THE LATE DR. HENRY DE KOVEN.

A correspondent writes from Engelberg, Switzerland:

"Although, on account of the extreme delicacy of his organization, he was not as well known to the general public as his distinguished and brilliant brother, the Rev. James de Koven, D.D., the quiet, widespread influence of the lovely and scholarly character of the Rev. Henry de Koven, D.D., was inestimable. He was born in Middletown, Connecticut, on the 24th of January, 1819, and during his youth passed much of his time abroad, where he won the love of all who knew him by his inherently charming nature, and that polish of bearing which distinguished him to the last. He received his academic education at the Wesleyan University, Middletown, and at the age of eighteen was called to the chair of Belles Lettres in one of the prominent educational institutions in the eastern part of the United States. The learned Dr. Jarvis was his theological instructor. On Whitsunday, 1842, he was ordained to the diaconate by Bishop Brownell, in Trinity Church, Middletown, and the following year was advanced to the priesthood by Bishop Onderdonk, in the church of the Ascension, New York. He was called to several important parishes, but declined all, in order that he might direct the education of his younger brothers and sisters, and very few are aware how important was that influence upon the life and works of his gifted brother James. The world knew James de Koven as a brilliant, spiritual clergyman, but none saw the loving hand that guided and shaped his nature, and was chiefly instrumental in cultivating those rare, mental endowments. Then followed a period of work in New York City of so arduous a nature that he was compelled to resign and seek a quieter sphere on the Hudson River, where his memory is cherished as the founder of two churches. Twice the degree of D.D. was conferred upon him—once by Trinity College, Hartford, Connecticut, and again by Lenoxville, Canada. For eight years he was Professor of Homiletics in the Berkeley Divinity School, Middletown, and all the students that were under his guidance at that time, will well remember the thoroughness and the spirituality of his instruction. But there, as in his parish life, his enthusiastic and sympathetic nature was constantly leading him beyond the limits of his endurance, until at last he was forced by his delicate health to go abroad to reside. Yet even from his beautiful villa in Italy the indefinable influence of his

character was continually going out, and all his brethren in the ministry who have known him there will recall the deep interest he ever manifested in the Church at home, as well as the consciousness they must have had of an intense, but restrained yearning on his part to be laboring in the field he loved. This yearning, however, his medical advisers rigidly forbade him to gratify; consequently, he was obliged to be content with communications to and from those he could aid, and they were many. How many, none can tell! But he has gone to the realm immortal, and his afflicted widow and family are left to mourn their own and the Church's loss. The closing scenes in the heart of the Alps, under the shadow of the ice-crowned mountains, were of a solemn and simple character, befitting the occasion and the man. In the sacred stillness of the early morn the remains were borne from the mortuary chapel to the English Church, where, after the Celebration of the Holy Communion, the first part of the Burial Service was said. Then the procession moved silently through the little village, between rows of reverent people, to the grave, where the last offices were fulfilled in the presence of a large number of the peasants just going to early Mass in the Abbey Church. "Blessed are the dead who die in the Lord."

LIBERALITY HAS NO GOSPEL MISSION.

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

Liberality is rather taken with the fancy that it is the inauguration of a higher manifestation of truth and a new era (*artus aurea*) of reformation among mankind; the very "leading upward of the golden year," a right pleasing dream, it were a harsh thing to break it! But it is through and through a sheer delusion.

Nowhere is growth, in elevation or power, allied to a relaxing of principles or potencies. Take an example in the field of natural science. Nature, struggling upward from her lower forms, reaches a higher type only as she works according to a more exacting standard. She rises by her increasing rigor. Vertebration is advanced from its rudimentary form to its perfection in the higher mammal, by no organic differentiation, or relaxation of standard or type, like that proposed for the Church by liberalism. So, too, power in muscle is not increased by relaxing its tone or softening its exercise, but by increasing its hardness, or the rigor of its contractility and the vigor of its reactions. Its power is the product of the athletic rather than the sybaritic. So, also, has it always been with the process of development and the growth of power in truth. It has always proceeded from the vague and uncertain, to the clear, defined and decisive, and through increasing vigor and fidelity in application. It grasps and controls the honest mind, just in proportion as it stands out sharply before its apprehension, and lays upon it an inexorable demand for reception and obedience. If there is anything in this world that needs to possess power, it is Catholic truth. But there is no power without grip. Liberality, however, has no grip.

This is suggestive of another fact, namely, that all improvement or correction of evil, is through the *positive* alone. Darkness and frost, decay and death are negatives. Light and heat, health and life are positive. So with divine truth. It is positive. "The entrance of thy word giveth light." "The words that I speak unto you; they are spirit and they are life." Only as it is positive, does it smite through darkness, doubt, and denial in the mind of man, and bring in light, conviction and correction. Hence, no true reformation was ever effected by protests, denials, or negatives. Until the positive in belief, purpose, and act, comes in, nothing has been accomplished. The simple casting out of the evil spirit, even though it leave the house swept and garnished, avails nothing, so long as it remains also *empty*. It is the positive entrance of the true spirit as a strong man armed, casting out the other by its entrance, and fixing itself in determined possession and control; only this is improvement, correction or reformation. Not by amiable qualifications, abatements or negations, but by the blows of an unyielding word, as the fire and the hammer, is the flinty rock of the heart broken in pieces, and made to give entrance to the divine spirit.

Liberalism must then fail, as a reformatory, a saving agency in the world. Itself, the last outcome, the dead-ripe fruit of protest, it has even less vital reformatory power than Puritanism, for the reason, that it is not even the positive negative of Puritan Protestantism. It is at best a sort of indeterminate intermediateness. It believes in something, but not in anything re-

ally to the purpose for man's redemption. Hence, that it has any mission under the Gospel, is a delusion.

A VISIT TO SEWANEE.

BY THE BISHOP OF CHICAGO.

Eleven years ago I started for Sewanee, and reached that Athens of the Mountain, the 26th day of July last past—started as a health-seeking rector from Cleveland, and arrived as a tired-out Bishop from Chicago. The failure to reach my destination in 1873, and all the intervening events, would, if narrated, keep me too long from my subject; and so I hurry on to the moment when the Conductor of the Nashville, Chattanooga and St. Louis Railroad cried "Cowan!" That is the station where one leaves the main line, and takes the train which literally climbs the Sewanee mountain. It is a tremendous ascent, about one thousand feet in fourteen miles, at particular points the grade reaching one hundred and twenty-five feet to the mile. The sturdy engine hisses with determined energy, and scarcely ever in the trip can we not see the whirling wheels as they drive around the successive curves. Above us tower loftier heights; beneath yawn dreadful precipices, all splendidly furnished with forest growth. At last we know by the level floor of our car that we have reached the summit, and are traversing the wide plateau, which stretches like a prairie along the top of each one of these Cumberland mountains, and in a few moments the college station is reached.

Welcomed by my dear brother of Tennessee, I soon find myself an inmate of Fulford Hall, the Bishop's hospitable mansion. The first impression received as we drove through the place, was one of surprise at the extent of the foundations laid for a great institution of learning here. When one realizes what desolation and ruin the war brought upon our Southern brethren (and it needs a trip to the South to realize it!) it excites our astonishment to find how much has been done in the way of restoration and enlargement. Of course everything is elementary; there is nothing finished, nothing as it is to be when the scheme reaches its magnificent maturity; but the same may be said of all of our institutions of learning. Our work all over the country is foundation-work, and the men are not yet born who will lay the cap-stones. Great centres of learning cannot be created in a night, like Jonah's gourd, nor in a generation. Let us be patient.

I was much interested in the history of Sewanee. The idea was conceived in many minds, and was publicly mentioned by Bishop Otey, in 1835; but the first practical step was taken by Bishop Polk, in 1857, who enjoyed the co-operation of the Bishops of the Southern dioceses generally. Its name was chosen, not with reference to "sectional" affiliations, but as an indication of the local purpose and constituency to which it would naturally be devoted. It seems to me to be rather a narrow thing to object to the name, as though it could mean anything other than that. A "Northwestern University" could not be taken as more than a geographical term. On the 4th day of July, 1857, a convention of the friends of the proposed University was held on Lookout Mountain, near Chattanooga, above the mighty precipices and awful rocks of that magnificent headland, with the vast sea of forests and cultivated fields spread before it, the Tennessee river, winding in graceful curves for fifty miles away, until the thin line of silver was lost in the distant mountains. On the right hand and the left, other mountains were seen, each one, like this, to be afterwards memorable in the history of great battles. How the names of Chickamauga, Missionary Ridge, Chattanooga and Lookout Mountain take us back to those bloody days! But it was a time of peace on that Fourth of July, and the goodly company of clergy and laity who toiled to the wonderful summit were there to begin a work which war could not destroy. The orator of the day was Bishop Otey. Already the imputation of sectionalism had been heard, for those were days in which more incurably than now it was hard for the North to understand the South—as hard only as for the South to understand the North. *Tempora mutantur, thank God!* Bishop Otey was known in politics as an "Old Line Whig," and he was the man to repel such an imputation with energy. During the early part of his oration the flag of the nation hung idly from its staff, near the Right Reverend speaker; but when he began to speak of our country, and the love all good men should bear it, and as he repelled with indignant scorn the charge that evil lips had vented, a breeze came to stir the Stars and Stripes, which folded itself around his form so completely that his words came forth from the midst of its

folks. The incident made a deep impression, and one who was there said, "warm tears filled many eyes."

If you ascend Lookout Mountain to-day you will not see any sign or scar of the dreadful conflict that came four years after. Peace and time have done their work upon the landscape, and upon the hearts of the people. I am told that my own is almost the first visit that a Northern Bishop has made to Sewanee, the first since the war by official invitation. May I take occasion, from what I saw and heard, to say that I think it would be ungenerous in the last degree to doubt that these dear brethren, bishops, priests, professors, students, laymen, and "noble women, warm to love as stern to hate," feel in their hearts and practise in their lives the loyal love of our country to which the eloquent orator of 1857 gave expression? The war is over. They and we have our dead to mourn. They have a devastated land, and the impoverishment caused by measures of war, to add to their burdens. They have, more than that, a certain feeling of failure to realize purposes and prospects, which is all the more poignant, perhaps, because now it has become apparent that success would have been a greater failure. But when I heard a Bishop of the Church address the students of the University on the character of General Robert E. Lee (a eulogy to which all who admire loftiness of character, purity of intention, and Christian ability, could say "Amen"), and receive the applause of the audience as he uttered anathema upon the man who would stir up in the breasts of the rising generation the spirit of sectionalism, saying that such an one would be "a traitor to his country," I felt that those in the North who talk of subdued disloyalty coolly biding its time, know not what they say. These men are our brethren, to love and to trust and to help; and they are as thoroughly one with us in the sanctity of a common patriotism as in the higher fellowship of the Catholic Church. Their work is our work; their cause our cause.

Of buildings and lands the University stands well furnished. The domain consists of several thousand acres, abundantly supplied with pure, cold water flowing up through the sand stone and heavy timber. Under its broad surface, nine miles in length by an average of two miles in width, are found valuable deposits of bituminous coal. From the verge of the cliffs, bordering the plateau on all sides, are presented charming views of the valleys and adjacent mountains. At two points, "Morgan's Steep," and "Bishop Green's View," I had the opportunity of enjoying the magnificent panorama below. The finest building is St. Luke's Memorial Hall, erected in stone by the benefactions of Mrs. Henry M. Manigault, of England, a worthy woman, of whom Dr. De Koven used to speak with warmth as a kind hostess and generous friend of churchly education. This Hall is devoted to the Theological School, but contains also the handsome offices of the efficient Vice Chancellor, Dr. Telfair Hodgson. Another fine building is the Chemical and Philosophical Hall, recently erected. The Hodgson Library, of stone, was built by the generous Vice Chancellor, and contains some eighteen thousand volumes. There are many other offices, halls and buildings, which, being built of wood, must be regarded as temporary. St. Augustine's chapel is of the number, but a movement is on foot to replace it by an edifice, which shall show forth in imperishable material the Christian character of this great institution. It seemed to me that nothing was so imperative in the way of improvement. The men who established the University were not ashamed of the Cross. When the war was over, and Bishop Quintard, with others, ascended the mountain to find the very corner-stone of marble which had been laid in 1860, swept away by the hand of war, and all the endowments melted into the air, he caused a huge cross to be reared on the spot where the altar had formerly stood, and began the work afresh in the Name of Jesus Christ. From its inception in the minds of men that have long gone away to be with Christ, to the present time, when so many other men of like mind are laboring for it, the idea of this University has been intensely Christian; and it does seem that the first work of the hour should be to have done with that perishing chapel, sacred by past uses and associations, but not now any longer a worthy shrine for the altar, and for the worship of the faithful who gather there every day. I wish that I knew where to turn to find some great-hearted man of wealth in the North, who would insure the immediate erection of the new St. Augustine's by a gift of \$25,000. It makes one sick at heart to hear that a Methodist institution near by has recently received a donation of \$100,000 from a railroad magnate,

who is a vestryman in a prominent New York parish.

The outline of the University in its work of instruction, shows how thoroughly it is intended to become a true University. So far as the scheme is realized, the work is of the best kind. Professor John B. Elliott, the learned son of an honored father and the brother of the beloved Bishop of Western Texas, is at the head of the School of Natural Science. General E. Kirby-Smith, a name of note in the annals of our "late unpleasantness," presides over that of Mathematics. Professor B. L. Wiggins, an Alumnus, and a pupil of the distinguished Hellenist, Dr. Gildersleeve, of "John Hopkins," has charge of the Ancient Languages and Literature. Dr. F. A. Shoup (whom some of his old comrades still call "General") is at the head of the School of Engineering and Physics. Dr. George T. Wilmer (brother of the Bishop of Alabama,) has the chair of Metaphysics, and in the Theological Department that of Systematic Divinity. Dr. W. P. Du Bose has the School of Ethics and Evidences, and in the Theological Department that of Exegesis. The Rev. T. F. Gailor, well remembered as an "old boy" of Racine, is Chaplain of the University, and has the chair of Church History and Polity in the Theological Department. Lieutenant Dowdy, of the 17th U. S. Infantry, is Commandant of Cadets, of which there is a well ordered corps. The senior Bishop of the Board is by statute the Chancellor. I need not say that the venerated Bishop of Mississippi now adorns this office. Mention has already been made of the Vice Chancellor, Dr. Hodgson, who is the administrative head of the University. Possibly I have omitted some names in this hasty resumé.

The service, which called me to Sewanee, was concluded on Sunday. I lingered for several days, enjoying the congenial fellowship of my dear brethren of the Episcopate, and of the professional corps, and the society of their charming and cultivated families, but was compelled to leave for another destination before the exercises of Commencement Day, which by the way, is really such, for it begins the term, the summer at this elevation of two thousand feet above the sea level being comparatively cool and highly favorable for student work. I am thankful for the opportunity afforded me to visit Sewanee and meet these earnest brethren, laboring amidst manifold difficulties, but with large and justified hopefulness, to honor God in the establishment of a great University of Christian learning. I shall never suffer memory to lose its record of the pleasant hours spent in homes, where culture and refinement are transfigured, as it were, by a Christian faith which has survived and been made stronger through the sorrows and disciplines of the past. I close with the expression of my urgent desire that many of our Churchmen in the Northern States may find their way to this mountain top, where "the Mother of us all" is striving to rear a place of learning for her sons in the generations to come.

THE RITUAL OF THE CHRISTIAN YEAR.

BY THE BISHOP OF WISCONSIN.

In connection with the manifestation of Christ in all our preaching, too much importance cannot be given to the ritual of the Christian year. That which is especially needed in our pulpits to-day is entire harmony between the words of the preacher and that which the people listen to from the lectern and the altar—the Lessons, the Epistle the Gospel. The system of doctrinal teaching which is the necessary condition of spiritual edification, of a sound and healthy growth in the nurture and admonition of the Lord, is that which is clearly marked out in the great festivals and fasts of the Church. It is teaching and emphasizing the Gospel foundations of the Incarnation, Atonement, Resurrection and Ascension, and the descent and work of the Holy Spirit. We cannot give too much care to a proper observance of all the Church's days and seasons; we cannot make too glorious the joyful or solemn services of the house of God, which commemorate these great events in, or connected with, the Incarnate Life. The world would rob us of our heritage, and despoil the King's daughter of all the glory of her divine home and lineage. There is a worldly element in the Church which affects to despise all the accessories of worship, sometimes arrays itself in bitter hostility; claims that the wealth and worldly influence represented in the pews shall dictate the utterances of the pulpit, demanding that the priest and pastor shall be lost sight of in the popular preacher, and that passing events and popular themes shall be the subject of Sunday discourses; and that all that is distinctive in the teachings of the Word of God and of the Church of God shall be avoided, and that as men go to listen to a popular orator or lecturer, so when they go to church they must hear only that from the pulpit which is pleasant to the ear. Every bishop has again and again heard from vestries and officers of parishes the request that in supplying the vacancy some one would be sent whose preaching would please the people. May God in His mercy avert from the Church this degradation of the divine office of preaching. A teaching Church must have faithful preachers—men who are not afraid to de-

clare the whole counsel of God; to follow in their plain expositions of the Word the circlings of the Christian Year, giving prominence to that which the Church of God in all ages has testified to as of supreme importance—the Incarnation, with its clear and manifest teachings on the Divinity of the Son of God; the Atonement, with all its lessons of comfort, strength and grace; the Resurrection and Ascension of the Lord Jesus Christ; and the descent of the Holy Spirit, connecting with these great facts of the Creed all that which is a logical and inevitable consequence, the unchangeable character of human responsibility, the assured day and universality of judgment, the certainty of everlasting reward and of eternal punishment.

There is something appalling in that unreal, superficial, heretical preaching which is forced upon our attention as one of the characteristics of the so-called popular religion of the day; this profanation of the sanctity of the pulpit, this degradation of place and Word, which should be always sacred because of the messenger and message from God to His people, the deprecation of the pulpit into a mere show-place of human oratory, where he who should be the Lord's prophet panders to the selfishness and self-indulgence of the flock that he is appointed to teach and guide and influence. In the case of any clergyman of the Church who neglects the Church's system of teaching and selects the subjects of his sermons from political or secular events, or decides from mere individual feeling, there is very great danger that he will soon pass from that which may at first be colorless as regards Christian doctrine, into open and avowed latitudinarianism—rationalism—heresy. The value of the Church system is that her liturgic worship, her chosen Collects, her appointed Lessons from Holy Scripture, her Eucharistic readings of Epistle and Gospel, all overshadowed and consecrated by her reverent spirit, will, if conscientiously adhered to, lead the preacher into a right choice of subjects and guide him into a right spirit of exposition.

Every departure from the system of the Church, is a loss to individual character, and a weakening of belief and worship; but in regard to the preacher, it is the sure precursor of individualism, and it may be of heresy. Our safety—the safety of priest and people—is in living and working in the life and way of the Church.—*Concluding Address*

ST. PAUL'S CATHEDRAL.

For the past three months or more, there has been fixed to the interior walls of the dome a mass of bewildering scaffolding. This has been erected for the purpose of carrying out, so far as the dome is concerned, the long contemplated interior decoration of the Cathedral. At the present moment there has been already fixed, and it can be partly viewed through the scaffolding, one of the eight full-sized cartoons which have been designed by Mr. E. J. Poynter, R. A., the central compartments, however, being by Sir Frederick Leighton, F. R. A. In the Summer number of the *Builder* which is just issued, there is given a reduced copy of the design, and two cuts of the subjects for the upper and lower circular panels. From the description which is given in the same paper, we learn that the Committee not approving of Stevens' design, which illustrated the Old Testament, chose that the subject should be from the Book of Revelation, and that the figures of prophets below should be replaced by the figure of St. John the Evangelist, and those of the Bishops of the Seven Churches. The general lines, however, of Stevens' design were to be followed. Sir F. Leighton was commissioned to paint the subjects of the eight large circles, and Mr. Poynter was commissioned to draw out the whole design, and to design the subjects of the smaller circular compartments above. Stevens' design divided the dome into eight compartments, by what might, for want of a better name, be termed ribs, answering to the eight blocked-up windows or solid piers of the drum, each compartment containing two circles, the upper one necessarily smaller than the lower. The ribs were designed, after Stevens' figures were abandoned, as an architectural framework, with figures niched in them; and it occurred to Mr. Poynter that these figures should be brought into relation with the Apocalyptic subjects in the main compartments. The most suitable way of doing this seemed to be to represent in these figures the chorus of praise, "Worthy is the Lamb," (Rev. iv. 12, 13.) Accordingly, there are alternate groups of angels and martyrs, youthful cherubs seated singing (in the style of old Italian pictures,) and groups representing Saints on earth each accompanied by an angel, designed to illustrate some appropriate text from one of the Psalms of praise. In the circle above all, which was run round under the lantern, will be the Four and Twenty Elders, and it is proposed to continue the illustration in the lantern with "the four beasts."

The portion now designed, the *Builder* says, includes the figure of St. John hearing the voice saying "What thou seest write in a book;" the voice being symbolised by the angel descending and putting a pen in his hand; a cherub holds the book. The lower group on the rib illustrates the verse "Ye holy and humble men of heart, bless ye the Lord;" and appropriate texts in the same spirit will be found for all the others which

are to be executed hereafter. The subjects of the panels are prescribed by the committee, and are sufficiently noted in the titles to the illustrations. The upper one Mr. Poynter has kept as simple as possible, owing to the great height at which it will be seen, and the same feeling seems to have influenced Sir F. Leighton in the composition of his panel.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK. SAINT BARTHOLOMEW.

AUGUST 24.—There is no festival of St. Bartholomew in the Lectionary of St. Jerome, but it appears in the Sacramentary of St. Gregory. In the Eastern Church this Apostle is commemorated on the same day with St. Barnabas, as St. Simon and St. Jude are connected in the Western Church; but on this day there is also a commemoration of the Translation of St. Bartholomew. There is absolutely nothing but his name recorded of St. Bartholomew in the New Testament (though it has usually been supposed that Nathaniel and Bartholomew are two names for the same person); but the Gospel of the day perpetuates an old tradition that St. Bartholomew was of noble birth, and that hence arose the "strife" among the Apostles, "which of them should be accounted the greatest" in their Master's expected kingdom.

The reasons why Nathaniel and Bartholomew are supposed to be the same person are as follows: 1. The call of St. Bartholomew is nowhere mentioned, while that of Nathaniel appears to be the call of an Apostle. 2. The Evangelists who mention Bartholomew do not name Nathaniel, while St. John, who tells us of the latter, does not name Bartholomew. 3. Bar-Tholmai may be only an appellation of Nathaniel, as Bar-Jona is of St. Peter, since it signifies "the son of Jonas," and as Barnabas means "the son of consolation." But strong as these reasons seem, there is the strong testimony of the Fathers against them. St. Augustine, St. Chrysostom, St. Gregory Nyssen, and St. Gregory the Great, all declare that Nathaniel was not one of the twelve; and the opinion that he was identical with Bartholomew is first found in a Benedictine author named Rupert, who wrote in the twelfth century. St. Augustine uses the fact that Nathaniel was not an Apostle as a proof of his great holiness and ready perception of Christ:—"This was not said to Andrew, nor said to Peter, nor to Philip, which is said to Nathaniel. Behold an Israelite indeed, in whom is no guile;" and assigns his learning and position in life as a reason why He Who chose the weak things of the world to confound the strong, did not make him an Apostle.

The common tradition of the Church respecting St. Bartholomew is that he evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantanus, head of the college of Alexandria about A. D. 190. It is believed that, having once escaped crucifixion at Hieropolis in Phrygia, through the remorse of his persecutors, St. Bartholomew was afterwards martyred at Albanopolis, on the Caspian Sea, where the king, Astyages, ordered him to be flayed alive (perhaps on the cross), a horrible mode of torment not uncommon among oriental nations.

THE ELEVENTH SUNDAY AFTER TRINITY.

The subject of this Sunday is the mercy and pity of Almighty God in bestowing the power of supernatural grace as a free and undeserved gift upon sinners. St. Paul's "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God," is a parallel to the Publican's "God be merciful to me a sinner;" and our Lord's declaration, that the Publican went down to his house justified because of his humility, is a parallel to the inspired words of the Apostle, "By the grace of God I am what I am . . . yet not I, but the grace of God which was with me." "Ancient writers, as St. Augustine and others," says Isaac Williams, "delight to dwell on these words of St. Paul, as so expressive of his sweet, trembling humility, fearing to contemplate himself, except in his sins and infirmities, and losing all sense of his greatness in God; fearful lest he should presume, and so lose by presumption all that crown of hope and joy which by humility he has gained." The tone of the holy Apostle, and that of the Publican, is strikingly taken up by the Collect, which offers also a fine specimen of the fulness of devotion which may be gathered into this form of prayer. Short as it is, this Collect contains five several subjects, each of which is like the condensation of a volume of devotion. Those subjects are—1. The mercy of God; and, let it be noted, how suggestive is the idea, that this mercy is the chief manifestation of Almighty power; 2. the grace of God, as His gift, according to the measure of our necessities; 3. obedience, as accomplished only by the power of grace; 4. the fulfillment of the Divine promises; 5. the "great recompense of reward," the "heavenly treasure," of which Isaiah and St. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Such fulness of meaning approaches very nearly to that of inspiration, and may well lead to the belief that a special blessing from

God rested upon the intellectual and devotional instinct of the original writer.

THE FIRST SETTLER IN NEW ENGLAND.

BY FRANCES E. WADLEIGH.

We have so long read and heard of the so-called First Settlers of New England—the stern-visaged handful of men and women who entered Plymouth Bay for the first time in 1620—that we have accepted them as a matter-of-course, and the name and parentage of "the first white child born of white parents" on this soil has come to be almost a part of historical creed. New England—whence most of our great West was settled—has long been considered the prerogative of Puritanism, Unitarianism, and many other isms too numerous to be recounted here. This northern land, seized upon 250 years ago by a company of people who desired a spot where they could worship God according to the dictates of their own consciences, and prevent others doing the same, is looked upon as the lawful home of a Church founded by human hands, governed by such laws as a few men chose to make, and taking as its articles of faith such sentences as suited it which were culled from the two Testaments. The Cross was not to be revered in this new land; old things were all to be done away with, and it was only upon sufferance that a priest of the Anglican Church could teach and preach. But the Cross will prevail! To-day it stands aloft on many a spire, and in many a church in Puritan Boston, and we are now in these latter days a power there. But in spite of our strength in that early-settled region, do we not sometimes feel that we are looked upon as interlopers; that we are tolerated only because of the laxity of the descendants of the "first settlers?"

But is that most sacred sign, the Cross of our Redeemer, such a recent arrival in New England? Has this, that and the other ism a discoverer's right to this soil, and is it only by their courtesy that we rear it there?

It has long been accepted as a well-proven item of history that our northern shores were first trodden by white men, voyagers from Greenland, about the year 990, but for some reason the Scandinavians appear not to have colonized there. In 1004 (according to the old records), Thorwald sailed from his temporary home in Naragansett Bay "at first eastward and then northward around the country," which was undoubtedly around Cape Cod, then toward the main land, where he anchored near a well-wooded hilly promontory. Here ensued a battle with the natives, and Thorwald was killed. When he found that he was fatally wounded, he said: "I have an arrow under my arm, and this will be my death-blow. I now advise you to prepare for your departure as soon as possible. But me you must take to that promontory where I thought to have made my abode. I was a prophet; for now I shall dwell there forever. There you shall bury me, and plant there two Crosses; one at my head, and one at my feet, and call the place Krossanas (the Promontory of the Crosses), for all time coming."

It is supposed by those who have carefully studied this matter, that the Krossanas was on or near the site of the city of Boston, (at any rate it was in that neighborhood); and there they buried Thorwald, the first Christian settler of North America, and over his body they held a Christian service—perhaps the first held in Massachusetts, and there these Christian people, so to speak, preempted the soil for Christ by planting those two Crosses. Our far-away brother in Christ lay calmly waiting for the last great Day, until his body had returned to dust, and the Cross at head and foot had mouldered away—not much too soon, perhaps, to be uprooted by Puritan hands, and thrown aside as "unholy things," "remnants of Papacy," etc. But Thorwald had not done a trivial thing. He had signed New England with that Sign by which we conquer, and had told us that the Catholic Church has a right there; that the various sects who followed were, as usual, only interlopers, coming to occupy what had already been pre-empted, and is in these latter days being reclaimed by those who have a right there.

The records also tell us that about 1007 A. D., (Gudrida, wife of Thorfinn gave birth to a male child, who was named Snorre. This boy was of course baptized (as this was long before Baptists were invented, long before Roger Williams took possession of Rhode Island), and was doubtless baptized in his earliest days as the Church commanded. So we may safely conclude that there was at least one Sacrament solemnized on American shores in the days of the brave Scandinavian discoverers.

The story goes that the emperor of Germany was, in his youthful days, much exercised as to the means by which to tan his fresh pink face. His remedy was to rub his countenance with bacon rind, and thus anointed to lie on the sunny lawn. Whether his efforts were successful history does not record.

The pleasant creed of the last sect discovered in Russia is that it is the bounden duty of the faithful to slay all those who do not agree with them in their religious views, and it is said that numbers have already paid the death penalty for non-conversion.

THE HOUSEHOLD.

FLOUR DOUGH sweetened, seasoned with cayenne pepper, and baked, if placed within the reach of mice, will clear the house of these rodents.

It is a good plan to mix a liberal amount of finely-broken charcoal with soil in which house plants are grown. It keeps the soil open and favors drainage.

GRAHAM PUDDING.—Take 2½ cups of graham flour, 1 cup of sweet milk, 1 cup of molasses, 1 tablespoonful of butter, 1 teaspoonful of soda, 1 teaspoonful of cinnamon, and 1 cup raisins. Boil.

INDIAN PUDDING.—Two cups of Indian meal, 1 cup of flour, 3 cups of sour milk, 2 tablespoonfuls of melted butter, 2 tablespoonfuls of molasses, 1 teaspoon of cinnamon, 1 teaspoonful of soda, and a little salt. Boil two hours.

A PRETTY brush-broom pocket is made by taking a piece of macramé lace and doubling it; fasten it securely; then tie the fringe together loosely about the bottom of the bag; tie with ribbon or with cord. The bag may be lined with bright-colored silk, or silesia, as you please.

ORANGE SHORTCAKE.—To one quart of flour allow two tablespoonfuls of butter, two small teaspoonfuls of baking powder; mix with cold water, and do not make a stiff dough. Bake in one cake, split open and spread slices of orange over it, scatter powdered sugar over, and cut in squares, and serve with pudding sauce.

AN appetizing sauce for fish is made of a gill of sweet cream, one tablespoonful of flour, half a tablespoonful of butter; flavor with a little powdered mace. Cook this by setting a bowl containing it in a pan of boiling water; let it stand in this until the flour is cooked, and the sauce about like custard or gravy. Pour it over the fish just before serving, so that it will go to the table hot. If you wish to make it still richer, add the yolks of two eggs.

A MOST excellent pudding is made by stewing one pound of prunes until they are so tender that the stones may be removed without difficulty. Take one quart of sweet milk, and subtract a teacupful; into this stir enough flour to make it like thick paste, then mix it with the rest of the milk; beat four eggs very light, and add, and lastly stir in the prunes over which you have first sifted a little flour. Boil or steam for two hours. Serve hot, with some highly flavored sauce.

THE following recipe is said to make a very refreshing wash for the sick room: Take of rosemary, wormwood, lavender, rue, sage and mint, a large handful of each. Place in a stone jar, and pour over the whole one gallon of strong cider vinegar; cover closely, and keep near the fire for four days, then strain, and add one ounce of powdered camphor. Bottle, and keep tightly corked. The vinegar is very aromatic, cooling and refreshing in the sick room, and is of great value to nurses.

BE KIND IN LITTLE THINGS.—The sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the play ground, and in the school room, there is room all the time for little acts of kindness, they cost nothing, but are worth more than gold or silver. To give up something, where giving up will prevent unhappiness—to yield, when persisting will chafe and fret others—to go a little around, rather than come against another; to take an ill word or a cross look, rather than resent or return it; these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured even in the humble home, among very poor people, as in families in higher stations. Much that we term the miseries of life would be avoided, by adopting this rule of conduct.

If there are no children in the family and the cares of the house sit lightly upon its mistress, she may be able to wear a light muslin for a season without its requiring washing. The same may be said of other summer dresses, but most women like to know the best means of renovating them. Of course they will never have the freshness and beauty they had when new, but if carefully washed may do good service. Borax added to the water in which they are washed helps to remove soil and stains without removing the color also; it should be added to the water in the proportion of a tablespoonful to a gallon of water. Powdered borax may be purchased at any drug store; it should be dissolved in hot water; when you fear that the color will be washed out, it will sometimes be a good plan to dissolve a tablespoonful of alum in enough luke-warm water to wet the dress thoroughly; rinse it up and down several times, then rub it gently in warm, not hot suds; rinse thoroughly in cold water into which you have put a small handful of salt; iron if possible before it becomes dry; but if it should dry more speedily than you expect, iron it under a damp cloth. Care must be taken in making the starch to have it free from lumps, and not scalding hot when the dress is dipped into it. The dress should be hung where the sun will not shine on it, and wrong side out; it should be ironed on the wrong side whether it is calico or muslin.

SELF-CARE WHILE NURSING THE SICK.—To those who are called upon to nurse the sick through a long and severe illness, it is of the utmost importance, not only to themselves but to their patient, that their own health should be preserved and their own strength maintained, not only throughout the critical stage, but during the period of convalescence, sometimes so tediously prolonged. To all such we submit the following simple precautions, to aid them in preserving their own health while attending the sick. If the malady of the patient is such as to cause any marked odor of the breath, or noticeable exhalation from the skin, take care always to sit on that side of the bed, or sick person, which is opposite to, or away from the direction which the effluvia takes toward the windows or draft of a fireplace. Sit so that their breath, etc., is carried away from you. Do not sit too close to them, or take their breath if you can avoid it. To keep one's strength in a case of prolonged care, and particularly if obliged to sit up all night for many nights in succession, great benefit will be derived from taking a warm bath early in the morning, and putting on fresh undergarments every second morning; or, if the disease be particularly infectious in its nature, it is best to change the underclothing every morning. It will be found that the warm bath, followed by brisk rubbing of the whole body with a coarse Turkish towel or flesh brush, will refresh the wearied body almost as much as sleep.—*Christian Union*.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.
THE REFORMATION.

There is no other instance recorded of any other subject being loaded with the same extent and amount of preferment as Wolsey was. He assumed almost royal state, and had lords and gentlemen in his train. Wolsey was too great a statesman to be insensible to the condition of the Church, and too confident in his own powers to be deterred from attempting a remedy. His foundation at Oxford, of which Christ Church is but a portion, would have been the most splendid in Europe; but while he was proceeding to remedy abuses with a vigorous hand, the fatal turn arrived in his affairs, which was ruinous to him-self, and to that overgrown fabric of Church power, of which he at once exemplified the splendor and abuse.*

For twelve years Henry VIII. had been engaged in opposing the doctrines of Luther, for which he received from the Pope the title of Defender of the Faith, when a serious dispute arose between him and the Bishop of Rome, with regard to the legality of his marriage with Catherine of Arragon, the widow of his elder brother, Arthur, Prince of Wales. Pope Julius II. had granted a dispensation for this marriage, although it was protested against by Warham, Archbishop of Canterbury, and it was, accordingly, solemnized. After being married eighteen years, Henry had only one child living, and that was the Princess Mary.

Whatever might have been the scruples of the King with regard to his marriage, it is certain that his affection for Anne Boleyn, the daughter of Sir Thomas Boleyn, made him still more desirous to set his former marriage aside. This, however, could not be done without the sanction of the Pope; and as the reigning Pope refused to revoke the dispensation made by his predecessor, the King manifested a great inclination to reject his authority altogether. His first indignation was directed against Wolsey, who had committed a serious offense by acting as Legate to the Pope, but on his submission the King granted him full pardon; but shortly afterward ordered him to repair to York, where he was arrested on a charge of high treason, and died at the Abbey of Leicester on his way to London to undergo a trial.

Some time before Wolsey's death Cranmer attracted the notice of the King by expressing an opinion that he should collect the judgments of the principal universities and divines of Europe with regard to his marriage, and that if they should decide in the King's favor, his own clergy might settle the question. Cranmer wrote in favor of a divorce, and six foreign universities, besides those of Oxford and Cambridge, having decided in the King's favor, their opinions were laid before Parliament. The King showed his determination to assert his independence of the See of Rome in other matters, and exacted large sums of money from the clergy as a compromise for having admitted the authority of the Pope.

The principles of the Reformation were now beginning to be preached by men of good education and deep learning. Among these the names of Ridley and Latimer stand conspicuous, from the part they took in accomplishing that ecclesiastical revolution which was now at hand.

The only step which had hitherto been taken was the liberation of the Church of England from subjection to the see of Rome. The Scriptures were now accessible to all ranks of men, but the doctrines of the Church remained the same as they had been during the preceding century.

The promotion, however, of Cranmer to the see of Canterbury opened the way to great and important changes. In the year 1534 the English Parliament passed a series of laws, by which the papal authority was renounced, and the submission of the clergy to the King was confirmed. A commission was given to thirty-two persons, half clergy and half laymen, to compile a new body of ecclesiastical laws, and to revise and alter the

old canons in order to adapt them to the present condition of the Church. Many who were willing to receive the reformed doctrines were unwilling to acknowledge that the marriage of Catherine was void from the beginning, and on their refusal to take an oath to maintain the succession of the King's children by Anne Boleyn, were committed to the Tower as traitors. There was also another oath enforced which caused the deaths of many, and that was an acknowledgement that the King was supreme head of the Church. This being understood to relate to spirituals was refused by great numbers, and led to the execution of Sir Thomas More and Bishop Fisher, together with some monastics. Thomas Cromwell was at this time the unscrupulous agent of King Henry, and was appointed by him vicar-general in ecclesiastical affairs; and by the authority with which he was thus invested, he appointed a commission to inquire into the state of monasteries. The commissioners presented their report to Parliament in the year 1536. An act was then passed giving to the King all those monasteries whose incomes were under £200 per annum, and their number being about 380, yielded an income of about £30,000, besides jewels and plate, which were valued at £100,000. There is no doubt that there was a great falling off among the inhabitants of monasteries from their ancient purity and devotion to God's service; but the charges which were brought against them were greatly exaggerated in order to give countenance to the spoliation which was resolved upon. Had they been true they would not have justified sacrilegious hands in seizing, and converting to their own use, property and treasures which had been solemnly dedicated to God. If abuses were proved, they ought to have been corrected, and monastics ought to have been compelled to observe the rules of their founders, which were most carefully framed. But Cromwell proceeded in an arbitrary and tyrannical manner; he executed his office entirely to Henry's satisfaction, and received a considerable share of the plunder, as a reward of his exertions. The people, however, soon found that the destruction of monasteries and the alienation of their lands would be hurtful to themselves, and this produced some serious tumults, which were suppressed without coming to a regular engagement, and some of the leaders were executed for high treason. In the year 1538 Henry seized upon the treasure in Becket's shrine of Canterbury, ordered the bones of the saint to be burnt, and scattered to the winds, and caused his name to be erased from the calendar!

The following year completed the work of plunder by the spoliation of the greater monasteries. Great cruelties were practiced in their suppression; and abbeys which had for centuries opened their hospitable gates to the needy and distressed, were ruthlessly seized upon by the King and his courtiers. It is said that Archbishop Cranmer was strongly opposed to this spoliation, but was overruled by the despotic monarch. It is said that the influence of the Reformers declined at court after the destruction of the monasteries, and this is attributed to the attempt which was made to save these time-honored institutions. The exertions, however, which Cranmer and Ridley made were not altogether without success. Several colleges were founded in the universities of Oxford and Cambridge, and grammar schools in different parts of the country, by the munificence of individuals. Hospitals, too, were founded and endowed.

HOW A BEAR CAUGHT FISH.

Very few people, says a Maine paper, know that bears take to water naturally. They roam over the mountains and through the forests, dig open rotten logs for ants and worms and secure all the hornet's nests they can, and tear them to pieces and eat the young grubs, pick berries of all descriptions and eat them, and would seem to belong to the dry land animals. The fact is different. They love the water, not, perhaps as well as the moose and deer, but better than most dry land animals. They are very fond of fish, and are

expert fishermen, and they show more cunning and instinct, if not reason, than many city chaps I have seen fishing about the lakes.

I came once suddenly upon a large bear in a thick swamp, lying upon a large hollow log across a brook, fishing, and he was so much interested in his sport that he did not notice me until I had approached very near to him, so that I could see exactly how he baited his hook and played his fish. He fished in this wise:

There was a large hole through the log on which he lay, and he thrust his forearm through the hole and held his open paw in the water, and waited for the fish to gather around and into it, and when full he clutched his fist and brought up a handful of fish, and sat and ate them with great gusto; then down with the paw again, and so on. The brook was fairly alive with little trout and red-sided suckers, and some black suckers, so the old fellow let himself out on the fishes. He did not eat them on the log. I suppose the oil in his paw attracted the fish and baited them even better than a fly hook, and his toe nails were his hooks, and sharp ones too, and once grabbed the fish are sure to stay.

They also catch frogs in the forest brooks, and drink of the pure water in hot summer days and love to lie and wallow in the muddy swamps as well as our pigs in the mire. They often cross narrow places in lakes by swimming, and also rivers, and seem to love to take a turn in the water. I once saw one swimming from the mainland to the island in Mooselmaguntic Lake, with just a streak of his back out of the water, looking like a dog moving along. Sometimes you see only their heads out of the water; at other times half of their bodies are to be seen. We account for this difference by their condition. If fat the grease helps to buoy them up; if lean, they sink lower in the water.

AN ADVENTURE WITH A LIONESSE.—A portion of the crew of a ship which was anchored off the coast of India once went ashore for the purpose of cutting some wood, and one of the sailors, having through some cause become separated from his companions, was considerably frightened by the appearance of a huge lioness which he saw approaching him. Much to his surprise, however, she did not on coming up appear to have any evil designs on him, but instead crouched at his feet, and looked steadfastly first at his face and then at a tree some little distance away. For a time the man could not understand this conduct; but presently, on the lioness rising and walking toward the tree, looking back at him as she went, he found out what it meant. Up in the branches of a tree was a large baboon with two little lion cubs in its arms, and it was because of this that the lioness was in such trouble. The difficulty now presented itself of how to save the cubs, for the sailor was afraid to climb the tree. So, having his ax with him, he resolved to cut down the tree; and this he did, the lioness watching him most anxiously during the whole time. When the tree fell, and the three animals with it, the lioness, it is said, dashed with fury upon the baboon and destroyed it; then, having gently crested her cubs for some time, she returned to the sailor, showed her gratitude by fawning upon him and rubbing her head fondly against him, and at length carried away her offspring, one by one.—Harper's Young People.

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BEST BAKING POWDER.

INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powders.	Strength Cubic Inches Gas per each ounce of Powder.
"Royal" (absolutely pure).....	127.4
"Patapasco" (alum powder).....	125.2*
"Rumford's" (phosphate) fresh.....	122.5*
"Rumford's" (phosphate) old.....	32.7*
"Hanford's None Such," fresh.....	121.6
"Hanford's None Such," old.....	84.35
"Redhead's".....	117.0
"Charm" (alum powder).....	116.9*
"Amazon" (alum powder).....	111.9*
"Cleveland's" (short weight 3/4 oz.).....	110.8
"Sea Foam".....	107.9
"Czar".....	106.8
"Dr. Price's".....	102.6
"Snow Flake" (Groff's, St. Paul).....	101.88
"Lewis" Condensed.....	98.2
"Congress" yeast.....	97.5
"Pearl".....	93.2
"C. E. Andrews & Co.'s" (contains alum).....	78.17*
"Hecker's".....	92.5
"Gillet's".....	84.2
"Bulk".....	80.5

* In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

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* English Reformation, p. 247.

The Living Church.

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NOTICE TO ADVERTISERS. WEEKLY CIRCULATION 17,000.

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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 CORRESPONDENT sends a clipping from a Methodist paper claiming that the M. E. Church was the first Episcopal Church organized in America after the Revolution; and wants to know if this is correct. In the first place, the M. E. body is not, strictly speaking, an "Episcopal Church," inasmuch as it has not the Episcopate and does not believe in it as an Order of the Ministry. The M. E. bishops are only superintending ministers. In the second place, a real Episcopal Church was organized in Maryland in 1783, under our present name, while the M. E. organization was not made till 1784, the year that Bishop Seabury was consecrated.

A CORRESPONDENT in China complains that to our already ponderous title the Chinese insist upon adding "American," so that in full it reads, "The American Protestant Episcopal Church Mission." This our correspondent rightly ranks among his missionary hardships. He says that our Church name is perfectly untranslatable into Celestial language; the nearest he can come to it would be, "The Contradicting Overseer Church." No other mission in China hangs out the Protestant sign. The sectarian missions are known as "The Church of Jesus," "The Gospel Church," "The Wesley Society," etc. Ours is often called "The American Bishop Church."

FROM advance sheets of The Spirit of Missions we learn that the receipts for Domestic Missions during the past eleven months of the fiscal year, exceed those of the corresponding period last year by nearly \$20,000 and are larger than for any previous year, save one, since the reorganization of the Board in 1878. Offerings for Missions have by no means fallen off, but are on the contrary above the average. The amount received from legacies is, however, considerably less than usual. This fact, together with the fact that all the offerings, exclusive of legacies and offerings for objects outside of the appropriations, have never been quite sufficient, accounts for the appearance this year of a large deficiency.

"A YOUNG CHURCHMAN," in a letter to the editor, has some very inconsequential arguments against changing the name of our branch of the Catholic Church. (1) He says we have no right to call it Catholic, for it is not the whole Church. True, but nobody has proposed to call it Catholic, without some distinctive adjective to indicate that it is a certain portion and not the whole. (2) The Roman Church has the word "Roman" in her official title. (3) Speaking of the various bodies of Christians, our correspondent says they are "united under the leadership of the Master." A more correct expression would be that they are divided under the leadership of many masters. (4) The present name of the Church in this country, "hallowed by a century of use." That sounds more like an old Churchman than like "a young Churchman." A blunder does not grow any less by being a hundred years old. In fact, in this case, it grows much worse as time goes on, and it is not very much longer to be tolerated. The name was simply a blunder, at the start, and nobody can explain how it happened. Are we going to reverence the blunder because it is "hallowed by a century of use?" (5) "If under that

name the Church can work for God, would not a change be foolish?" Not necessarily. The assertion is a begging of the question. That is the very point at issue. Whether we can work for God better under a name that is confessedly clumsy and deficient in definition, or under a name that sets forth the distinguishing attributes of the Church, asserting her true character and mission, is the question "now before the house."

MR. CLARK BRADEN, in the St. Louis Globe-Democrat, charges that the first edition of the "Book of Mormon," published in Palmyra, N. Y., contains thousands of gross violations of the laws of grammar and composition. He gives the statement of Mr. J. H. Gilbert, the compositor who set up nearly every page of the first edition, that as the manuscript was handed to him by Joe Smith, there was not a mark of punctuation in it from the first line to the last; that the sentences rarely began with capital letters; that words were misspelled, etc. Mr. Braden says: "When one remembers that the Mormons claim that the Almighty caused the translation to appear, one word at a time, by miracle, before the vision of inspired Joe, as he looked into his miraculous Urim and Thummim, and that Inspired Joe called out the word to Inspired Oliver Cowdery, who had divine power and gift to write down what Inspired Joe dictated, and that the word did not disappear until Inspired Oliver had recorded it correctly, the reader can see that such facts are very damaging to the claims of inspiration for the 'Book of Mormon.'"

It seems that some missionaries who go out to convert the heathen, give evidence that they have never been converted themselves. The Shanghai Star in the East, lately announced the fact that the Rev. G. H. Appleton, for some months officiating at our mission in Hongkew, on the 8th of June was baptized by a Baptist missionary. Brother Appleton "took his stand on the platform" and explained his reasons for desiring Baptism. He had been lately studying the Word of God on this subject, (a thing which he might be supposed to have done some years ago) and had been convinced that "the Episcopal Church" was wrong in baptizing infants. The sprinkling which he received when an infant was "a meaningless rite." The Baptist pastor then put it to vote if the penitent Episcopalian should be received. The members made a good show of hands, and Dr. Yates announced that "This little Church has unanimously voted that brother Appleton receive the ordinance of Baptism." The unanimous vote and the right hand of fellowship of Dr. Yates' "little church" may be a great comfort, but hardly compensate for the repudiation of Baptism, and the violation of ordination vows. It must, however, be highly entertaining to the heathen Chinese to observe the missionaries hard at work converting each other!

THE TREES.

As the heat of summer grows fierce and almost insupportable upon the stone pavements and among the brick walls of our cities, and we hear of the ravages of the plague in the crowded regions of the old world, we appreciate more keenly the wise and generous provision made for our health and comfort, in wide, shaded avenues and suburban parks. The trees are man's natural protection in summer, and he cannot thrive without them. By machinery he can make artificial ice, but there is no artificial shade that can take the place of the leafy canopy. Under the waving boughs let the children sport, tired men and women rest, and old age meditate. Responsive to the benediction breathed by the leaves above, the cool grass underneath twinkles and smiles, as it catches gleams of sunlight through the quivering branches. There is no need of blaring trumpets and beating drums to fill the ear with sound. Let the brass-band mingle its re-sounding notes with the noises of the street. It is not needed here where leaves rustle, and birds twitter, and the tintinabulation of the fountain makes a cheerful undertone. Blessed be the trees, the grass

and the running water, these August days; and blest is the calm, contented spirit that findeth rest and joy beneath the trees, and praiseth God for all the green things upon the earth.

Some one has asked, what would the world be without flowers? It would be dreary enough without trees, and doubtless soon it would be unproductive and uninhabited like the moon. Besides their use for shelter and refreshment, the trees serve the general economy of nature in giving us the early and the latter rain, and fruitful seasons. They check the fury of the winds, the speed of mountain streams, and the evaporation of the moisture that feeds the rivulets, out of which great rivers grow. From the tapering stems of mountain pines come the graceful spars of our ships, and from beneath their rootlets trickle the rills that float the spars to the shipyards. Too fast, indeed, are the beneficent forests of the hill-sides floating down the streams that have been slowly filtered through their leaves and roots. The merciless axe of the woodman is swiftly laying low the growth of centuries, and the sharp teeth of whirling saws are making of our mountain pride "a king of shreds and patches." How are the mighty fallen! one exclaims, as the huge trunk of an amputated, decapitated oak, is grappled by the iron hand of a gigantic mill, and swung like a baby's toy upon the trestles, to be torn into fragments. What shall we do when the trees are all gone? the thoughtful begin to ask. Ten years will doubtless see the best lumber districts of our country barren of noble trees, and after that, what?

It is no wonder that man has a friendly feeling for trees, and looks on mournfully to see them fall and fade away, even in the service of civilization. All stages of man's life are associated with trees. Childhood hangs its swing in the grove; youth rollicks amid bending branches; tired workers sway in restful hammocks in shaded nooks; there poets and philosophers love to meditate, and graves are made beneath the kindly shelter of green leaves. There are trees that have stood for centuries as landmarks to the generations that have lived and loved and died, familiar with their forms and grateful for their shade. Some trees have been associated with great events and distinguished persons. Some trees are endeared to us by sacred history, and stand as symbols of sacred things. "His countenance is as Lebanon, excellent as the cedars." It is with a feeling of thankfulness that we hear of the protection now given to the few cedars still remaining in Lebanon.

Of all the tender and sacred associations of the trees, none is so touching and impressive to the Christian as that which pertains to the story of the Cross. Accursed tree it was on which our Saviour hung, bearing our sins; but blessed was its ministry to a dying world, for on it was lifted up the One Who should draw all men unto Him; on it was vanquished the enemy of souls, and the victory over death was wrought by the death of Him Who is alive forevermore.

BRIEF MENTION.

The late Bishop Bloomfield had a keen sense of humor. During his last illness he one day inquired what had been the subjects of his two archdeacon's charges. "The one was on sermon-writing, and the other on churchyards," he was answered. "Ah," said the Bishop, reflectively, "I see—composition and decomposition!"—The Christian-at-Work describes a disgraceful scene at an immersion in Watervleit, N. Y. The subject was a little colored girl named Caulkins. In the middle of the ceremony Daniel Knorr, a guardian of the child, rushed into the water, and acting under the advice of his lawyer, attempted to take the child away from the minister. Several aunts of the child attacked Knorr, splashing him with water, and then George Caulkins, an uncle, flew to the assistance of the aunts. Knorr and Caulkins pulled away at the child, causing her to shriek with pain. Finally they dropped the child on the beach, in order to fight it out untrammelled, when a vigilant aunt, who had

heretofore been a silent spectator, seized the child, and ran up the hill. The child's injuries are serious.—The statue of Garfield for the rotunda of the capitol in Washington has been modeled for the State of Ohio by Charles Niehaus. The figure stands in a plain Prince Albert coat, buttoned to the throat, the left foot slightly in advance, the left arm, with partially ungloved hand, hanging gracefully at the side, while the right is thrust in the bosom of the coat. One of the Cincinnati papers says the head and shoulders and the trunk are noble. The head is an improvement upon anything ever made of the late President, and would command admiring attention anywhere. If such a head were dug up to-morrow in old Rome it would be an object of curiosity to the world. The statue is superb—not a pretty thing, but massive, manly, and life-like.—A small boy lost the money (five cents) his father gave him for the Sunday morning offertory. Just as one of the collectors started down the aisle with the plate, the little chap seized his father's arm, and drawing the parental head close to his own, whispered eagerly, "I've lost my church nickel." The father searched his pockets in vain for a small coin. He wanted to give something. The plate-bearer was almost at the pew door. The result of the search was made known to his son; but that boy was equal to the emergency. He whispered another question, which was heard by many persons in the adjoining pews, "Father, can't you spare the Lord a quarter?" The quarter was forthcoming.—We deck God's altar differently at different times, to teach by the eye, as well as by the ear, the various seasons of the Church's joy or mourning, as does the world, in her way, express by dress her grief and her rejoicing.—A sailor, who jumped overboard to save another, was asked if he was fit to die. "I could not be made more fit," he replied, "by declining to do my duty."—Erskine.—The following lines by Dean Mansell are quoted from The English Churchman. It is a sentiment that all parties can unite in: Never may a craven pilot at my country's helm preside, Swayed by mob-tongued agitation, taking demagogues for guide, Truckling to the voice of factions, listening to the loudest cry, Gauging pressure, measuring noises, what to grant and what to deny.

A curious coincidence occurred as the Bishop of Derry was preaching at the Royal Chapel of the Savoy. The pulpit was lighted with three candles, which were covered with paper shades. The Bishop had chosen for his text a verse from the Gospel of the day, Luke xv., v. 8, "What woman having ten pieces of silver, if she lose one piece, doth not light a candle," &c. As the Bishop repeated the words "light a candle" the shade nearest to him caught fire and lighted up the church. Some little alarm prevailed, but the Bishop, with admirable courage crushed out the flame with his hands, and proceeded with his discourse.—The Springfield Republican tells the following: An occupant of one of the city pulpits was lately throwing himself into the task of entertaining the children before him. He mentioned the late unpleasantness, and spoke tenderly of the victims of the war. Looking compassionately into the eyes of the infant class he said: "Perhaps the fathers of some of these children before me died in that terrible struggle." And a deep hush pervaded the room.—The addition of two words to the Constitution of the United States, Justice Noah Davis says, would put the matter of divorce throughout the country under the National jurisdiction. The fourth subdivision of section eight would then read: "Congress shall have power to establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies and divorce.—The funny and the fine are sometimes ludicrously blended by members of the oratorical persuasion. An instance of the sort occurred recently in Paris, during the session of the Congress of the Freethinkers, when one eminent thinker, striking an attitude, passionately exclaimed, "Gentlemen, I am an atheist—thank God."—Sheridan once succeeded admirably in entrapping a noisy member, who was in the habit of interrupting every speaker with cries of

"Hear! hear!" Richard Brinsley took an opportunity to allude to a well-known political character of the time, whom he represented as a person who wished to play the rogue, but had only sense enough to play the fool. "Where!" exclaimed Sheridan, in continuation, and with great emphasis—"where shall we find a more foolish knave or a more knavish fool than this?" "Hear! hear!" was instantly bellowed from the accustomed bench. The wicked wit bowed, thanked the gentleman for his ready reply to the question, and sat down amid convulsions of laughter from all but their unfortunate subject.

LETTERS TO THE EDITOR.

PRAYERS FOR THE DEAD AND PRAYERS FOR RAIN.

To the Editor of The Living Church: I thought when I first read the letter of your correspondent "A. S. D." in reply to my last letter on prayers for the dead, that one of the difficulties in the way of my falling in with the custom, had been effectually disposed of. But on second thought the difficulty rolls back again, for his analogy between prayers for the dead and prayers for rain, is not satisfactory. There is just this difference between them: Prayers for the dead can never be accompanied with practical effort on our part, while prayers for rain always can and always should. Every time we pray to God for rain, we meet Him half way with our own efforts, with our plowed and seeded fields, with our flower beds and gardens prepared to receive it, with our cisterns to store the surplus fluid, with everything, in short, which makes rain what it is to us, a blessing, and not something useless or injurious. We pray for such moderate rain and showers, that we may receive the fruits of the earth, the latter being the real burden of the prayer, and we do not remain idle, but exert our utmost to produce those fruits we pray for.

Nor is this all. By our efforts we can actually influence the rainfall of a country. We turn tracts barren with drouth, into fertile fields, by cultivation and tree-planting to induce rain; and it is well known that by denuding a country of its forests, the rainfall is diminished to an injurious extent. So that if "A. S. D." prays for rain, and puts forth no hand to further his prayer, he is simply singular, for the Christian world collectively, consciously or unconsciously, acts while it prays in this matter.

J. J. MORTON, Birtle, Manitoba.

THE HEALTHFULNESS OF MISSISSIPPI.

To the Editor of The Living Church: Bishop Thompson's letter, testifying to the healthfulness of our State, has justly attracted considerable attention. My own experience in the northeastern part would confirm the Bishop's statements, if they required any confirmation. I have been rector of St. John's church, Aberdeen, for nearly eighteen months. I have in my congregation about fifty families, numbering close on to 200 souls. The number of burials I have had, and cause of death, will be a fair exhibit of the healthfulness of this portion of the State. I have attended eight funerals in eighteen months. Three of these were persons who died away from home, and not counted in the congregation. Of the five who died here, one was not a member; and of the five deaths, not one was from a local cause. One died by accident, one from cancer, one from Bright's disease, and one from tumor of the brain; the last a young mother, who left an infant a few weeks old. Since the last death, in early June, I have not paid a sick visit. We have never had an epidemic of any kind, save such children's diseases as visit all localities. Aberdeen enjoys peculiar advantages. Artesian wells of splendid medicinal qualities, the water said to be by an eminent chemist, the purest he ever examined; high rolling land, rich, fertile soil that will laugh productively at the slightest tickle of the hoe; cost of living and fuel exceedingly moderate, with seven months of open-air weather, I wonder at those who face the ice and snow of a western winter in search of a home; the people cultivated and generous, ready with heart and hand to welcome all who come to help us build up a land as fair as ever the sun shone on. We have a thriving, energetic town of 3,500 people; churches to suit all denominations; two railroads; electric light; fine hotel; in fact all that is required to make one contented and happy. We will not lower our colors to any section, in all those requisites which go to make up a healthy, prosperous go-ahead community. I. N. MARKS, JR.

"PROTESTANT EPISCOPAL."

To the Editor of The Living Church: The term "Protestant Episcopal" is evidently proving itself to be a "thorn in the flesh" of the Church in America. If one may judge of the feeling of the Church immediately and remotely expressed, both through the press and in General Convention, the title "must go" sooner or later. What has been more recently said and done in this direction is well enough known, but far back in our young history, there have occurred several incidents to show we may say intuitively, that the mind of the Church recognized the misnomer. One or two such instances may prove beneficial in the present discus-

sion. In 1844 the following resolution was introduced into the House of Deputies: "Resolved, that the style and title of the Church represented in this General Convention, is the 'Protestant Episcopal Church in the United States of America,' and that the practice of omitting (sic) its true appellation in printed documents, or of substituting any other, is derogatory to the Protestant character of our Church, and of evil tendency." On motion it was ordered that the mover have leave to withdraw the said resolution. Of course, one may draw inferences to suit himself, but the action of the House would appear to be a quiet sitting down on an attempt to fasten a misnomer more firmly on the Church, and to obtain an official sanction to the assertion that the use of any other term than the "P. E." "is derogatory to the Protestant character of our Church." Again, in 1883, a message from the House of Bishops to the House of Deputies contained the expression "General Convention of the Church in the United States." A motion was made by a clerical delegate from Virginia, to put the words "Protestant Episcopal" before the words "Church in the United States," but the motion was lost. The appellation is like "Topsy," it "just grewed." Of it we may say, as Bishop Hall (died 1656), long ago said of the term *Protestant*. "Why do we wrong ourselves with the contradistinction of Protestant and Catholic? We do only protest this, that we are perfect Catholics. Let the pretended look to themselves; we are sure we are as Catholic as true faith can make us."

Oxford, Miss. M. M. MOORE.

BAPTISM OF A TURK.

The Baptism of a Mussulman convert to Christianity, is so rare an event on our continent, that a brief notice of one in which I was privileged to assist, may not be without interest to your readers.

The officiating priest was the Very Reverend S. Z. Hatherly, proto-Presbyter of the Patriarch of Constantinople. The place of administration was a Greek ship lying in the East River, near Brooklyn. The recipient of the Sacrament was a young Turkish sailor, whose Mohammedan name was Mustapha. He was a youth of a most beautiful and thoughtful countenance, whose personal appearance was in every way interesting and attractive.

The service began in the cabin of the vessel, where the priest, vested in his episcopalian and swinging the censer, read the appointed prayers and exorcisms. At the renunciation of Satan all spat upon the floor. The candidate professed his faith in the Nicene Creed, the baptismal litany was sung, and the priest descended to the hold to bless the water. The candidate was then conducted to a large tank of water in the hold, and, having been anointed with oil, entered the water, which came up to his breast. The priest then, laying his hands on the head of the candidate and dipping him thrice completely under the water, at the name of each person, said: "The servant of God, George, is baptized in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

It is to be noted that the Orthodox Catholic Church of Greece and Turkey denies the validity of any Baptism not administered by Trine Immersion, while the Russian Church recognizes the validity of our Baptisms, commonly administered by Trine Affusion. This seems a very singular difference of opinion. After the Baptism the Chrism of Confirmation was administered in the usual form.

J. A.
New York City, August 1884.

OPINIONS OF THE PRESS.

Church Guardian (Montreal).
THE CATHEDRAL SYSTEM.—What is designated as the "Cathedral system" is very different from a building or a service. It is the collecting about the Bishop of all those human ministries in which the principles and life of Christians are best illustrated. Perhaps we can understand the matter if we say that the Parochial system is Church life at its minimum, and that the Cathedral system is Church life at its maximum. The systems are not antagonistic; they differ mainly in quantity. To look at the subject more narrowly, the rector, or pastor, or missionary of an ordinary congregation must try to be all good things to his people at once—priest, father, friend, preacher, visitor, teacher of the children, chief musician, financial manager, not infrequently, in our poorer missions, lamplighter, fire maker and bell-ringer. The Parochial system is familiar to the mass of our people, and they often think that, with all its defects, nothing better was ever known or will be known to the end of time. But Cathedral life is Church life at its best. It proceeds on the plan of distributed labor and co-operation. It does not ask that all clergymen shall be run out of the same mould. It gives room for different gifts, for the development of special powers. It has a place for the student, the man of affairs, the preacher, the musician, the ritualist, the social man and the recluse. Agreement in piety must, of course, be pre-supposed. All must be lovers of God, of God's worship, of God's people, and of God's work. But it is not at all essential that all should be engaged at the same time in Divine service. Each has his share of daily public duty, and so as not to interfere with his special work of teaching

divinity, grammar, music or law, or of preaching, or of visiting the sick and poor, or of establishing missions. Clergymen of special qualifications, gathered around the Bishop, become his special advisers and helpers, and, to some extent, share the vast responsibilities of his office. Their counsel becomes invaluable to him in the details of his work, and the aggregate power of their lives, strongly influences the community in which they live. This is the reason why the old Cathedrals were such mighty factors in the civilization of the world, and, no doubt, is the reason, in our time, of their reviving influence. This assembly—the crown of the Presbytery—about the Bishop, of the best activities of Christian thought and feeling, is the best mode known to the Church of doing its work. Hence the formation of such a Cathedral system is a worthy ambition of any Bishop, anywhere, or in any age of the world.

Churchman.
A DEMON TO EXORCISE.—The worldly principle of *quid pro quo*, which has got possession of Church finance, is a most vicious one. Everything has come to be measured by a money value, and every body expects to "get their money's worth." This is at the bottom of the pew system, of fairs, shows, grab-bags, oyster suppers, and the whole category. A preacher is estimated according to his money value. St. Simon Magus seems to have become the patron of pretty much the whole business. The consequence is that the Gospel principle of giving, not because God needs the gifts, but because men need to give, is almost lost sight of. Men buy their religion as they buy their coats, in the cheapest market, and expect a return in some way for the investment. The world has invaded and overcome the Church. This secular devil needs sorely to be exorcised.

The Lutheran.
EVANGELICAL ALLIANCE.—The *New York Observer* does not often speak unadvisedly; but it should not have been so far betrayed by its interest in the Evangelical Alliance as to charge the ecclesiastical authorities of Sweden with "having little or no sympathy with evangelical religion." This is just the weakness of such associations as the Alliance; they write upon their banner the motto of "liberality," and at once traduce those whose fidelity to the trust committed to them will not admit of joining in the movement. We are tempted to exclaim, "Oh, liberality, what narrowness is taught in thy name!" The union of Church and State has in many instances been most mischievous; but this does not render every act of a State Church wrong, or interfere with the deference due it by its people, as long as it administers its functions according to the divine word. As to the charge of want of fidelity to evangelical principles, the large number of godly, self-sacrificing men whom it has trained and sent to this country, and who still revere her as their mother, is a sufficient answer. The *Lutheran* knows these men. The *New York Observer* does not. We would kindly suggest to our contemporary to call upon the professors at Rock Island, Ill., for the fact; or, if that be too remote, to communicate with the Swedish Lutheran pastors of New York, Brooklyn and Philadelphia.

In another column of the same paper, we find the following:
"A large colony of intelligent and well-to-do Swedes arrived at the port of New York last week, and passed on to their prospective homes in the Northwest. It is reported that a large immigration is coming from Sweden this year. The emigrants from that country are generally moral, industrious and temperate people, and soon become worthy citizens."
These are the class of humble and God-fearing people, to disturb whose simple faith, and undermine whose confidence in their religious teachers, American sects send out their missionaries. When, then, under the guise of the Alliance, and in company with many most respectable men who would despise such proselytism, if well understood, they clamor for recognition by those against whom they are constantly warring, what other course was open to the Swedish Church authorities, than to say that if one of the results of the meeting of the Alliance in their capital was to give such emissaries the weight of its influence, they could not say to it "God speed!" The *Observer* has courage and principles enough to do precisely the same thing under similar circumstances; for when the facts are well ascertained, we rarely find it on the wrong side.

DEAN RAMSAY used to tell a story of his preaching in Highland churches where the rural congregation, largely shepherds, invariably came to the kirk attended by their dogs. The story runs that these sagacious animals learned to know the rising of the congregation at the concluding sentence of the sermon as a token of the speedy conclusion of the service, and at this moment were wont to indulge in indecorous barks of delight, to the scandal of their worthy owners. On one occasion a stranger was to preach, and the congregation laid their plans accordingly. The preacher concluded his address with the usual words, and raised his hand to offer the benediction; but not a soul in the congregation rose to his feet. Noting the minister's look of surprise, an old shepherd remarked in a stage whisper, "Say awa', sir! Say awa', sir! We're only sitting still to cheat the dogs."

TO CORRESPONDENTS.
No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged through some time may elapse before their appearance. The editor, cannot, as a rule, reply privately to letters asking for information.
W. Y. B.—Yes, dear Brother, you are right, and we are trying to do just what you recommend. But there are many interests to be provided for, and we cannot give up all our space to "family readings." By the way, you should not be "family" read discussions of the live issues of the day? Is it not the object of the Church paper to interest and instruct the people in such things? 2. You will find Mrs. Fletcher's address in the fashion magazines. We do not have these on file.
C. A. W.—The poem would not probably interest a large number as its charm depends chiefly upon association.
SIGMA.—The compositor cannot read your writing.
H. D.—THE LIVING CHURCH does not like to express opinions as to the administration of particular parishes or dioceses. The general principle under which your case comes is discussed in an editorial on Singing the Prayers.
SUFFOLK.—Cannot imagine what you refer to.

PERSONAL MENTION.
The Rev. T. L. Ball, of Maple Grove, diocese of Quebec, has been appointed incumbent of Brompton and Windsor, in same diocese. Address Windsor Mills, P. Quebec, Canada.
The Rev. F. B. Danham has not resigned the rectory of St. James's church, South Bend, Ind.
The address of the Rev. H. C. Shaw is changed from Hastings, Neb., to Wichita Falls, Texas.
The Rev. Dr. Shackelford may be addressed after Aug. 24th, at 111 E. Eighty-second St., New York.
The Rev. Charles Holland Kidder has resigned the rectory of St. Clement's church, Wilkes Barre, Pa., on account of sickness in his family, resignation to take effect October 1st. His address is P. O. box 944, Asbury Park, New Jersey.
At the recent commencement of the University of the South the honorary degree of D. C. L., was conferred upon the Bishops of Chicago, and East Carolina.
The address of the Rev. E. S. Peake is Detroit City, Minnesota. Mr. Peake retains canonical connection with North Dakota, having missionary duty in the contiguous jurisdictions.

APPEALS.
URGENT APPEAL. We need \$800 by September 30th to pay indebtedness of Church property. Will every reader of THE LIVING CHURCH send, to help us liquidate that amount, ten cents? Send either to BISHOP TUTTLE or myself. Rev. J. D. McCORKLEY, Lewiston, Idaho Territory.

ACKNOWLEDGEMENTS.
For Nativity Church, Greenwood, Miss.
From Dr. S. Boston, \$15.00
From Mrs. K. N. Y., \$10.00
From Mrs. H. L. Ohio, \$2.00
From a Senator, Vt., \$5.00
From Mrs. D. N. Y., \$5.00
From Rev. H. C. M. Miss., \$5.00
Through Bishop Thompson, \$100.00
Previously Acknowledged, \$100.00
\$462.00
The debt is paid, and the Parish and the Church in Miss., desire to extend their grateful thanks to the donors.
W. L. BROWN.

MARRIED.
HIGGS, RICHMOND, On Tuesday morning, August 12, in St. Thomas church, Sioux City, Iowa, by the father of the bride, George Douglas Higgs and Frances Honnetta, second daughter of the Rev. Henry Richmond.

OBITUARY.
CHUBB. Entered into rest, August 11, 1884, at Washington, D. C. Emily Manroe Chubb, youngest daughter of the late Charles St. John Chubb, and grand-daughter of the late Charles St. John Chubb, died at her residence, 2000 Massachusetts Ave., Washington, D. C., at 10:30 A. M. "Blessed are the pure in heart, for they shall see God." HARRISON. Entered into rest at her home, July 23d, Fairfield, New York, Mrs. Eliza Harrison, aged 81 years, widow of the late Rev. Joshua L. Harrison. "Make her to be numbered with thy Saints in glory everlasting."
WETHEBEE. Entered into Paradise, June 9, A. D. 1884, at South Asburyham, Mass., Mrs. Hannah Wetherbee, widow of the Rev. Artemus Wetherbee, in the 92nd year of her age.

MISCELLANEOUS.
SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Eliza Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.
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, INOTIA, care of LIVING CHURCH.
Churchwoman of refinement wants some congenial position. Address CHURCHWOMAN, care of Lord & Thomas, McCormick block, Chicago, Ill.
An experienced organist and thorough choir and school master desires an engagement. Moderate salary accepted. P. W., care of the Rev. E. A. Bazett Jones, Zumbrota, Minn.
TO THE CLERGY. As corrections are being continually made for THE LIVING CHURCH ANNUAL, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editor to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill. Seaside Home is the name of a very flourishing school for young ladies and children, located at Asbury Park, New Jersey.
The great aim of the Institution will be to develop and educate the true Christian Gentlewoman. It is under the charge of Miss Julia Ross. Write her for circulars.
A clergyman in Priest's Orders, wishes to go North, on account of climate; is single, and desires a catholic-minded parish, or willing to be so. To work in a Northern or Eastern city would be desirable. Good reference. Address B. care of Lord & Thomas, Adv't Managers Chicago.

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THE OXFORD MOVEMENT,
By the REV. MORGAN DIX, D. D.,
Rector of Trinity Church, N. Y.
REPRINTED BY AUTHORITY.
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No plainer statement of facts could be made, and the style would secure a favorably begun edition which could not be misanderstood.—Church Times.
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An Open Letter on the Catholic Movement.
To the Rt. Rev. F. D. HUNTINGTON, D. D., Bishop of Central New York.
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AUTHORIZED AMERICAN EDITION
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102 Washington St., Chicago.
Retreat for the Clergy.
Retreat for the Clergy will be held (D. V.) in St. John the Evangelist Church, a group of cottages beginning Sept. 20th, and closing Oct. 2d. Expenses \$1.00 per diem. The Clergy generally are cordially invited. Those intending to be present will please send immediate notice to the Rev. Charles Wingate, Haverhill, Mass.

ST. MARY'S SCHOOL,
An Institution of the Province of Illinois.
Founded, A. D. 1868; Enlarged, 1872 and 1880; destroyed by fire, 1883, the same year the School reopened in the magnificent New Building.
With a full corps of teachers and a complete outfit. The Rector, Vice Principal and Matron, who founded the School, continue in charge. Officers and Teachers reside with the Rector and his family in the School.
The Location is Perfectly Healthy.
It is also easy of access from all parts of the country, on the C. & Q. Railroad at Knoxville, Illinois, between Galesburg and Peoria. The establishment is first-class, throughout, the result of twenty years experience and an expenditure of \$100,000. An extensive course of study is provided, and
The Highest Advantages are Offered;
French and German are spoken; special attention is given to literary studies. Every Pupil is cared for as a daughter in the family, as to her health, manners, conversation and character. All sleeping apartments are
On the First and Second Floors.
The Building is of brick; heated by four large steam boilers, lighted by gas; interior finished in natural wood; furniture new and elegant; water supply unlimited; bath rooms on every floor; the best skill and material have been employed in securing
Perfect Ventilation and Drainage.
It is believed that St. Mary's is unsurpassed in its refining influences, in the high standing of its pupils and patrons, in the beauty and comfort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughters in
A Safe Christian Home
where they will be surrounded by good influences while they receive the instruction and discipline of experienced teachers.
Reference is made to past and present patrons of the School in nearly every city of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to
REV. C. W. LEFFINGWELL, D. D., Rector, Knoxville, Knox Co., Ill.
The next Term begins Sept. 16, 1884.
For full description of the School, see advertisement in supplement.

THE GENERAL THEOLOGICAL SEMINARY.
The Seminary will reopen on Wednesday, September 10th. The Entrance Examination will be held at 10 A. M. Candidates for Priest's Orders or graduates of colleges will be required to pass an examination in the Acts of the Apostles in the original, the elements of Greek Grammar, and present an English composition.
For further particulars apply to REV. E. A. HOFFMAN, D. D., Dean, 425 West 23d Street, New York.

RACINE COLLEGE,
Racine, Wis.
First Ward, 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 cordially invited. Appeal is made for the endowment of this institution as the true memorial of Dr. De Koven. Christmas Term opens Sept. 18. For further information, address
REV. ALBERT ZABRISKIE GRAY, S. T. D.

KEMPER HALL,
Knoxville, Wis.
A Boarding School for Girls, under the charge of the Sisters of St. Mary. Opens Sept. 2d.
For terms, etc., address the
SISTER IN CHARGE.

POUGHKEEPSIE FEMALE ACADEMY
Rev. D. C. WRIGHT, S. T. D., Rector.
This Institution will reopen on Wednesday, Sept. 10th, with the usual number of accomplished teachers in the several departments: Preparatory, Academic, Collegiate, and the Arts.
Pupils fitted at the Academy for Vassar College, admitted to its Freshman Class without examination.
For circulars please address
THE RECTOR,
12 Cannon St., Poughkeepsie.

ST. AGNES' HALL,
Macon, Mo.
Boarding and Day School for Girls. New buildings, ample grounds, beautiful location.
Refers by permission to Bishop Robertson, or to the Rev. Ethelbert Talbot.
For circulars address
LOUISA ATKINSON SMITH, Principal.

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Pekin, Illinois.
Under the supervision of the Bishop of Springfield, 4th year will begin Sept. 8th. \$300 per annum. Reduced rates for boarders. Send for catalogues. Address the Rev. GEO. W. WEST, M. A., Rector.

ST. MARY'S SCHOOL,
8 East 16th St., New York.
A Boarding and Day School for Girls. The Seventeenth year will commence Monday, Sept. 22, 1884. Address the Sister Superior.

MISS MARY E. STEVENS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES, West Chelton Ave., below Wayne, Germantown, Pa. The 17th Session will begin Sept. 16th, 1884.

NORWOOD COLLEGE,
(For the University Education of Women)
Toronto, Canada.
Pupils are received at seven years of age in the Junior Department, and are led on through the Preparatory Forms to the Women's Local Examinations, or to the Matriculation Examinations of the University of Toronto, and through the University Department to the degree of B. A.—a course of study unattempted by any other institution established for women in Canada.
The College of Music will be under the direction of Professor Haslam, Professor of Music of the Academie Royale de Musique, Boulogne, France, and late of the Royal Academy of Music, London, England.
The Fine Arts School will be under the management of Miss Dunne, late artist to the Vice-Royal Court of Dublin, Ireland. Fees if paid yearly in advance, are \$187, Junior Department, and \$362, Advanced Department. No extras. Opening exercises, 8th September. For prospectus and further information, apply to Mrs. M. J. RUSSELL, Lady Principal, 240 Victoria St.

416 SPRUCE ST., PHILADELPHIA, PA.
MISS GORDON'S French and English School
For Young Ladies and Little Girls, will reopen September 15th. A Resident French Teacher. Vocal Music—Mrs. Ellen G. Hayden. Piano—Miss F. E. McKinney, under direction of Mr. Wm. H. Sherwood (of Boston).

MISS ISABELLA WHITE,
Stamford, Conn.
Has assumed charge of St. Margaret's School, Buffalo, N. Y., a Boarding and Day School for Girls. Until Sept. 1, Miss White should be addressed at Butler, Pa.

A THOROUGH FRENCH AND ENGLISH HOME School for Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is wanted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4315 Walnut St., Philadelphia, Pa.

HOLDERNESS SCHOOL FOR BOYS,
Plymouth, N. H.
Rt. Rev. W. W. Niles, D. D., President. Boys fitted for College or University schools; or instructed in Natural Science, Modern Languages, Book-keeping, and all common school studies. Charges, \$250 per annum. No extras. Sixth Year begins Sept. 10th. For catalogues and full information apply to the Rector, the Rev. F. M. GRAY.

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

FLORENCE SEMINARY,
A Church Boarding and Day School
For Young Ladies and Girls. Music, French and German. Classical and English Course. Healthful location and thoroughly literary atmosphere. Advent Term begins Sept. 10th.
For further particulars address the Rev. Joseph A. Russell, A. M., Rector, or Miss Carrie E. Campbell, Preceptress, Clinton, Oneida Co., N. Y.

CHICAGO FEMALE COLLEGE,
Morgan Park, (near Chicago.)
Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago.

SELWYN HALL,
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Two hours from Philadelphia.
A Church School for Boys, conducted on the military plan. Thorough preparation for all the higher institutions of learning.
For circulars address the Headmaster,
LOT CLARKE BISHOP.

SWITHIN C. SHORTLIDGE'S MEDIA ACADEMY, MEDIA, PENN.
Thirteen miles from Broad Street Station, Philadelphia. School year 1884-5 opens Tuesday, September 9. Fixed expenses every expense, even books, etc. No extra charges except for Music and Chemicals. Students admitted and classified at any time. No examination necessary for admission. Summer vacation school July and August. The regular school year opens September 9, but students may come at any time before September 9, or be admitted after the 9th, when vacancies occur. A boarding-school of the highest grade for young men and boys. One of the best equipped, best taught and most successful schools in the United States; always full. Fifteen experienced teachers, all men, and all graduates—six of them Harvard men. All teaching in small classes so that each pupil may have individual attention. Special attention to both advanced and backward pupils. Individual and class instruction. Early deficiencies in young men's education corrected. Young men whose education has been neglected instructed privately. Special opportunities for apt students to advance rapidly. Special drill for dull and backward boys. Patrons or students may select any studies or choose the regular English, Scientific, Civil Engineering, Business or Classical Course or parts of the course. Students fitted at Media Academy are now in Harvard, Yale, University of Pennsylvania, Princeton, Lehigh, Lafayette, University of Virginia, Columbia, Williams, Dickinson, and several Polytechnic Schools. "Conditioned" College students of any class tutored in any study and fitted for any college examination. A physical and chemical laboratory. Courses of lectures, with the best and fullest apparatus for illustration. Fifteen hundred volumes added to the Academy Library in 1883. Physical apparatus doubled in 1883. Ten students fitted for college and admitted in 1883. Twenty in 1884. A Graduating Class every year in the Commercial course. Fine school buildings, school grounds, and students live with the Principal. No boarding out in private families. Rooms carpeted and furnished with wardrobe, bureau, table, washstand, etc. Bathrooms with beds with springs, good mattresses, pillows, and an ample supply of bedding, all in complete order, etc., etc. Buildings constructed throughout, and thoroughly heated by steam. Rooms for two boys. No large dormitories. Rooms lighted with gas. Media Academy sets a generous table. The students are not poorly fed under the economical plea that plain food and meagre diet are best for students. Dining-room fitted out in the best manner. Experienced men waiters. First-class steam laundry. Day and night watchman. A gymnasium, with two bowling-alleys, and other fixtures. Ample grounds for base ball, football and other athletic sports. Hot water supply perfect. No malaria. The health record of Media has few parallels. Media Academy has all the conveniences and appliances necessary for a first-class home and a first-class academy. A school for the training of gentlemen. No hazing or other roidism. No "roughing it." Students at this academy must sacrifice the home influences for an education devoid of good morals, good manners and genteel surroundings. The school is open every way to the education of young men and boys only. Media Academy is not a mixed school, but strictly a boarding-school for the male sex. Media has seven churches, and a temperance club, and prohibits the sale of all intoxicating drinks. Media is conveniently accessible from all points. No change of depots in Philadelphia, via Pennsylvania Railroad, from New York, New York, Pittsburg, Baltimore or Washington. Fifteen trains leave Broad Street Station, Philadelphia, for Media, Rector's train every hour, distance, thirteen miles. Ask at Media station for Academy coach, which meets every train. Drive to the school only five minutes. For a full and circular of Media Academy, address the Principal and Proprietor, SWITHIN C. SHORTLIDGE, A. B., and A. M., Graduate of Phillips' Exeter Academy and Harvard College, Media, Penn.

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At New Hamburg on the Hudson. Send for circulars to the Rector.
REV. JNO. E. H. CONVERSE.

ST. JOHN BAPTIST BOARDING SCHOOL,
231 East 17th St., New York.
Under the care of the Sisters of St. John Baptist. Address the Sister in charge.
Ecclesiastical Embroidery, 233 East 17th St. Address the Sister in charge.

VERMONT EPISCOPAL INSTITUTE,
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The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college and business. Daily military drill. Extensive improvements have been made in school building during the past year. 25th year begins Sept. 11, 1884. For catalogue, address
H. H. ROSS, A. M., Principal.

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Fits boys thoroughly for all Eastern colleges. Send for Illustrated Catalogue. REV. J. DOBBIN, A. M., Rector.

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BOARDING SCHOOL FOR GIRLS. Under the vision of the Rt. Rev. F. D. Huntington, D. D. The fourteenth school year begins Wednesday, Sept. 10th, 1884. Apply to MARY J. JACKSON.

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A Church School for Boys. Conducted upon the Military System. Charges \$150 per annum.
WALTER H. MCGIBBO, A. M., President.

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Asbury Park, N. J.
For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1884. Address
Miss JULIA ROSS, Principal.

ST. JOHN'S SCHOOL FOR BOYS,
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REV. J. BRUCKENRIDGE GIBSON, D. D., Rector. The next school year will begin Sept. 16, 1884.

JACKSONVILLE FEMALE ACADEMY
A School of Literature, Languages, Music, and Art. 55th year opens Sept. 10, 1884. Location, appointments, instruction unsurpassed. New buildings, steam heat, modern improvements. Apply early to secure room.
E. F. BULLARD, Prin., Jacksonville, Ill.

EDGEWORTH SCHOOL,
Baltimore, Md.
Boarding and Day School for Young Ladies and Children. The 23d School year begins Thursday, September 18th. Circulars sent on application to the Principal. Mrs. H. P. LEBBEYER, 50 Franklin St.

CLIFTON SPRINGS FEMALE SEMINARY
Incorporated 1818. Located at one of the most noted health resorts in U. S. Music, French and German specialties. Classical and English course. For Catalogue, address Miss C. E. HAHN, Prin., or Rev. GEO. T. LE BOUTILLIER, Rector, Clifton Springs, N. Y.

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A full college course for women, with special and preparatory courses and courses of Music and Art; ten professors and twenty-two teachers; Library, Observatory, Laboratory, Museum, and scientific collections with every facility for a complete liberal education.
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ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,
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The tenth year will open (D. V.) on Wednesday, Sept. 17, 1884. Instructional material in charge of H. D. D., a private pupil of Plaidy, of Leipsic Conservatory. French and German taught by native teachers.
REV. FRANCIS T. RUSSELL, M. A., Rector.

BOOK NOTICES.

THE MIZ MAZE, or The Minkworth Puzzle. A Story in Letters. By Nine Authors. London and New York: Macmillan & Co. Pp. 358.

Miz Maze by nine authors is certainly a literary curiosity. The authors are nine English women, who are all, notably Miss Yonge, of literary ability. The story is a bright and pleasant one of home life told in letters, each author taking one or more characters as her contribution to the story, some of the characters are extremely amusing and the interest is sustained to the last. Doubtless the nine authors had more amusement in the writing of the story than its readers from its perusal.

THE CORRUPTIONS OF THE NEW TESTAMENT. By H. L. Hastings. Pp. 88. Boston: Scriptural Tract Repository, 47 Cornhill.

This little book is written to meet the doubts of many who have heard from skeptics that the New Testament, as we now have it, is full of errors and, altogether unreliable, on account of the obscurity of its origin, and the inevitable corruptions that many transcriptions must involve. It is a work deserving of praise, and will be found very helpful to the unlearned reader. The argument might be strengthened from a more Churchly stand-point, but it is on the whole very satisfactory, compact, and well written.

THE CAMBRIDGE BIBLE. For Schools and Colleges. The Epistles of St. John, with Notes, Introduction and Appendices. By the Rev. A. Plummer, M. A., D. D. London: C. J. Clay, M. A. & Son, Chicago, Jansen, McClurg & Co. Price 10 cents.

This admirable little book commends itself in every particular. It is full and yet brief, learned and yet popular. Nothing is avoided, and nothing is dilated beyond reason.

Nothing is less likely to occur than what he desires in the last sentence of his introduction, in which the author says, "He will be content that a dirge should be sung over the results of his own work, if only what is true may prevail." No better companion to the inspired epistle of the beloved Apostle could be desired.

THE EXCEPTS OF OUR LORD. A course of Sermons delivered in the Cathedral of All Saints, Albany, on the Friday evenings in Lent, 1884, by the Rev. F. L. Norton, D. D. New York: James Pott & Co. Price \$1.00.

These sermons are not great, but they are thoroughly good. The title of the book, indicating plainly the source and character of the texts, is a capital device for arresting the attention, while the perusal of the sermons furnishes edifying spiritual food. The style is clear and crisp, and the prevailing sentiment is thoroughly Scriptural.

The outward form of the book also is pleasing, and the type is good for any eyes. The only thing we feel disposed to find fault with is the price, which certainly seems high for so small a volume, with less than one hundred and thirty pages of matter.

THE LIGHT OF LIFE. By J. L. Batchelder. Chicago: The Author, publisher, 114 Fifth Avenue.

We suppose that so long as book makers are disposed to pay for the printing of their work so long we shall have productions like this placed before the public. We have in vain endeavored to discover the aim which the author has in view. Of course, we must give him the credit of having an aim, but we confess that amid the jumble of confused sentences, and still more confused quotations, any such aim has escaped us. Any one could prepare such a book, however slender his intellectual powers might be. All that is needed is a pile of books and a lead pencil. Some judgment is required, of course, in the selection of passages, but mere industry is the chief thing.

THE WAY TO GOD AND HOW TO FIND IT. By D. L. Moody. Chicago: F. H. Revell & Co.

This is a series of warm discourses possessing all the well-known qualities of Mr. Moody's style. The classes he supposes himself to address are marked off with great distinctness, and the entire question of salvation is discussed, as if every stage was plainly understood. This professed intimacy with the hidden history of the soul, and the still more hidden operations of the Spirit of God has a painful side. It has an air of spiritual empiricism. With all his manifest earnestness, the reader comes to feel that there is a shallow and unsatisfactory quality about such teaching which makes it untrustworthy and dangerous. It may be adapted to arouse the densely ignorant masses, by presenting a materialistic gospel, but is certainly not what thoughtful minds require.

MANNERS AND SOCIAL USAGES. By Mrs. John Sherwood. New York: Harper & Bros; Chicago: Jansen, McClurg & Co. Pp. 325. Price \$1.00.

One of the most interesting and useful books of its class we have ever read. It is not a mere book of social forms, but rather a racy critique upon much of the social crudeness of Americans, by one who knows how to say the right thing in the most entertaining manner. The author's suggestions are practical and meet every day needs, because she writes as an American for her own people, and recognizes the fact that in many social customs we must necessarily differ from European nations, simply because of our different environment and institutions. This volume is in fact a comprehensive answer to thousands of questions addressed in good faith to Harper's Bazar, and many who have asked no questions will be thankful that others have done so, when they read this book. "Manners maketh man" was the motto inscribed by that great Bishop, William of Wykeham upon Winchester College, with a profound conviction that one-half of a good education consists in knowing how to do the right thing at the right time and in the most courteous way.

COOKERY FOR BEGINNERS. By Marion Harland. Boston: D. Lothrop & Co. Kitchen edition in water-proof cloth binding, limp, 50 cents. With extra pages, blank, for receipts, extra cloth binding, stiff covers, \$1.00.

GOSPEL MELODIES. A Collection of Sacred Songs, etc. by Harrison Millard and others. New York: S. T. Gordon & Son, 13 E. Fourteenth street. Board covers. Price 50 cents.

STARTING BOYS IN LIFE.—Clark Mills, the sculptor, recently deceased, had some peculiar ideas about the education of children. He was fairly well-to-do, but he allowed his sons while they were being educated, a pittance so small that his friends remonstrated with him. "But," said he, "I want them to learn economy. Young people should learn economy. Young people should all be trained so as to meet reverses in business. Simple tastes and frugal habits are a better inheritance than broad acres of government lands. My boys go to Munich to pursue their studies. Living is cheap in that city, while art is free. The money that an American college boy would

THE OUT-OF-DOOR LIFE OF THE REV. JOHN RUSSELL. By the Author of "Dartmoor Days." London: Bentley & Son.

This is the life of a priest of a class entirely unknown amongst us, and almost extinct in England. He was a perfect specimen of the sporting parson, though his life was not bounded by the chase. He took great pride in his muscular Christianity, and no doubt his devotion to the hounds would be regarded by many as somewhat incompatible with a due regard for his sacred calling. But it is only just to note what his biographer observes on this head. He shows that he entered upon the ministry with a due sense of his responsibility, and that he conscientiously discharged its duties. He was ever ready to visit the sick and the world-weary; to administer consolation to all who needed it; and to relieve the wants of the poorer brethren, however poor himself. He could also preach the Gospel "with the fervor, if not the eloquence, of a Bourdaloue," and he pleaded in many a pulpit the cause of charitable institutions. A hundred years ago the appearance of such a country parson would have been nothing of an anomaly, but as the conditions of society and of ministerial work change, the race may be expected to become extinct. Extremely interesting is this record of one who thoroughly enjoyed life till his 88th year, and who up to the close of his long career retained the esteem and affection of his friends. Not long before his death he was invited to Sandringham, where his natural wit and open manners made him a favorite. He had the honor of dancing the old year out and the new in with the Princess of Wales, who, like her husband, was charmed by his frankness and originality. From his early years the lifelong tastes of Russell were strongly developed. At his first school he exhibited his pugilistic skill; at his second he got into trouble through keeping a pack of hounds; at Oxford he was proficient with the gloves; and in Devon and Cornwall he took great delight in the wrestling matches. He was an honest, a straightforward, and an upright and downright Englishman—a man open as the day, and with not a trace of subterfuge in his nature. When lying on his death bed, messages from Sandringham came charged with kindness and sympathy; and the scene at his grave testified to the affection in which he was held by his parishioners, at least a thousand of whom attended his funeral.

That admirable series, the "Franklin Square Library," published at such a low rate by the Messrs. Harper, continues to give a choice selection of literature at a very low rate. The last number which has reached our table is "Matrimony, a Novel," by W. E. Norris.

The English Illustrated Magazine keeps all the promises of its promoters. Cheap and attractive, it deserves to find a place in the homes of all our subscribers. It and THE LIVING CHURCH can be had for one year for the small sum of \$2.30.

Harper's Magazine for September is of course an admirable number. It has the following articles, besides the ordinary editorial matter:

An Ideal Head, Frontispiece. Engraved by W. B. Closson, from the Painting by Geo. Fuller; A Run Ashore at Queenstown.—W. H. Rideing, with nine Illustrations; Wheat Fields of the Columbia.—Ernest Ingersoll, with eight Illustrations; The Hero of the Tower. A Poem.—Will Carleton; George Fuller.—F. E. Millet, with Portrait; Artist Strolls in Holland. VI.—George H. Boughton, A. R. A., with eight Illustrations; Unchanged. A Poem.—Jennie P. Bigelow; Nature's Serial Story. X.—E. P. Roe, with five Illustrations; Discontent. A Poem.—Julia C. R. Dore; Trouville.—Mary Gay Humphreys, with eight Illustrations; Transcripts from Nature. XV.—XIX.—William Sharp, with an Illustration by Alfred Parsons; Judith Shakespeare. IX. A Novel.—William Black; Spoken after Sorrow. A Poem.—Juliette C. Marsh; A Cloud on the Honey-Moon. A Comedy.—Julian Magnes; The Warrior's Quest. A Poem.—E. D. R. Bianciardi; The Great Hall of William Rufus. II.—Treadwell Walden, with thirteen Illustrations; Charles Reade. A Personal Reminiscence.—Robert Buchanan, with Portrait; The Wayfarers. A Poem.—Helen Gray Cone; Hopson's Choice. A Story.—Rose Terry Cooke; The Reservoir System. J. G. Pyle, with Diagrams; Escape. A Poem.—Laura M. Marquand; Our Annie. A Story.—A Working Girl; Brook Farm. A Poem.—Louise Imogen Guiney.

Waste in careless expenditure will suffice to maintain an art student in many parts of Germany very handsomely indeed." Mr. Mills was quite right. It is well to make allowance to children for their clothing and current expenses, and confine them rigidly to the annual appropriation. Heads of families who encourage thriftless habits by paying all the bills without question, must not be astonished if their daughters do not know the value of money, and their sons become spendthrifts.—Southern Journal.

Two guests were seated at a table in a hotel, when a dog came up to them in a friendly manner, and sat down by the side of one of them. This led the other to ask, "Is that your poodle?" "No," was the reply; "he belongs to the landlord, and a mighty cunning dog he is, too. Between us he is a good deal smarter than his master." "Yes," returned the first speaker; "there are such animals, I know. In fact I once owned such a dog myself."—German Joke.

* * * Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The lab-1 gives date of expiration. If the number thereon is 20, or anything below, then you are in arrears.

Many bodily ills result from habitual constipation, and a fine constitution may be broken and ruined by simple neglect. There is no medicine equal to Ayer's Pills to correct the evil, and restore the organs to natural, healthy, and regular action.

THE HIGHEST MEDICAL AUTHORITIES concede Anglo-Swiss Milk Food to be the best prepared food for infants and invalids. Ask druggists or write Anglo-Swiss Condensed Milk Co., 20 Hudson street, New York, for their pamphlet, "Notes regarding Use of Anglo-Swiss Milk Food." (See advertisement in this paper.)

Waste in careless expenditure will suffice to maintain an art student in many parts of Germany very handsomely indeed." Mr. Mills was quite right. It is well to make allowance to children for their clothing and current expenses, and confine them rigidly to the annual appropriation. Heads of families who encourage thriftless habits by paying all the bills without question, must not be astonished if their daughters do not know the value of money, and their sons become spendthrifts.—Southern Journal.

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* * * Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The lab-1 gives date of expiration. If the number thereon is 20, or anything below, then you are in arrears.

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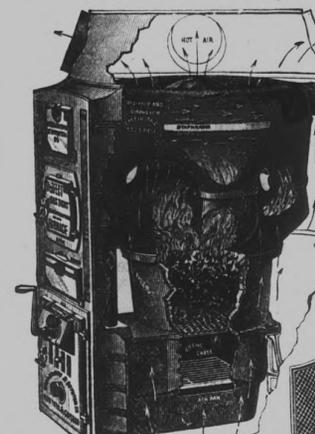
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Calendar—August, 1884.

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

A NEW DISCOVERY OF ROME.

SPECIAL CORRESPONDENCE.

The famed city of Santiago, in Spain, is now in a very festive condition, owing to the receipt by its Archbishop of a telegram from Rome, announcing that the Sacred Congregation has solemnly authenticated the alleged discovery of the bones of St. James the Greater, made four years ago. For many centuries they have been confidently believed to lie under the high altar of the cathedral. From all parts of Europe an incessant stream of pilgrims flowed towards the very remote, very wild, and very independent province of Galicia, to pay due honors to the tomb, and obtain the favor of the great military saint. No young gentleman of Spain, or France, or even Italy, could omit to do so. Together with these was an immense multitude of adventurers of all degrees. A continuous line of wealthy monasteries entertained not only those able to pay for a night's board and lodging, but everybody who demanded it in the name of St. James. Everybody who preferred to find his own quarters received threepence, with which he easily purchased all that a Spaniard's constitution requires. Till last century it was scholar here and there who ventured, or wished, to inquire into the genuineness of the relics, or the truth of the legend. The French Revolution, however, brought a change in this dream, and ever since that time one of the chief laments of Spain has been that Santiago was not, as formerly, the resort of valor, piety, and romance, from all nations. There was always the admitted fact that the relics had not been seen for many centuries. There was only the tradition, reiterated in many histories and romances, that they had been buried under the cathedral. Their non-appearance was said to be due their concealment in the foundation, at the expected approach of the Moors, who, however, never got as far as Galicia. The present century has not been favorable to beliefs resting upon allegations that had nothing to show for themselves; and it now appears that a few years ago the clergy of Santiago were moved to search for the hidden bones, and so produce something like a verification of the story. They found bones under the high altar. It would have been wonderful if they had not. We know the state of our own Abney and of all old churches. In this city we are walking everywhere over human bones, and driving over them, too. In the middle ages there was a great fancy for burying under the altar. In this instance the finders would not have to state all the facts of the alleged discovery, with their own reasons for concluding it to be such, and submit statement and attestation to the Special Committee, or department, of the Papal Government for this purpose. The committee appears to have now given the desired authentication. We are not likely however, to see either the authentication or the statement upon which it is founded.

No Roman Catholic writer of any eminence can be found to commit himself to a belief that James, the son of Zebedee, ever was in Spain. He is only mentioned twice after the Gospel narrative, first together with the other Apostles on their return to Jerusalem after the Ascension, then, after the lapse of ten or twelve years, as suffering martyrdom at the hands of Herod. In fact we are told nothing about him, except that he was at Jerusalem, and that he was slain there. If anything else be inferred, it was that his death pleased the Jews, because he made himself particularly disagreeable to them. There is, however, undoubtedly a gap. There are ten years to be accounted for. The writers of religious fiction seem to have rushed into this opening, and filled it in the way most likely to gratify the taste of their contemporaries. St. James is the patron saint of Spain. It is easy to guess the reason of the selection. He was forward in his Master's service; he had a fiery temper; he was for extreme measures, and he may be credited with ambition of a very mundane character. All this admirably qualified him for the post of honor in Spain. Unhappily, fitness or probability are much more frequently arguments against the truth of a statement than for it, and when we see why St. James has been made the Spanish hero and saint, then we see also the motive of an enormous invention. We are quite aware that not only the Chapter of Santiago, but the Roman Congregation, has a reply. It is that we cannot possibly prove that these are not St. James' bones, or that he never was in Galicia. If we know nothing at all about him for the ten years in question, we are not in a position to contradict those who honestly believe they do know something about him. But there is no imaginable fiction that has not this reply in reserve, and it is tantamount to closing altogether the mouths of those who bring common sense to bear upon any question of fact. One success we wish these pious and ingenious gentlemen. We wish that their announcement may draw a few English tourists into the track of the old pilgrimage. Compostella, Ferrol, Corunna, and Finisterre are names familiar enough to the naval, the

military, and the commercial reader. But travellers in the Peninsula have lingered too long in the bright climate, the fair cities, and the picturesque ruins of Southern Spain to have time or strength for the incessant winds or rains of the northwestern promontory.

St. James the Apostle, who, for anything that appears, was a simple character, has had the singular fortune to afford a basis for the largest and most varied legendary development. His very name has run through a remarkable variety of transformations. The name of the patriarch Jacob remained unaltered and unappropriated for seventeen centuries, and to this day is the same in the East that it was thirty-six centuries ago. But no sooner did the name touch the ever mutable and progressive West, than it began to ring endless changes. From Greece and Rome it acquired new syllables. Since that it has grown and divided into Iacomio, Iago, James, Jacques, and other mediaeval forms. The very name of the city that boasts this discovery contains probably two forms of the name. This is Santiago of Compostella, the last word being Iacom' hospitella. It is something in the nature of a coincidence that the first bearer of the name went through a greater variety of characters and of romantic adventures than any other personage of the early Biblical history. Let us hope that the Archbishop and chapter of Santiago have been taking a leaf from his book, and practicing a little roguery in what they believed to be sufficient cause. To all rational apprehension the incident, as it stands, is of no significance. The discovery will be believed by those who wish to believe it; disbelieved by those who do not wish to believe it; and altogether disregarded by those who think that there are already sufficient inducements to religion and virtue. Neither reason nor revelation allows miracles to be sought and asked for; cultivated, and to all appearances contrived. Miracles are the work and prerogative of a Power beyond our comprehension, whose ways are past finding out. They elude and defy all human machinery. Of course there is no occasion to offend the prejudices or the weaknesses of those who want these aids to their faith, but certainly we are not called on to think them better Christians than other men.

MRS. BUFORD'S WORK.

Nearly three years ago there was published in most of the Church papers an appeal for a Hospital for the negroes in Southern Virginia, the first and only one, I think, ever built for these poor people. Most nobly and generously was this appeal responded to. A charter was granted by the Legislature of Virginia. A beautiful oak grove of twenty acres, in which the chapel or rather school house, previously built by Dr. Twing is situated, was purchased by the Board of Trustees, and the Hospital was built. It was dedicated on the 17th of June, 1881, and was ready by the following fall for the reception of patients. The Board of Trustees are Mr. John Steward, of Richmond, President; the Rev. John Binney, of Middletown, Conn., Treasurer; the Rev. S. D. McConnell, of Philadelphia, the Rev. John Huntington, of Hartford, Mr. F. S. Winston, of New York, and Judge Buford, of Brunswick County, Virginia. I trust the names of these gentlemen are sufficient guarantee that the affairs of this Hospital and School are wisely and judiciously administered. During the ten months of its existence, I pray and believe it has been doing noble work for the Master in relieving and tenderly caring for the most pitiful of His children. We have now twenty-two patients. I proposed in the beginning to have only ten beds—eight have been discharged, and on the green hillside beyond the Hospital, under the shadow of the solemn oaks, are ten new made graves. A mournful mortality it seems to me, but they bring them to us in such a condition, half starved, half dead, we cannot cure them. I think it would melt a heart of stone to see these poor creatures when they are brought. A slow, jolting ox-cart comes wearily plodding along in the broiling sun, a little dwarfed figure or a withered, old skeleton is lifted out, sometimes making the wilderness ring out with their shrieks, for they are frequently covered with bedsores; but oftener making no moan, for negroes, like the lower animals, suffer dumbly.

The first thing the matron and nurse do is to take off and destroy the filthy rags in which they are wrapped. The attenuated frames are bathed in warm water, with a plentiful admixture of soap—carbolic is often necessary—rubbed with whisky and oil, clothed in soft, clean garments, laid in a clean, white bed, and fed with nourishing drinks and food. The contrast to the horrible huts from which they are brought is so great, the poor creatures must dream they have reached the half-way house to Heaven, and to many, too, alas! it is only a little resting-place before they reach the eternal shores. Sam is one of the quiet sleepers on that lonely hill, and Little Jackson, Uncle Billy Turner, and poor Betsy. But their vacant places are all too quickly filled. In the Emily Glover cot—vacated first by Sam, and then by Jackson, little John Wesley lies to-day, wasted with malarial fever with which his mother and elder brother have recently died. But in the cot for the blind—supported by Mrs. Vail, and called in loving gratitude for her—Old Lacey still holds his

place. A fat, sleek, happy Old Lacey he is now, crooning his doleful ditties. I really think he is the happiest one in the hospital. I got a physician to examine his eyes to ascertain if there was any possibility of restoring the sight, and he thought it barely possible. Then Old Lacey said "he believed he had rather not try the experiment; he was mighty well satisfied as he was." I think he was afraid he would be sent back to his hen-house if his sight were restored. Among these patients we have eight little children. Some are getting strong and well; some, we fear, are soon to be numbered with the quiet sleepers. Some of these children I have told the children about in *The Young Christian Soldier*—poor blind Tom, the survivor of the blind brothers, and Washington, my little scholar, who fell down on the ice long ago and sprained his ankle—a simple sprain it was at first, but owing to his ignorant mother's neglect and mal-practice, the child has suffered a thousand deaths—he limps about, a hopeless cripple for life, but so thin, so emaciated, with such a cough, I fear he will not long need the slender crutch on which he leans so wearily.

But the most curious one is my deaf mute, Lee Anna, my own lawful property, in spite of the Emancipation Proclamation. Born, as many of these children are, before her mother's marriage—the scape-goat, drudge, nurse of the younger children of her brutal husband—her lips sealed, her ears closed at her birth by the chastening hand of the Lord, this child passed the first twelve years of her wretched life: cuffs and blows her only portion, never dreaming there were such blessed things as love, care and tenderness. Then the poor weak mother sickened and died, and her husband, with some gleams of gratitude for the kindness shown his dead wife and child, gave me Lee Anna. I sent two of the sisters to claim my property, and they captured her and brought her to me, a wild, fierce young animal, fighting, scratching, biting any one who touched her. We have tamed her at last, after several months of trial. An odd but happy-looking child she is now, creeping about the hospital grounds, looking up at you with such a curious, cunning smile, devoted to the nurse Lila, who takes care of her, and who can understand all her uncouth gestures and the wild shrieks in which she gives vent to her feelings. She learned very quickly to sew neatly, and can print the alphabet on her slate. Lila is also teaching her housework and to be very useful. I think my property will be very valuable after a while. Think of the life of misery from which she has been snatched!

What hurts and pains me very much is that I have been compelled to refuse admittance to some most pitiful cases, who ought to have been taken in, simply because I had no beds for them. One was a blind orphan girl who had no one to help her but a sick grandmother. The house is large and airy; there is amply room enough for 30 or 40 beds if I could only support them.

But even more than caring for the patients within the hospital, is the outside charity the generous boxes sent us enable us to do. We have a free Dispensary—if you lived in this section, where chills and wasting fevers abound all summer, you could form some conception of the blessing it is to these negroes, who are not able to buy bread, to be able to come to us and without money, and without price get the expensive quinine, without which they would surely die, and tonics, and any medicine they need, clean clothing and sheets, and sugar and tea and rice for their suffering sick ones. I have no idea, myself, of the number of old helpless negroes we supply with good warm clothing every winter—think of the comfort of good warm flannel shirts to their old rheumatic joints. I remember one day before I had any helpers, supplying sixty in one day all by myself—but I wasn't very well that night. Surely the Hand of the Lord is clearly visible in this portion of the work, so nobly, so generously do His dear children help me. It seems to me a blessed sign of the times that the whole religious world is now busily engaged in working out the problem how best to help God's suffering poor, and about the most perplexing of these and the one which most nearly concerns us, is the vexed negro question. Very beautiful are the speeches and the theories I have heard, but they all seem to me—may I be forgiven for daring to say so!—like sentimental twaddle. I venture to assert that not one of these beautiful theorists has ever been in the cabin of a plantation negro in his life. A little close, contact, real earnest work among them will dissipate very quickly those delusions about all men being born free, and equal, a devoted colored ministry, separate organizations and such follies. Like all difficult problems, this must be worked out—a little more practice, a little less theory, would, I think, bring us nearer a solution of the matter.

If men earnest and true, could be found who for His sake are willing to become a "servant of servants" and go in and out among these people, they would find how poor and blind and miserable they are, that the suffering bodies as well as the perishing souls must be cared for, and that it is a hundred years too soon to think of leaving them to their own colored teachers. I am only a weak woman, not wise and gifted as these great men are, but I have lived among

negroes all my life, and ever since my babyhood almost, I have been trying with poor, weak, impotent hands and vexing my weak brains how best to help them. And my childish heart as far back as I can remember, ached with their sorrows and their wrongs. Few men or women have had greater experience among this peculiar people and a little experience is worth volumes of theory.

In the south the negroes are divided into two distinct classes, the upper class, the former house servants, who are the colored ladies and gentlemen of our towns and villages, airy, puffed up, inflated with their imaginary importance, with this class I have nothing to do and too little patience. The other, the old field hands, the plantation negroes of the olden times, who worked the distant plantations under the eye of an overseer, the most hopeless, degraded, ignorant race on the face of the green earth. Among this despised class my life has been passed, my life work done. When I was in Philadelphia last fall, at a conference with Bishop Wilmer, Bishop Huntington, and Bishop Williams, Mr. McConnell, who has been to Virginia and seen this work in its great pitifulness, asked Bishop Wilmer what proportion this lower class bore to the other, and the Bishop of Alabama promptly replied, "Fully nine-tenths, no one can form any conception, unless he lives in the south, as we do, of the overwhelming numbers of these plantation negroes and their condition." And then Mr. McConnell asked him if he knew of any other Church work which reached down low enough to touch this class, except my own. And none of us could think of any except Mr. Dunlop's in Georgia. And he, we all regret to know, has been compelled by broken health to give up his, temporarily only I trust.

All the Church schools and missions I know of, are confined to our towns and villages, and for the benefit of the comparatively better class. "These ought we to do," but surely "not to leave the other undone." My school, which has been in operation several years, was opened for the children of these plantation negroes, and hundreds have been taught in it. We know that before them lies a life of labor and hardship, and faithfully we try to prepare them for it. The boys are taught reading, writing and rudiments of arithmetic. Then they must go to work, and not because they can read, dream they are fitted for pulpit or senatorial honors. The girls are taught to read and write and to cut out and make their own clothes. If ever I get well I intend to have a department added in which they shall be taught housework and cookery. Then they will be fitted and prepared "to do their duty in that state of life in which it has pleased God to place them."

Ever since my almost fatal illness last fall, I have been laid aside, a useless, suffering woman, scarcely ever able to go near my school or hospital, but God has mercifully, in my weakness, given me faithful and efficient helpers, and both school and hospital have been wisely and judiciously managed. The Rev. Robert Strange, who came eighteen months ago from Berkeley to help me in my sore need, being a North Carolinian, was ordained last April in Wilmington by his former Pastor, Bishop Watson, with the full concurrence and approbation of the Bishop and Assistant Bishop of Virginia. He is now the missionary in charge of the work, with the consent of the Bishop of Virginia. He has charge of eight colored congregations and Sunday Schools, which he visits once a month, and he preaches also monthly to the white congregation at St. Andrew's Church, in Lawrenceville. His life is one of hard and unremitting labor, but a very blessed one. If other men in the Church, young or old, would follow his noble example, and devote themselves to this great mission field, endued with the Spirit of the Divine Master, when He, with tenderest pity, stretched forth His Hand and laid it with gentle healing on the hideous, loathsome leper, I do believe all the difficulties and perplexities which environ the negro problem, would "fold their tents like the Arabs, and as silently steal away."

PATTIE BUFORD.

Lawrenceville, Virginia, August 14, 1884.

CHURCH WORK.

COLORADO.

CHURCH WORK.—Our correspondent writes: As this is the time when the city rector dons the garb of a rustic and hies him away to the mountains and streams, to commune with nature, both above and below the water, I would suggest that we have not only some of nature's grandest scenery in Colorado, but that there are ample opportunities here for the ecclesiastical angler to catch the speckled beauties for six days, and on the seventh to "catch men." Take a page from my own experience. The thriving little town of Salida, 73 miles east of Gunnison, contains about 3,500 inhabitants, but until June 22nd last, the Church had never been represented there. At the Bishop's request I arranged to visit the place, and hold service on my return from Convocation, at Pueblo. At the morning service I administered the Lord's Supper to eighteen, or about two-thirds of all the communicants there are in and near the town. They are begging for the services and will do what they can, which is not much, to pay the expense of having the service every Sunday. They would like to build a church, as lots are offered for that purpose, but here, where the expense of living is so great, they cannot do much, besides keep up current expenses. The proprietors of the Monte Christo Hotel, a delightful little place, are Church peo-

ple, and, as I can testify, know how to entertain a clergyman. The snow-capped peaks rise in full view some distance back, while the streams and foot hills afford ample opportunity for hunting and fishing. Poncha Hot Springs are only six miles distant by rail. In fact Salida is a railroad centre, from which Denver, Colorado Springs and Manitou, Pueblo, Leadville and Gunnison can be reached by a few hours ride on the D. & R. G. R. R.

Truly the people of Salida are a flock of our own fold, without a shepherd. I can give them but one Sunday in the month. Is there no summer fisherman for the other three?

Crested Butte, 28 miles north of Gunnison, has a faithful few who are working hard to keep up the services, pay for organ, seats and rent, while they also hope in due time to build. I visit them on the second Sunday in the month, but at other times, Mr. J. W. Ohl, editor of a local paper, reads the service under a license from the Bishop. I was to have held service for the first time on June 29th, at Grand Junction, 135 miles west, where the Gunnison River flows into the Grand. High water in the Black Canon has indefinitely suspended R. R. travel in that direction, and I must wait. There are other towns in that same region just coming into prominence, where I doubt if even the Methodists have a foothold as yet. There I am anxious to visit for week evening services, if no better arrangement can be made, and thus prepare the way for another summer fisherman. If our people, as a rule, valued as they should the privilege of giving their sons and their money to help spread the Gospel, no one man would be placed as I am with a territory as large as many an Eastern diocese to look after. God has given me a good constitution to endure more than some men, and just now I have an excellent lay reader to take the services in Gunnison when I am away, but I do not forget that both may be taken from me, and then this large field must be left to some one else or no one.

Another group of towns lies along a stage route running about 100 miles north from Crested Butte to Glenwood Hot Springs and Carbonate, in the Grand River Valley. The most I can do for this region is to go through it and hold week evening services for the present. Here is another opening to the piscatorial profession, as Glenwood Springs is quite a summer resort.

Tomichi Hot Springs, about 25 miles from Gunnison, is a point at which I have promised to hold service some week evening soon; the hotel proprietor's family, formerly members of our congregation here, having kindly offered the use of their parlors for that purpose!

From all quarters, as soon as I even hint that it is possible to give the people a service, the cry comes up, "Come over and help us!"

Some have said, "Why does not the Bishop send us a man that we may have regular services, where there are so many communicants?" How can any Bishop send men if there are none to send, and no money to support them if there were? Let those rich in this world's goods answer. Do not think that we frontiersmen are without our joys as well as others. During my recent visit to the Convocation, which was somewhat protracted, two poor men who could not give money, solicited a little for actual expense, and then by working night after night quite late after their day's work was done, made, with their own hands, a beautiful black walnut pulpit, which was placed in the church, ready for me the Sunday after my return. Money is very scarce here, and my salary is cut down to a mere pittance, but I believe there is a willingness on the part of the people to do what they can. The people of Salida, Crested Butte and Grand Junction, agree to pay my car fare to and from those towns, but they can do but little more, except in gratitude.

SPRINGFIELD.

CARLINVILLE.—The Rev. F. M. S. Taylor, Archdeacon of Alton, visited St. Paul's parish on Thursday, August 14. He preached at night to an appreciative congregation.

On Friday morning the Holy Eucharist was celebrated. All the members of the class recently confirmed made their first Communion, together with a number of their friends.

The Sunday school, which but a few months hence seemed extinct, is now in quite a hopeful condition. About forty children have been gathered in. The following are officers: Mrs. H. H. Weer, assistant superintendent; Miss May Anderson, treasurer; Miss Hattie Steidley, librarian; Misses Libbie Anderson, Lillie Lancaster, George Hughes, teachers. The school is accomplishing good work.

CARROLLTON.—Church of the Holy Trinity.—Your correspondent was much impressed with the work carried on at this place by the Rev. Dean Whitmarsh. A generous and earnest spirit seems to pervade the congregation. They express a determination to do all in their power to build up God's Holy Church. "We have a man of rare ability in our present rector," said a prominent parishioner to the visitor; "and we wish to do all we can to keep him."

PEKIN.—The Cathedral Grammar School, (the Rev. Geo. W. West, rector) in three years has outgrown its accommodations, and efforts are now being made to enlarge it. For \$950 a wing (50 by 20 ft.) can be raised one story, and furnish sleeping apartments for 15 additional boys. Will not some friend to Christian education come to the aid of this institution? The rates of tuition are so low that the income of the school pays expenses and no more. The rector has given himself heart and soul to the cause of Christian education, and for three years has received virtually not one cent by way of salary. Forty-two pupils were in attendance last year. There are four teachers residing in the school and five in town. Cottages in the immediate vicinity will be rented, and a teacher, and the overflow will occupy them, until the money can be raised. Scholarships are also greatly needed to enable the rector to educate the sons of clergy at very low rates. Who will be the first to aid in this noble work?

PENNSYLVANIA.

PHILADELPHIA.—St. Chrysostom's Church.—The balance of debt (\$164.76), on the parish building has been paid by a lady not residing in the city, abundant in good works, but who prefers not to have her charities known. The building cost \$700, and is now free from debt. The church is also paid for, although there has been no particular effort made to accumulate a fine property, but rather to evangelize the people; yet, notwithstanding, there is here the nucleus of a valuable parish property, for future genera-

tions to enjoy. There will be started next October a daily kindergarten in the parish building, which aims at removing children from three to six years of age from the filthy, degrading and vicious influences of their homes. The mission, only four years old, has grown from ten children to about 200, and nine-tenths of these children come from homes that are cursed by strong drink. The work lives a life of faith day by day, never knowing where its support is to come from, yet it has been supported so as to do its work with some degree of success for now over four years. Most of the contributions come by mail, and some from non-churchmen; many are anonymous. The Rev. C. S. Daniel, 2907 Diamond street is the minister.

WASHINGTON TERRITORY.

CONVOCATION OF THE JURISDICTION.—The annual convocation of this missionary jurisdiction met in Seattle on Thursday, July 24th, in Trinity church, and was opened with prayer by Dr. Hills, Lord Bishop of Columbia. The usual routine of business, resolutions and reports followed. The committee on Church work made a most encouraging report upon the progress of the Church, and the excellent condition of the schools. The report on hospital work was listened to with much interest, particularly that portion referring to Grace Hospital, of Seattle, to which the town has donated \$8,000, leaving a debt still of \$15,000. It was decided that next Thanksgiving Day be known as Hospital Day, the offerings to be applied to hospital work.

At the evening session the subject of co-operating with the Eastern Churches in raising the Centennial Fund, was discussed, thrilling speeches were made by several present, and the sum of \$255 immediately pledged. The Bishop in his address spoke feelingly of the death of the Rev. H. S. Bonnell, who was ordained to the priesthood shortly after the last convocation; also of the loss of Bishops Smith and Clarkson.

The Annie Wright Seminary, at Tacoma, is nearly completed, and Mr. Wright will place in the hands of trustees at the East the \$50,000 pledged for its endowment. It is expected that it will be open on the 4th of September for the reception of pupils. In referring to Church and school work in the territory, the Bishop said: "All history testifies to the fact that the influences brought to bear on a new country in its early days have much to do with determining its future character and history. They are the truest patriots, as well as good Christians, who can aid in establishing the Church and the Christian school."

NEW YORK

NEWBURGH—Death of an Aged Priest.—The Rev. John Brown, D.D., died here on Aug. 15, aged 93. He was the oldest Church clergyman in the State, and was thought to be the oldest Free-mason in the United States. He was born in New York City on May 19, 1791, graduated from Columbia College in 1811, studied theology under Bishop Hobart, and was ordained a deacon to serve in St. Paul's church, New York, in 1812. In 1815 he was instituted rector of St. George's church, Newburgh, the number of communicants then being only three. He re-organized St. Thomas' church, New Windsor, Orange county, and organized St. John's church, Monticello, Sullivan county, and the churches at Middletown and Cornwall, and Marlboro, Ulster County. He also revived churches at Garrison's and Philipstown, Putnam County and at Walden, Orange County. He continued in active rectorship of St. George's church until 1859, when an assistant rector was appointed. For several years Dr. Brown has been Rector Emeritus. He was initiated a Free Mason on June 16, 1817, in Hiram Lodge, this city. At a reception tendered to Gen. Lafayette during his visit to America in 1824 by the Free Masons of Newburgh, at Washington's headquarters, Dr. Brown delivered the address of welcome. He has since held office in the Masonic order. The funeral took place on Monday afternoon at 2 o'clock, the 8th inst.

ALBANY.

MOHAWK.—Grace church was opened on Sunday, July 27, by the rector, the Rev. Wm. Bogert Walker, with an office of Benediction, Morning Prayer, and the Celebration of the Holy Communion. The church is gothic, open roof. The furniture is ash and cherry; the Bishop's chair black walnut, the super altar (on which stands a massive cross of polished brass) marble, with the Sanctus in gilt engraved letters. The font is of polished marble. The lot on which the church stands, the carpets, cushions and chancel furniture were purchased by the Ladies' Parish Society. The beautiful frontals, antependia, dossal and book-marks were made and embroidered by one of the ladies of the parish. It is expected that the church will be consecrated next year when the Bishop makes his visitation. The rector adds the charge of this mission to his duties as rector of Christ church, Herkimer. The work is in a very encouraging condition.

NORTH DAKOTA.

PIERRE.—The Rev. J. M. McBride enters upon his work in his new field the 24th inst. During the three years he has had charge of Sioux Falls the Church has made rapid strides, the communicants having increased over three hundred per cent., and the offerings five hundred ditto. The parish is now self-supporting. The new field upon which Mr. McBride enters is, in many respects, a most interesting one. Pierre is now a town of 3,000 inhabitants, with fair prospects of being a place of importance, but in Church work everything has yet to be done. It is hoped that work on a church building will soon be commenced.

NORTHERN NEW JERSEY.

ORANGE—Death of a Priest.—The Rev. John L. Watson, D.D., died at his home here, on Tuesday, August 12, at the age of 87 years. He was a native of New England and studied for the priesthood in Boston. He was appointed a Chaplain in the United States Navy in August, 1855, and remained in the service until December 21, 1861, when he was placed on the retired list. He resided in Boston for some years prior to his removal to Orange.

to Orange. The funeral services were held in St. Mark's church, West Orange, on Friday afternoon, the 15th instant.

WYOMING.

SUMMARY OF STATISTICS.—The Journal of the convocation of this jurisdiction reports as follows: communicants, 214; Baptisms, 54; Confirmations, 19; total of offerings for all objects, \$9,583.58.

MINNESOTA.

LAKE CRYSTAL.—The Ladies' Aid Society in connection with the church of All Angels at this place, gave a lawn party to aid in getting furniture for the church. The weather was very favorable, and a great number of people turned out. The amount of money taken was \$18.75, which left \$15 in the treasury clear of expenses. Since the church has been opened, the ladies have been energetically at work, and good results followed. There is a kindly feeling entertained by all here towards the Church, and a good harvest of souls is anticipated for the Master's garner. Mr. W. Wynne Jones, of Seabury Hall, Faribault, will conduct services here and at Madelia during his vacation, and during school year will visit Lake Crystal once a month.

NEW MEXICO.

ALBUQUERQUE.—St. John's Church.—On the eighth Sunday after Trinity Bishop Dunlop admitted Mr. William Y. Sheppard, late a minister among the Southern Methodists to the diaconate. Mr. Sheppard will remain at Albuquerque for the present, as assistant to the missionary in charge of St. John's mission.

WESTERN MICHIGAN.

GIFT TO THE BISHOP.—The laymen of this diocese have presented to the Bishop a purse of \$700, requesting him to go to the approaching Centennial in Scotland, or to expend it in any manner most agreeable to himself, in securing rest and relaxation from his long and faithful service. During the ten years of his labors among them, the diocese has accumulated a fund, including the Episcopal residence, of over \$29,000, besides other property, real and personal, held by various officers and the board of trustees for various objects, amounting to over \$11,000, making the financial result of ten years work over \$40,000. In addition to this there has been expended in the same time within this diocese over \$30,000 for building churches, chapels and rectories.

IOWA.

DES MOINES.—St. Paul's Church.—The new building, now in process of erection, promises to be one of the finest churches in the West. The roof is now well under way, and the tower reaching heavenward.

The vestry has decided to push the work forward to completion without delay.

The Rev. W. H. Van Antwerp is enjoying a vacation in Europe during the erection of the new building.

Services are kept up in East Des Moines during the summer, in which the members of both parishes join. Slowly, yet surely, Des Moines is becoming a stronghold of the Church Catholic.

MARENGO—Consecration of St. James' Church.—A special convocation of the Central Deanery was recently held in this town. The services continued during three days; the main feature was the consecration of the church. There were present Bishop Perry, the Rev. Dr. Hall, and the Rev. Messrs. Thomas Bell, Dean Ryan, F. E. Judd, S. C. Gaynor and the Rector, the Rev. William Wright.

The members of St. James' parish, though few in numbers, have struggled bravely, and at last occupy a building free from debt. The rector, amidst many discouragements, has labored most faithfully.

CENTRAL PENNSYLVANIA.

HUNTINGDON.—On Monday, July 21, the Rev. Wm. C. Leverett, Dean of the convocation of Harrisburg, accompanied by the Rev. V. H. Berglaus, visited St. John's parish, which is now in charge of the Rev. George Hall. Evening prayer was read by the Rev. Messrs. Berglaus and Hall, and the Rev. Mr. Leverett addressed the congregation. The Rev. Mr. Hall is doing good work here and at Orbisonia. In the latter place the people are about ready to build a new chapel.

HALIFAX.—In this pleasant little town in Dauphin county, on the line of the Northern Central Railroad, at the request of an earnest Church-woman, who has for some time been preparing the way, the Dean of the convocation of Harrisburg officiated in the morning and evening of Sunday, July 27th. Good congregations were in attendance, the responses and music were excellent, and much interest was shown in this first service of the Church in this ancient town. It is proposed to continue the services on alternate Sundays for a time, through the kind offices of clergymen of the convocation, in the hope that ultimately this may become one of the permanent missionary stations of the diocese.

QUINCY.

HENRY—Consecration.—On Sunday, July 20th, the new church of St. John was duly consecrated by the Bishop. This beautiful church is a memorial to the late Robert Davis. There were present the Bishop, the Rev. James Newman, and the Rector of the parish, the Rev. W. A. Sparling. After the usual exhortation and prayers, the Bishop publicly proclaimed that the generous donors Mrs. Law and Mrs. Guyer had executed a quit claim deed, signed by themselves and their husbands, transferring the lot and beautiful church thereon to him and his successors in office forever, in trust for the benefit and use of St. John's parish in Henry. The sermon—an able one, and appropriate for the occasion, was delivered by the Bishop. His text was from 1 Samuel, iv., 22: "The glory is departed from Israel, for the ark of God is taken."

The preparations for erecting the new church commenced some time early last fall. A lot on corner of Third and Market streets had been purchased. The location was central, and regarded as one of the best that could be made for the convenience of the public. A draft of the church was made by an architect, and the building contract awarded to Mr. J. E. Henseler, of Peoria, to whom the parish is indebted for a carefully-constructed and finished edifice. The style is churchly, though open to some criticism. The church is of yellow pine and cedar, light and dark finish, with furniture to match, and has a seating capacity of about 200. On either side of the chancel are memorial

windows to Mr. and Mrs. Davis, and a memorial cross, candlesticks, and book-rest of polished brass, are inscribed, "In Memoriam—Edith Kline." The Church was organized in this city in 1867. The first rector was the Rev. J. S. McGowan, who held services in the Presbyterian church, which was leased for several months, and afterwards in the New Church temple. The M. P. church was afterwards purchased, and in 1870 dedicated by Bishop Whitehouse, who organized St. John's parish. Its next rector was the Rev. Matthew Magill, followed by the Rev. H. H. Van Dusen, and the Rev. J. S. Chamberlain. The Rev. W. H. Sparling, the present efficient rector, has been connected with the parish for the past three years.

LONG ISLAND.

QUOGUE.—A correspondent writes: "Until this summer the Church people here have been without a church building, though our Presbyterian friends kindly permitted the occasional use of their place of worship. With the encouragement afforded by the gift of a beautiful lot, from a gentleman of this place, the task was undertaken last summer of making up a sum for the erection of a church of our own, and on our return this season we have been rejoiced to find constructed, under plans furnished by Mr. Sydney Stratton, architect, of New York city, a most beautiful church, well fitted for its sacred purposes, well adapted to its locality, and far surpassing in beauty and accommodation any thing that with the amount subscribed we could have reasonably expected. It is due to truth and honesty that this should be stated, even at the risk of doing violence to the delicacy of a family resident at Quogue, to whose generosity and admirable taste displayed in the workmanship of the interior, we are indebted for this most agreeable surprise. The services have been held for several Sundays, and have been inaugurated in a true churchly way, with an efficient volunteer choir, and the many present attest the need and success of the undertaking. On Sunday last the building was duly consecrated by the Bishop of Long Island, in the presence of a large and interested congregation, most deeply impressed by the solemnity of the service, and by the earnest, eloquent words of the Bishop and of the only attending priest, the Rev. Mr. Carter, rector of the church of the Redeemer, Brooklyn, to whose valuable services at the opening of the church and since, the congregation have been greatly indebted. I close this communication with the reference to a fact that the Church at Quogue has been established without the least compromise. It has been found by experience in this diocese and elsewhere that in all compromises and arrangements, the seeds of discontent and even of disagreement may be sown, and the fruits of growth and maturity lost. Such expedients are based on false liberality, and must be unsatisfactory to true Churchmen, naturally jealous, not only as to the proper and reverent conduct of services, but also as to the externals of God's house. In respect to the church at Quogue, it was stated at the beginning, and it was understood by Churchmen, and by others who generously contributed to the object, that the money was collected for the erection of a church denominated "Protestant Episcopal," to be controlled and managed according to her doctrines and usages, not for the exclusive use of her own members, far from it, but open and free to all."

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*ORIGIN OF AMMONIA. It was probably originally prepared from putrid urine.—United States Dispensatory, page 107.

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	94,400 08
Total Assets.....	\$9,071,696 28

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Its History, its Objects, and its Advantages.

THE LOCATION.

Centrally situated in Knox Co., Illinois, and contiguous to the old town of Knoxville, the former County-seat, stands St. Mary's Church-School for Girls, a noble representative institution of the three Dioceses which form the Province of Illinois. Knoxville itself lies on a branch of the C. B. & Q. Railroad connecting Galesburg with Peoria, and so is very accessible from all parts of the country, north, south, east, and west.

While it is so easily reached from every quarter, it has the advantage—without being isolated—of being well removed from the excitements and distracting influences of a large town or city. For freedom from malaria or any other form of local insalubrity, it is unexcelled by any part of the country, the soil being thoroughly drained and under cultivation. The grounds and gardens belonging to the School cover fifteen acres.

HISTORY OF THE SCHOOL.

The entire property, which originally belonged to the Presbyterians, was made over to the Diocese of Illinois in the year 1868, it being at that time valued at \$20,000. Dr. Leffingwell, who has been the Rector of St. Mary's School from that time until now, in an address delivered by him last April, on occasion of the Sixteenth Anniversary, gave the following graphic account of those early days of the Institution:

"It was a small beginning, as most beginnings are, but we were in earnest, and believed that we had a call of God to do a work for Him here; and though our surroundings were not attractive, though our numbers were few and our means were limited, we had no hesitation as to present duty, no misgivings as to future results. We counted no hardships too great, no toil too severe, in laying the foundation for a Christian School. The building in which our venture of faith was begun was a homely but substantial structure of brick, with a low gable roof, standing in a rough lot, out of repair, and leaning from garret to basement. The fence was old and shaky; there was not a drain on the place; there was not a bit of color or decoration on the walls; there were no trees in the neighborhood except a row of half a dozen hard maples which are now well grown. We had three boarding pupils. * * * * A dozen or twenty day-scholars helped to give interest and variety to our class-work, and the first quarter was carried through with hopeful enthusiasm. Those were the days when the rector taught reading and writing and spelling, and the vice principal trained some children in the alphabet, who are now doing the same for their own children. We used to play croquet in those days, with never a thought for the morrow; and at the close of the term we had a wonderful exhibition of tableaux and things which made everybody happy."

Four years elapsed; and, in the interval, the Institution had prospered to such an extent that it had outgrown its accommodations. It was so fortunate, just at this juncture, as to be the recipient, at the generous hands of the late Hon. James Knox, of a gift of \$10,000, which, together with a larger amount derived from other sources, made up the sum required for the enlargement of the building.

For nearly eleven years from that time, St. Mary's continued its prosperous course, conferring untold blessings upon the community far and wide over the land, through the instrumentality of the well-equipped, cultured, and refined *alumnae*, who from year to year went forth from its walls. And then, in the very hey-day of its success and usefulness, (for at this time there were ninety boarding and thirty day-pupils on the school-roll) there befel one of those mysterious dispensations which men in their shortsightedness call "calamities."

THE FIRE.

Very early on the morning of January 4, 1883, the building was discovered to be on fire, and in the course of an hour or two, property valued at nearly \$100,000 had gone up in fire and smoke. At first sight this disaster seemed to be simply irremediable; and in view of the vast expenditure of labor and money which alone had availed for the creation and support of the enterprise up to this point, it was generally feared, and particularly by persons residing at a distance, that any attempt at a renewal of the undertaking was utterly out of the question. They however who thus thought, failed altogether to take into account the indomitable "pluck" and energy of the rector. Encouraged, even in the hour of his apparent defeat, by the fact that not one of all the precious lives which had been so fearfully imperilled, and for which he felt himself responsible, had been sacrificed, he thanked God, and took courage. Despite of personal injuries which he had received (and from the effects of which, after having been necessitated for many long months to use crutches, he has even as yet not fully recovered), he could not bring himself to feel that his work at St. Mary's was at an end. Although he was invited by those who knew him well, to transfer his talents and energies to other fields where he would find the work

of construction and organization ready to his hand, he put the temptation by, and bravely buckled on his armor to enter once again upon what he held to be his life-work.

THE RESTORATION.

Less than eighteen months of faithful and unintermitting labor have passed since then; and it has recently been the privilege of the writer to see the results. The precaution of Fire Insurance in the case of the old building had, of course, not been neglected; and the proceeds of this, added to the available portion of Mr. Knox's residuary legacy, sufficed to meet about one half of the estimated cost of the projected new building. So the Rector, in the fullness of his faith and with characteristic energy, set himself to the task that lay before him. Through the kindness of President Princlle, of St. Ansgarius' Swedish College at Knoxville, the building of that Institution was placed at the disposal of Dr. Leffingwell for the resumption of his work; while the Professor himself, in the most unselfish manner, carried on his own work in several rented houses.

In twenty-one days from the securing of the College building, the School was opened. During this time, the building was cleaned, repaired, and calcimined; and, with the thermometer below zero every day, an an-

Christian Faith, as though to testify to the consecrated character of the Institution. It will be observed that balconies in each of the south windows of the two wings, afford to the inmates of the corresponding rooms agreeable access to the outer air and sunshine.

THE CHAPEL.

To the south-east of the east wing, and a little in advance of it, is the unfinished chapel. To the fact of its being thus detached, added to the circumstance that the wind on the night of the fire blew away from it, is due its immunity upon that occasion from the general destruction. It is a beautiful structure of white stone laid in ashlar-work, and is handsomely and substantially buttressed. The roof is of slate, and the sacred Symbol appears on each gable. Over the wide western door is a large arched window-opening, with stone mullions, to be filled, it may be hoped, at no distant period, in common with the side and chancel windows (to the number of twelve), with stained glass. The nave measures seventy-five by twenty-five feet in the clear, and there is also an apsidal chancel, sufficiently spacious. On the north side, near the chancel, is an organ-chamber, the mention of which gives me an opportunity of asking: Who will assume the privilege of filling up the now vacant spot, with a powerful and sweet-sounding instrument? What friends of St. Mary's, moreover, will seize the chance of filling in the vacant window-spaces with memorials of dear ones who have been connected with the school?

Much taste is exhibited in the general design of the chapel, which is pure Early Gothic in style. The monotony of the steep-

our right the Office, and beyond that "the Doctor's Study;" and these are all so arranged by means of large sliding doors, as to form one grand suite of apartments 112 feet long, affording a grand opportunity for receptions and other gatherings; and, in the winter months rendered still more bright and cheerful by an open fire burning at each end of the long range of rooms. The Office and the Rector's study, thrown into one, are turned to good account on occasion of customary "Readings" on Friday evenings, and of the Sunday evening's "Social Hour," both of which are time-honored institutions, and are highly appreciated.

But it would weary the reader, were I to enter into all the details of the comfortable accommodations which the Halls of St. Mary offer as well to transient guests like myself, as to those who "come to stay." The rooms, of whatever kind, are, without exception, airy, well lighted, well ventilated, and exactly adapted to their respective uses. One particularly pleasing feature is the wood-work, all of which is of the beautiful Southern pine; nor should I omit to notice the handsome fresco-work which adorns the walls and ceilings of the halls, and of the public as well as some of the private rooms. In the way in which each detail is put out of hand, there is every thing to encourage a taste for art and refinement in the minds of those who, from day to day, are familiar with surroundings such as these; and a glance into the cosy nooks tenanted by the girls of St. Mary's, affords pleasing evidence that the influences thus brought to bear upon them, are not unfruitful of results.

THE BISHOP'S ROOM.

dearly cherished memories carried with them to their homes by the girls of St. Mary's. One would suppose that the beneficent influence upon their after lives, of the hallowed moments thus spent at early morning and in the twilight hour, can hardly fail of being permanent. Let me ask in what more fitting manner can the former pupils of the School show their appreciation of the priceless religious privileges accorded to them by their *Alma Mater*, than by contributing, according to their means, to the completion and beautifying of the Chapel, so that generation after generation of the daughters of St. Mary's may continue to "worship the Lord in the Beauty of Holiness?"

THE REFRATORY AND OFFICES.

Notwithstanding all that I have dwelt upon, there still remains something to be said about a certain portion of the Institution, which, while it lies below everything else, is so important, that without it nothing could be done. Yes! in the basement is situated—not only the Refectory, where as many as a hundred and fifty persons are supplied daily with the aliment needed for the support of life—but all the motive power which is required for supplying the whole range of buildings with artificial light and heat as well as with water. There too is done all the washing and ironing, for the establishment.

THE HEATING AND WASHING.

Some idea of the amount of heat required in winter may be gathered from the fact that the four Haxton boilers in use consume as much as four tons of coal daily; and that in the radiators and connections there are more than five miles of steam pipe.

For the description which follows I am indebted in substance to the *Palladium*—a bright little paper, edited and published at St. Mary's by the Senior Class:

The heating apparatus is automatic, working noiselessly, the condensed steam returning to the boilers from every part of the large circuit, and being again converted into steam by the sleepless fires. The steam pressure is about five pounds, in average cold weather. The boilers are constructed to bear a strain of 100 pounds. The safety valve is set at 15 pounds, and has not been lifted during the coldest winter that has been known for many years.

In order that the heating of the house should not be interfered with, supplies of hot water for the kitchen, laundry and bath-rooms are provided independently. The water-back of the kitchen range, supplied with water by its own tank, furnishes all that is needed for culinary purposes; the baths are heated by two boilers, with a capacity of a hundred baths a day, and the laundry has its separate boiler and engine. There are eleven bath-tubs, and thirteen water-closets, supplied with water by the large wind-mill near the pond; a steam pump is used when the wind fails.

The laundry is furnished with the best modern machinery. A ten-horse power engine drives the rotary washer, the centrifugal wringer, and the mangle; and its boiler heats the dry-room. Soft and hot, hot and cold water is furnished in pipes, and waste water runs off in the drain. The washing is nearly all done in a day, and the ironing employs five women for the week. There is about a mile of water and waste-pipe, and a mile of gas-pipe.

DRAINAGE AND VENTILATION.

The entire foundations are underlaid with cement concrete, four feet wide, and the outer walls are underdrained so that no water can find its way under the basement floor. Roof and surface-water is conducted into four large cisterns, or into drains. The drainage and sewerage system, by which this great establishment is kept clean and dry, is very complete. Only surface-water is allowed to go to the pond in front, which is well stocked with German carp. There are no cess-pools allowed in the entire block. The sewer-pipe is open from the mouth to the extension above the roof, insuring a constant circulation of air. Every trap in the house is ventilated into a large pipe which opens above the roof. The bath-rooms are situated at each interior angle of the court, and all can be opened to the outside air. They also have warm ventilating shafts, through which, in winter, a constant current of air is maintained. Other ventilating shafts are provided in various parts of the house, with steam coils for creating an ascending current. The foul air is taken out through large ventilators in each wing. The building is not more than forty feet deep in any part, so that light and air are secured in every corner. By a combination of direct and indirect steam-radiation the air is kept moving, and the building is thoroughly warmed in the coldest weather.

PRECAUTIONS AGAINST FIRE.

As might be expected after the fearful experience of the winter before last, every precaution has been adopted against fire. The roofs are slated, and especial care has been bestowed upon the construction of the chimneys, in making the flues absolutely safe. The sleeping rooms are all below the third story, and can be reached by an ordinary ladder. Moreover, a guard keeps watch and ward through the livelong night.

There are three stairways, about equally distributed in the building, the main stairway being central and outside the main walls. The elevator also is in a tower outside, and is shut off by iron doors which are closed except when in use. At the end of each wing are balconies, affording opportu-



nex was built, measuring 25 by 100 feet; the entire establishment was furnished throughout, supplied with steam-heating apparatus, and ready for occupation.

Thus, during the same month in which the Fire occurred, the work of St. Mary's was recommenced under the same Rector, Vice Principal, and Matron; and, as the highest possible tribute to the energy and administrative ability of the Rector, it is only necessary to say that, now, near the close of the Spring Term of this succeeding year, the School has fully recovered its former numbers and efficiency. That fact alone is so eloquent as to render further comment unnecessary. But it is worth while, just here, to take note of the fact so full of touching interest to institutions of this character, that St. Mary's has reached a point in its history when, in their turn, the children of the earlier pupils find their way to the beloved *Alma Mater* of their mothers.

The writer of this notice, for many years an attached friend of Dr. Leffingwell, feels that, in the interests of St. Mary's School, he could not have said one word less in the tribute that he has paid to the rector of St. Mary's, since he has done nothing more than simply to state facts which are all eminently calculated to inspire confidence in the conduct and administration of the School.

THE NEW ST. MARY'S.

And now, what a noble pile of buildings has crowned the work! far nobler, far more substantial, larger and more commodious than those they have succeeded! As so often happens in this world, the "calamity" has blossomed out into a blessing.

Let me endeavor to give the reader some idea of the new St. Mary's.

The buildings, which in design are modernized Gothic, occupy a site upon the summit of a gentle slope, some distance farther back from the street than the former structure; and, like that, are built of brick. Their general character can be better gathered from the engraving than from any description that can possibly be given of it in writing. The front, which faces towards the south, exhibits the main building, two hundred feet wide, flanked by two wings, which, projecting forward sixty-five feet, form a spacious court, in the centre of which a sparkling fountain lends its charm of both sight and sound to the scene, and imparts verdure to the surrounding lawn. A lofty bell-tower, rising from the rear of the building, shows over the roof, its tapering spire being surmounted by the holy Symbol of the

pitched roof is agreeably broken by five appropriate dormer-windows on each slope, for the purpose of ventilation. When completed, the building will seat more than two hundred worshippers; but it must be borne in mind that a great deal has to be done to it before it will be ready for permanent occupation. A sum of several thousand dollars is needed in order to render it as worthy as possible of the sacred purposes to which it is to be consecrated.

But I have a word or two further to say concerning this chapel. Occupying the position which it does over against the School, it seems to stand up there as a grand witness to the Faith, not ashamed to confess Christ and His Church, and boldly asserting in the face of the world the lofty principles on which the School was founded and is conducted. It is hardly possible for the thoughtful and devout observer not to see in this sacred edifice, in connection with the position which it occupies relatively to the great School-building that stands hard by, a symbol of Holy Church, as the watchful guardian, for her Lord, of the destinies of countless generations of so many of the daughters and future mothers of our land; a symbol which will be all the more striking when the material connecting link between the chapel and the School shall have been completed, by the erection of the stone cloisters, which are to extend from the one to the other.

THE SCHOOL-BUILDING.

We will now return to the front of the main building; and, as we approach it, glance up at the many windows which look upon the court, conspicuous among which are the dormer-windows of the wings, and, high up in the third story of the main building, a large and beautiful triple window of stained glass, which belongs to the Study-hall.

Ascending the broad steps which lead to the grand entrance, we find ourselves in a spacious porch, suggesting ideas of welcome repose for wearied mind and body, and of the calm of a summer's evening, with "the wind's low sigh" upon one's cheek, while the lulling sound of the adjacent fountain falls like liquid music upon the ear. But it is no time for slumber now, for the wide-open doors of St. Mary's offer a hospitable welcome, of which we gladly avail ourselves. And no sooner have we entered than we are met by spacious halls and passages, broad staircases, and lofty and spacious apartments. On our left are the Library and the Reception-rooms; on

A parlor, which has received the name of the "Bishops' Room," terminates the east wing towards the south; and here the taste, and skill, and love of the beautiful which characterize the Rector's wife, find full scope in flowers and pictures, and various works of art.

THE BOWER.

Returning to the entrance-hall, we ascend the broad steps of the grand staircase. On the first landing we pass by painted windows, resplendent with roses and morning glories, and at the top of the second short flight find ourselves opposite "The Bower," a veritable "Ladie's Bower"—being a deep bay forming a cosy *boudoir*, furnished with divans and ottomans (not *otter-men*), and bright with plants and flowers.

THE RECREATION HALL.

The Recreation Hall is a large, cheerful, and airy room, having a hard-wood floor adapted for roller-skating and dancing, which, it is hardly necessary to say, are much in vogue after tea. The inevitable piano is there also, to add its bright and ringing tones to the merry sounds of talk, and song, and laughter.

THE STUDIO AND STUDY HALL.

On the same floor, and occupying the northeast angle, is the studio, provided with spacious sky-lights to the north, and with all other appliances for art purposes. In proximity to the studio is the magnificent Study-hall, the name indicating its use. The rostrum is at the east end, and for a back-ground a crimson curtain, shutting off from the Hall floor the stage used for concerts, readings, &c. The windows on the north side, throughout the entire length of the apartment, command a lovely and refreshing prospect of green meadows and shady groves, an inviting and restful landscape.

At present, and until the completion of the chapel, the Study-Hall is used for the Daily Office of Matins and Evensong, as is the Lecture Room for the Celebration of Holy Communion on Sunday mornings, being specially fitted up for the purpose on each occasion. In this part of the building also, as might be expected, are the various recitation-rooms.

THE RELIGIOUS SERVICES.

I have referred to the services of Matins and Evensong. These are responsive and choral, and are vocally united in by the whole school; and so sweet and impressive are they, so devotional in their character, that doubtless they will be among the most

nity for escape should it be needed; and on the north there are two fire-escapes, upon which the young ladies occasionally exercise. The apparatus for extinguishing fire is as complete as could be devised. There are large tanks in the attic, in which the reserve of water is seldom less than 100 barrels, and in each wing there is a hose, always in place, to reach every room. In addition to this there is a hand force-pump, for throwing water on the roof and into the attic.

It will thus appear that, while it is deeply felt and reverently acknowledged that "unless the Lord keep the city, the watchman waketh but in vain," every possible expedient that the wit and experience of man could devise in regard to fire, has been adopted; and that both the inmates of the establishment and their friends at a distance have every reason for divesting themselves of all fear of a recurrence of the terrible—but not, thank God, fatal—calamity of last year.

MORE ABOUT THE REFECTORY. But I must say something more concerning the refectory, since my experiences in connection with it are peculiarly agreeable, and that for more reasons than one.

Imprimis: I found the fare, not only abundant but appetizing and excellent; but aside from and beyond this, the presence of such a host of hearty happy girls all enjoying themselves to the utmost, was in itself a treat of no common order. Of course there was more or less noise; knives and forks and glasses and plates jingled and clattered, and the voices of the young maidens in talk and merry laughter resounded from the tables. Cheerfulness reigned supreme, without confusion. This noble Dining Hall measures seventy by forty feet.

THE STUDIES.

And now I believe that I have left no subject of special interest and importance un-referred to, with one exception, and that the most important of all. I mean—the Studies. And in this term I include the Religious Instruction, which lies at the foundation of all the rest. The Bible and Prayer Book are the principal text-books. There are classes in the Catechism, Bible History, Church History, the Christian Year, Sadler's Church Teacher's Manual, etc. There is a weekly lecture preparatory to the Holy Communion, and a weekly Celebration. On Friday morning, after Litany, all the pupils attend a lecture by the Rector, on the elements of character, good conduct, and success in life.

As for purely secular studies, the course, in its general scope, includes a larger amount of literary and artistic instruction than is usual in a College course. Dr. Leffingwell, in addition to his onerous duties as Rector of the School, takes charge of the classes in Metaphysics and Eloquence. The Rev. Mr. Rudd, in addition to his functions as Chaplain, teaches Latin, Mathematics, and Natural Science. His work-shop and laboratory, with all their varied paraphernalia, largely of his own construction, are well worthy of a visit. Miss Hitchcock, who, as I have already remarked, has been Vice-Principal from the very first, is at home with her classes in German, Rhetoric, and Literature. It was my privilege, in the course of my visit, to listen to some interesting readings from Shakespeare's "Tempest," by several of the young ladies under her charge. Mrs. Rudd unites with her duties as Librarian, the function of Teacher of History and other branches. She has been an enthusiastic worker in the School during nearly the whole period of its existence.

I was indebted to Miss Ellen Dewey, for the privilege of a visit to her studio, where several of the young ladies were busily engaged with brush and palette. The work in this department is done principally from solid models, still-life, and other natural objects. There were crayon-drawings, landscapes both in oil and water colors, flower-pieces, some figure-drawings, and—not least interesting of all—a cabinet full of painted china, in every variety of design. Mr. Carl Laux, Professor of Music, stands at the head of his profession in all this section of country. I have singled out the names of these teachers, mainly on account of their long connection with the School; but there are more than as many again in the various departments, who are faithfully fulfilling their respective duties, either as officers or teachers, including the Assistant Matron and the Curator.

THE MATRON. Imperfect indeed would be my record, were I to omit the meed of praise which is eminently due to her who, assuming the modest title of "Matron," exercises a salutary influence which pervades every department of the Institution. What would it do without her? In the administrative ability required for her multifarious and highly responsible duties, she is, in her sphere, the peer of her husband. Could I give higher praise than that? And she too, like him, finds time to exercise the most profuse and generous hospitality. Nothing is left unthought of or undone, that can by any means minister to the convenience and comfort of the inmates of the house, whether they be pupils or transient guests.

FINIS. All that I have to say in conclusion is, that if any of my readers should be tempted to doubt whether I have not overdrawn or colored too highly the description I have given of St. Mary's School, Knoxville, and of those who are connected and identified with it, I will venture to extend to them, on behalf of the rector and the "Matron," a

hearty and cordial invitation, to go there, and, by their own personal observation, judge of the accuracy of my statements.

It will be well to note that St. Mary's is administered under the highest possible guarantees, all the Bishops of the Province of Illinois, together with the rector of the School, being Trustees *ex-officio*. It is also represented in each of the two dioceses of Chicago and Springfield, by a clergyman and a layman; in that of Quincy by two laymen, and in Knoxville by five laymen.

ENGLAND.—I.

A VISIT TO CHESTER AND ITS CATHEDRAL. BY THE REV. S. G. LINES.

After a quick and pleasant voyage across the Atlantic, in the magnificent steamer America, of the National line, and a few days of rest in Liverpool, I took the afternoon train for Chester. Having heard so much abuse of the English railway carriages, I anticipated something uncomfortable; but I rather like them. The compartments extend across the car, two seats facing each other, and accommodating four persons each. There were but three in the one I took. The windows are large, the cars narrow, and you can from both sides view the beautiful country—green, thoroughly cultivated, restful.

Reaching Chester, I engaged a room in a quiet, homelike inn, near the station, and proceeded directly to the Cathedral. I was fortunate in meeting Dean Howson, who kindly explained the marble mosaics on the walls, and took me through the cloisters to a point from which we had a fine view of the tower. I saw, also, the nave, transepts, choir, Lady Chapel, St. Joseph's Chapel, Mary Magdalene Chapel, etc. I went out on the old Roman wall that surrounds the city, and finding a man who acts as guide, engaged him to tell me all he knew. The wall still stands as built by the Romans. Chester, I believe, being the only city in England in which the Roman walls are kept in repair. They are two miles in circumference, and broad enough for two or three persons to walk abreast. They wind near the river Dee, past the old mill, and thence you get a good view of the castle, Julius Caesar's Tower, (in the little chapel of which James I received the Holy Communion), Guard House, Barracks, Rodee, or race-course, Suspension Bridge, Queen's Park, and Queen's School. King's School (founded by Henry VIII, and still having a statue of him), Palace of the Bishop, and St. John's church, the ancient tower of which fell ten years ago, the saddest part of which was, so the old guide seemed to think, being the fact that in its fall it destroyed "a monstrous fine gooseberry bush;" it also knocked the tail off the pet lamb that came to King John when he was doing that penance with peas in his shoes; but the old king, also worse for wear, still stands over the entrance to the church.

Passing along the wall, we come to the old battlement called the Water Tower, built originally for warlike purposes, now used as a museum of Roman curiosities.

Another semi-circular stone structure was called Goblin's Tower.

On the top of another warlike-adornment of the ramparts, called now Phoenix Tower, Charles I. stood and saw his army defeated on Rowton Moor, September 27, 1645. So an old plate on the wall tells you.

The houses are, many of them, old and quaint, and the streets narrow, the most unique things about the city being what they call the rows. Imagine the front rooms of the second stories of all the houses open to the street, making a passage-way for people to walk in. Shops or stores below you, and at one side of you (the other side open to the street except a railing that runs along, and against which are candy stalls, etc.), and residences above you. Occasionally we come to an old house whose second story puts out over the pavement, and then we have between the street and this covered passage-way another little shop.

One old residence is called God's Providence House, it being the only house that escaped the plague, many years ago.

The origin of Chester is ascribed by some to the great-grandson of Noah. When the Romans conquered Britain they rebuilt Chester, and constructed the walls, and it became the headquarters of the Twentieth Legion, in the year A. D. 61. They called it Castra—the camp—from which its present name is derived. The Romans kept possession of it for more than 400 years, and defended it against the attacks of the British tribes, and the Picts and Scots. When they at last went away, it reverted to the rule of the Britons. Lord Byron, ancestor of the great poet, was Governor of Chester during the reign of King Charles I., and kept the city as long as he could for his king; but it at last surrendered to the followers of Cromwell, who destroyed the High Cross, defaced the Cathedral, injured the organ, broke nearly all the painted glass, and removed the fonts from the churches.

Chester, at present is a borough city, and a county in itself. The walls are the boundary of the city, while the borough extends in every direction considerably further, and contains a population of nearly 40,000.

There are ten parishes, and fourteen church buildings, besides the magnificent Cathedral.

Dean Howson strongly advised me to remain over Sunday and attend the services,

and I did so. A brief account of the latter may not be uninteresting.

On Sunday, July 27, I went to the Cathedral in the morning, and was given a seat in one of the high stalls in the choir, where I could see and hear everything. A great many people were in the choir, (which is as large as a good sized church) and also in the side chapels, transepts, aisles and nave. There were only twenty singers, men and boys, but the music was grand. The procession into the Cathedral was quite imposing. As this is quarterly assize time, her majesty's judge is here from London, and according to custom, attended the service at the Cathedral to-day. He came in great state, escorted by the High Sheriff, Under Sheriff, Chaplain, Javelin men or police, Heralds, and powdered footmen. The clergy, Dean Howson, Canon Gray and two others, according to the English custom, wore over their surplices their University hoods, which added to the general effect. The Dean read one of the lessons and the ante-Communion service. The Judge's chaplain preached. The Judge wore gorgeous crimson robes and an enormous white (it had been once) wig. He was a common looking old man, who seemed more anxious about his wig than interested in the service. The service was long, and there was a great deal of repetition, which in the American Church we fortunately escape. But the grandeur of the surroundings so impressed me I was unconscious of any weariness. I seemed to be living in the past and present—in all ages—and to be taking part in a service that began with the beginning of Christianity, and that would go on forever. For here, on this very spot, where the Cathedral stands, stood a Christian Church before the death of the last apostle. Later, upon this same spot, was erected another church, called St. Werburgh's, and in the 11th century the Cathedral itself was founded by Hugh Lupus, a Feudal Lord, whom William, the Conqueror, settled in this neighborhood, and who determined, near the end of his life, to build a monastery, and establish it as an Abbey of Benedictine Monks, who were to pray for "all Christians, as well living as deceased." For the founding of this monastery he brought from the Abbey of Bec, in Normandy, a most distinguished man, Anselm, one of the greatest theologians of the middle ages.

Henry VIII dissolved this Benedictine Abbey of St. Werburgh, and made it the Cathedral Church of a new diocese.

Its history since then has been one of additions, re-buildings, tearings-down, and restorations.

Its style of architecture is a combination of Saxon, Norman, Early English Gothic, Early Decorated Gothic, Late Decorated, and Perpendicular. The length of the Cathedral is 350 feet, and its width 200 feet. It contains tombs and monuments of abbots, bishops, deans, archdeacons, priests, and noted laymen. Bishop Pierson's tomb is specially fine, for which, by the way, the Cathedral is largely indebted to our own Bishop Whittingham who suggested it, and to Churchmen in America who subscribed towards it.

The organ is, with one or two exceptions, the largest Cathedral organ in the United Kingdom. The total number of stops is 72, and the blowing is done by a six horse power steam engine. The bells are eight in number, and form a beautiful peal. The oldest is dated A. D. 1604, and bears this inscription:

"I, sweetly tolling, men do call To taste the meat that feeds the soul."

The curfew still rings at a quarter before nine. The altar is made of oak, olive and cedar from the Holy Land, two panels of which are of wood from the Garden of Gethsemane itself, from trees possibly that witnessed our Saviour's Agony. The beautiful Gothic reredos is of the same materials, and contains a picture in glass mosaics of the institution of the Holy Eucharist. The sanctuary pavement is inlaid with pieces of marble, some of which were found on the supposed site of the Temple at Jerusalem, and may have been pressed by the feet of our Blessed Lord.

In the afternoon, at 3 o'clock, was held the annual flower service for the children of all the parishes in the city.

Seated in one of the Canon's stalls near the choir-screen of wooden tracery, I could look down the nave for a distance of two hundred feet, up through the choir and sanctuary one hundred feet, into the north and south transepts, and catch glimpses of the aisles. The sight was one to be witnessed once in a life-time—twelve hundred children, with bouquets of flowers, and three thousand men and women. After the intoning of the Lord's Prayer and Creed, the singing of familiar hymns, and an admirable address, the flowers were received by the dean and placed upon the altar, and afterwards taken to the poor and sick throughout the city.

In the evening there was another service. It was held in the nave, which, with the north and south aisles, were brilliantly lighted and again thronged with devout worshippers. The choir was several times larger than in the morning, and as the vast congregation, familiar with the music, joined in heartily, and the tones of the grand organ sounded throughout the vastness of the sacred edifice; the effect was beyond anything I had ever imagined. Over and above all other emotions was the feeling of rejoicing that the Church of England was a

"Living Church," into whose courts the common people gladly came, and found a loving welcome and faithful ministrations.

It is well to repeat the cautions of thoughtful men of medical science—commonplace though they may sound—to people who are compelled to remain in the cities during the summer: Drink nothing alcoholic, eat little meat, stick to a diet of coarse grains, vegetables and fruits; be moderate in all things, and pay some attention to recreation as well as to work.

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