Hymn for Church Defense.

"Her foundations are upon the holy hills; from the earth, the grace of Zion more than all the dwellings of Jacob."—Ps. cxlv., 5.

"God is in the midst of her, therefore shall she not be moved: God shall help her, and that right hand forget her cunning."—Ps. cxxxvn, 1, 2.

"God is in the midst of her, therefore shall she not be moved: God shall help her, and that right hand forget her cunning."—Ps. cxxxvn, 1, 2.

"Her foundations are upon the holy hills: All the warring hosts of error, Bound the Sacred City gather, And the love of the Church of

While their loyal hearts go singing, Nay! our memory shall be steadfast, Church of By His passion and His glory From the Hill of His Ascension

So to THEE Thou art His and He is thine: And thy Banner's awful Sign:

For it is for Jesus' As His charge we will defend.

Church of Europe, Edom, Babylon; These shall vanish one by one,

With the Church at rest is one: And our love is love for ever, Church of

As His charge we will defend. With the Church at rest is one: And our love is love for ever,

It is a prevalent error in this country that the Church of England comprises a very large number of people in this country. It is also supposed that little or no attention is given to the education of the poorer classes.

We commend the following education statistics to the careful study of all who desire to be correctly informed of the educational status of our mother country:

**Educational Statistics.**

The figures relating to the education of the people of England are always of sufficient interest to render it worth, while examining them with special care, in spite of the fact that those of every year tell pretty nearly the same story. The interest which Churchmen take in the work of education, and of the sacrifices which they habitually and cheerfully make for its promotion, another moral may be deduced from these figures. The figure 77,896 of any name to dictate the terms upon which education shall be given to the Church if a person to be supported who breaks," he who pays, has only the right to the break, and those who refuse to contribute are deprived of the right to the having said so much, we turn to the figures themselves, which are really more eloquent than any words.

For the year ended 31st March, 1878, the amount contributed by the Education Department was £2,175,756, of which £106,899 must be deducted to give £2,068,857 for the amount of £19,230 for organization of districts—

The British and Foreign Schools Society's earnings of £435,122; the Wesleyans, £71,958; the Roman Catholics, £64,959, or 11s. 9d. per child.

To School Boards, £35,214, or 19s. 2d. per child.

The figures relating to income show that—

In Church schools, £451,509
In British schools, £184,856
In Roman Catholic schools, £20,778
In Wesleyan schools, £22,269.

The net result of which is that the voluntary contributions to Church schools are equal to the voluntary contributions in the varying classes of schools. There are a curious difference between the proportionate amount of the voluntary contributions made to the Government, and the voluntary contributions in the varying classes of schools.

A notable difference of the amount of the grants paid by the Government to schools in connection with the Church of England were £257,599, or more than six times the amount. The British and Foreign School Society's Schools earned £61,186; the Wesleyans, £11,505, 15s. 3d.; £7,815, 14s. 6d., or £17,679, the British and Wesleyan schools, 2,181 plainest facts will warrant. What do you say of Archbishop Laud? "He was a martyr and a bigoted and tyrannical order. Another of the chief points of choosing a school conducted by the Establishment, and that of the most religious school is."

But the public school system will be for many years to come under influences which will maintain these anti-Church factions. We can fancy the expression of a teacher's face when a child should venture to answer the question: "What do you say of Archbishop Laud?"

"He was a martyr and a saint," said the orthodox Englishman. "True, my son, who persecuted all who worshipped God according to their own conscience."

But the public school system is in the hands of a large number of persons, who desire a special and distinct teaching. We are glad to believe that this is by the Education Statistics, the greatest sacrifice for the sake of the public service, by a very great number of parents, than others indicate. It is reported that the number of parents who have no fixed faith, and no special preferences in belief and worship, are more than one in five of all the parents of the safer school in points of morals. We suppose that the number is small but growing, and may be the point of choosing a school conducted on their own principles of belief. This is not necessarily so taught to be as to be anything but a thing to be entertained in after life, with the added difficulty of rendering a false impression. We do not mean that facts are necessarily perfect, nor is the case, are wrapped up in a tissue of false inferences and implied errors, which the young mind is quite susceptible of entertaining. Notice, nine out of ten shrink from the correction, from the fear of weakening the capacity of the young mind. That school literature is notoriously anti-Church, we say no more than the plainest facts will warrant. What are the moral influences which are to learn from any books of history the real truth concerning Sir Edmund and the colonial charters? Personally, one may form what opinion one pleases concerning him; but, politically, we are convinced that he is religious freedom against a Puritan establishment, and of that the most important.

We find the following admirable article in the *Chromerian*.

We find the following admirable article in the *Chromerian*. It opens up a very large subject, which we design to touch upon in another article, the relative value and success of public and private schools, both of higher and lower grades. It is quite probable that the project of a National University at Washington will again occupy public attention this winter, and some effort be made to induce Congress to enter into a grand scheme of this kind.

"There are many excellent reasons why private schools should flourish, in part because they are doing the work which is done by free public schools; but there is one very convincing and appropriate reason which they do. No free public school can, in this country, be a religious school. It may profess to recognize that vague abstraction which is called "the common ground of all Christians," but this is practically nothing at all. The private school may be definitely and fully religious school, and as such must appeal to the religious principles of those who desire a special and distinct teaching. We are glad to believe that this is by the Education Statistics, the greatest sacrifice for the sake of the public service, by a very great number of parents, than others indicate. It is reported that the number of parents who have no fixed faith, and no special preferences in belief and worship, are more than one in five of all the parents of the safer school in points of morals. We suppose that the number is small but growing, and may be the point of choosing a school conducted on their own principles of belief. This is not necessarily so taught to be as to be anything but a thing to be entertained in after life, with the added difficulty of rendering a false impression. We do not mean that facts are necessarily perfect, nor is the case, are wrapped up in a tissue of false inferences and implied errors, which the young mind is quite susceptible of entertaining. Notice, nine out of ten shrink from the correction, from the fear of weakening the capacity of the young mind. That school literature is notoriously anti-Church, we say no more than the plainest facts will warrant. What are the moral influences which are to learn from any books of history the real truth concerning Sir Edmund and the colonial charters? Personally, one may form what opinion one pleases concerning him; but, politically, we are convinced that he is religious freedom against a Puritan establishment, and of that the most important.

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TheVEN RITY RECORD.

University of the South. SNWARK, FAX TOW, AUG. 15, 1874.

Editors & D. Discourse Record:

The close of another Collegiate year has gathered the friends of this noble institution, to listen to the address of another annual commencement. Its Rt. Rev. Diocesan fathers, its distinguished Board of Trustees, its learned and dignified Faculty, its liberal Students, both gowmen and graduates, seem all to feel a common sympathy in the duties of the occasion.

On Wednesday, the 5th inst., the initiatory services were introduced by a learned and scholarly discourse by Rev. Dr. Crall, of Louisville, from the text, "Thou art the anointed one of the God of Israel," which was read by Prof. Swall, Bishop Wilson, of the "God of Mark," before a large and intelligent audience, a very able and eloquent address on "Prayer," combating the severities of the people, against which the people are necessarily almost anti- sexual, because regardless of the convenience of every one else.

On Thursday, the procession entered the crowd. Chapel through the front door; at 11 A. M., the closing lecture, followed by Prof. Sevier, to the text, "Ye men of lowliness of spirit," which was read by the President, Chancellor, and Prof. Sevier, addressed the young men of the University, each one of whom had contributed to the study of this year's report. The Twenty-four were delivered to them, some taking two, three, or four; in a few instances. Four Degrees were conferred upon the students of the University, none of whom read by Mr. Davis, and was considered one of universal merit.

On Sunday morning, a sermon of great power and eloquence was delivered by the Right Rev. Bishop Wilson, Bishop of Alabama, from the text, "Wherein shall a young man cleanse his way," etc. Bishop Wilson is considered by his congregation to be one of the ablest divines in the American Church, and is well known to all who know him intimately, for his most charming companions.

In the afternoon of Sunday, the 9th, Mr. Thomas M. Hanned, one of the Trustees of the South Carolina, delivered his address on the "Guilford of Mark," which was read by Mr. Davis, and was considered one of universal merit.

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Severe Storm.
The mountain presents very few evidences of ever having been subject to severe storms. There came, on Saturday night, the 29th of August, after two or three days' rain, which had, doubtless, loosened the hold of soil and the roots of trees; a quite a severe thunder storm, accompanied with vivid lightning, and great force of wind. No one, however, realized until next morning the havoc done. The rain had been made more disastrous by the uprooting of trees in two or three wind paths across the mountain. Fortunately no one was injured, but one building was crushed, the photograph gallery of our excellent artistic and literary professor, Mr. A. W. Judah, from which he escaped just before the fall upon it of two massive cakes. It presented a picture on the following morning not in his usual portfolio of views.

The University of the South.
In Charming Situation, Its History, and Its Late Commencement.

[Correspondence of Louisville Commercial Journal.] 

Sewanee, Tenn., Aug. 17, 1874.

I came here to attend the commencement exercises of 'The University of the South,' and great indeed were my surprise and gratification at the progressive and prosperous character of the institution. You are acquainted with the magnificent plans and of the large subscribed endowment with which this enterprise was initiated a little while before the civil war. It was a most moral and religious furnace, and nothing remained but the large tract of mountain land which had been secured. But the project was so beneficent, and so admirably adapted to the condition and needs of the Southern and Southwestern States, that it was promptly resumed on the termination of the war. A continued mission from the States and people most interested have made the prosecution of the enterprise hard work indeed, and must enhance our admiration of the brave and earnest-hearted men who so much has been accomplished.

The spur of the Cumberland Mountains, two thousand feet above the sea and one thousand feet above the surrounding country, with an extensive and beautiful plateau, supplied in large abundance with the purest freestone water, presents to the whole South-west, which it overtops, a cool, healthy, and easily accessible retreat for its people in the summer. To plant upon this site a University, including many schools of the highest character, where many Southern families are residing and superintending the education of their children; where many more might build cottages and establishments, and where boys and youths could be sent from every quarter of the South to a safe and healthy home, was the design of the University of the South. The work was begun eight years ago, in faith and constancy, with the certainty of a hard and continuous struggle. Ten deans were committed to the enterprise; some have their summer homes here. Some of the most refined and cultivated families of the South reside permanently here, either for the education of their own children or to receive into their households the youths who are sent from home to the schools of the University. The Professors and six tutors, all accomplished men. The pupils number 250. The long session is from March to June, and then the students may enjoy at that season their genial Southern homes.

The meeting of the Board of Trustees and the commencement exercises were held on Wednesday, the 6th instant, with the presence of the Southern people, although the course of study is uninterrupted. On Thursday the exercises were very interesting and impressive. A long procession of cadets, with the march song and blare of the front door of the beautiful chapel, singing Haber's hymn, "Holy! Holy! Holy!" After a brief service the commencement sermon was preached by Rev. Dr. Clark, of Louisville. Diplomas were then presented by the venerable Chancellor, the Right Rev. William M. Green, D. D., the Bishop of Kentucky, who had completed the studies in the following schools:

1. Latin.
2. Modern Languages.
3. Greek.
4. Church History.
5. Chemistry.
6. Geology and Mineralogy.
8. Analytical Physics.

Seventy students received diplomas in one or more of these schools. A student must earn or receive eight of these diplomas, including, of course, Greek and Latin. He then met with the President of the University, and by him was given his admission to the degree of Bachelor of Arts. On this occasion three graduates presented letters of introduction from the President of their colleges.

Mr. E. C. Beale, of South Carolina, to the degree of Bachelor of Letters.
Mr. John W. Smith, of Louisiana, to the degree of Bachelor of Theology.
Mr. J. R. Gray, of Tennessee, to the degree of Bachelor of Divinity.

We had on the same steamer a gentleman of the highest reputation as an educator to the place of headmaster of the grammar school, and also the Rev. Dr. Willmer, of William and Mary College, as a divinity professor.

Your readers, I am sure, will be glad to know that we have, so near to Louisville, the greatest of learning unsurpassed in its appointment, where our boys and girls can receive the highest literary culture and surest moral and religious training.

Professor Williamson.

Our estimable friend, Mr. Williamson, Assistant-Professor of Ancient Languages, having resigned that position, has returned to Lebanon, Va., to the post of Principal of Lebanon Academy.

Professor Williamson has left behind him at this University many warm friends, and bears with him the warmest good wishes and commendation of the Professors and students.

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The reports of the Vice-Chancellor and account of the commencement exercises. The elegant discourse on this subject, which was delivered by the venerable Chancellor, will be printed in the proceedings of the Convention, and published at an early date.

We have many reasons for giving this volume a hearty welcome. As lovers of mathematical science we rejoice to see a work which contains within itself the germ of a system of algebra, based on sound reasoning, deep conviction, and most interesting features of natural scenery. The subject of the subject of the Transactions of the American Philosophical Society, and the many others who have given it so much thought and attention, is a central Church point, where they will meet in the interest of the University. Lectures, concerts and enter - tainments from time to time. The military parade and contest of games, recurring weekly or oftener. Freedom from gamblers and dissipated men, who so often throng the door, filled the long aisle from the door to the chancel. A high, healthy position on the plateau of the Cumberland Mountain, easily reached by railroads, where the summer temperature averages many degrees lower than in any other part of the United States. Yet the soil is capable of producing in this way: the earth being partly situated. The arrangements and intentions appear of the most liberal character: it is not expected to restrict the Trustees, Master of the Grammar School.

Mr. Hughes has accepted, and the Board of Trustees have elected during good behavior. The antici - pations of the Church is also one of the most important features of the University, and our acquaintance with it is partly situated. The arrangements and intentions appear of the most liberal character: it is not expected to restrict the

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WE ARE THE ANCESTORS.

J. Rhodes Brown Prize Essay.

BY JOHN DAVIS.

No era in history is fraught with more significant crises than the period of the Middle Ages, and it is during this turbid epoch, occasioned by the dismemberment of the Roman empire, that they form the connecting link between ancient and modern times. During this period, the groundwork was laid for the great Reformation. They present us with a new epoch was girding its energies and resources and to effect its purpose. The civilization of this period was modeled upon that of the Greeks and Romans, and during which the ancients by a common consent are held to be the fountain of modern learning. The progress of this period was retarded by the same causes that retarded the progress of the ancients. The civilization of a new epoch was modeled upon that of the ancients, and during which the ancients by a common consent are held to be the fountain of modern learning. The progress of this period was retarded by the same causes that retarded the progress of the ancients.

The genius of these men, who were the first to develop and apply the deductive system of reasoning, was not only a war of words, but a war of thought and doctrine. The philosophers of this period were the forerunners of the great Reformation. They present us with a new epoch, the epoch of the Renaissance, the epoch of the Enlightenment, and the epoch of the Industrial Revolution. This epoch was marked by the rise of a new science, the science of the mind, and the science of the world. The science of the mind was the science of the mind, and the science of the world was the science of the world. The science of the mind was the science of the mind, and the science of the world was the science of the world.

In the world of letters, Bacon was the liberator of philosophy. His name is synonymous with the name of his country. His philosophy is the philosophy of the Renaissance, the philosophy of the Enlightenment, and the philosophy of the Industrial Revolution. His philosophy is the philosophy of the Renaissance, the philosophy of the Enlightenment, and the philosophy of the Industrial Revolution. His philosophy is the philosophy of the Renaissance, the philosophy of the Enlightenment, and the philosophy of the Industrial Revolution.

But a Baconian philosophy it was not, for Bacon did not seek to conquer the world with his philosophy. He aimed to influence the world, not to conquer it. He aimed to influence the world, not to conquer it. He aimed to influence the world, not to conquer it.

The Baconian philosophy was the philosophy of the Renaissance, the philosophy of the Enlightenment, and the philosophy of the Industrial Revolution. The Baconian philosophy was the philosophy of the Renaissance, the philosophy of the Enlightenment, and the philosophy of the Industrial Revolution. The Baconian philosophy was the philosophy of the Renaissance, the philosophy of the Enlightenment, and the philosophy of the Industrial Revolution.
generations have already built thereon, the edifice is partially begun, and will never be completed. We have been so well informed, that this system could not be entirely executed by any man nor by any agency. The name of a school of human knowledge would serve to make a name, but the name of a college is that of an institution.

New York, January 29, 1874.
M. F.:

The question I have to submit to you is hardly of a metaphysical character; but it is one that we are collectively and individually interested in. The arguments are strong on both sides, and the only means of settling the question is to appeal to some one for his opinion. We have decided to submit it to you, and ask your decision. The question is as follows:

To an observer here, so, there could be no total eclipse of the sun.

The appearance at between two and three feet in diameter, the sensitive plate, the size is that of a small

It is the rare prerogative of few imperial heroes in history, and, as it has been so

It is the rare prerogative of few imperial heroes in history, and, as it has been so

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**University of the South.**

The University of the South was established on February 11, 1874, by the Board of Trustees. It was founded as a result of the Civil War, with the aim of providing education to the sons of the South. The university was named in honor of the South, reflecting a desire to preserve Southern identity and values in the post-war era. The establishment of the University of the South marked a significant step in the reconstruction of Southern education and society after the Civil War.