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THE BURIAL OF A BISHOP.

Correspondence of the Living Church.

PITTSBURGH, Pa., July 14th, '81.

After the excessively hot weather, a comparatively moderate day was given us in which to lay away, for the long sleep, all that remained of the earthly form of the lamented Bishop of Pittsburgh. He died on the fourth Sunday after Trinity, at Meyersdale, Somerset County. The end came gently; in a moment, in the twinkling of an eye, the soul of John B. Kerfoot was with Christ, which is far better.

He is greatly mourned here, for he was a true man. There was that about him which impressed you as pure gold does. There was not a trace of artificiality or unreality in his character. If he had a fault it was so transfigured by the light of his honesty, that it was easy for one to forget it. He was an earnest and successful educator before his elevation to the Episcopate. It had been said that he carried something of the pedagogue into the Apostolic office. Certainly he carried the paternal spirit, the scrupulous attention to details, and the indefatigable industry that characterize the true teacher. If he sometimes seemed peremptory, it is a question whether that is not a quality much needed to enable a man to succeed in the Episcopate. To be at the head of things one must have a mind of one's own, and be ready to assert it.

This Western Pennsylvania is a difficult field for us. The Scotch-Irishman is not a broad being. He takes to prejudices kindly, and is fearfully loyal to them. He is your born Orangeman, and sees no difference between a surplice and popery. He hates prelaty with Calvinistic severity. He sees mischief in an altar, and misery in a cross. To plant the Church of the Prayer Book in this neighborhood is a stern task. So Bishop Kerfoot found it; so will his successor. Still progress has been made. All honor to the indefatigable industry with which he pushed his work! He who puts on the mitre just laid aside will realize it, and will find his burden lighter because his predecessor bore his so bravely.

Of some of Bishop Kerfoot's traits, it is sufficient to say that they were of the kind that shine out brightly on the background of death. Now it comes to be known that he did not disdain the humblest opportunities of doing good. He loved to minister among the poor and lowly. He willingly tired himself out on the struggling Missions. He had a kindly word or a consoling message for people in any distress of mind, body, or estate, and there were humble folk at his burial, to-day, who had tears to shed because in the death of a Bishop they had lost a friend.

Some twelve or fifteen of the bishops had been telegraphed to, but, by a seeming fatality, only one—the Bishop of Illinois—found it possible to be present. Several were sick, or had sickness in their families, or were absent from their dioceses, or were chained down by imperative duties. Similar causes prevented the presence of some of the diocesan clergy. There were about forty of them present. The services were held in Trinity Church, that magnificent edifice of which the Church may be justly proud, where the late Bishop so often officiated and where he often performed episcopal acts. The Church was simply but appropriately draped, the Altar and Episcopal Chair being hung in purple cloths. There were a few white flowers in the altar vases. The lay pall-bearers bore the body to the church door, where it was received by the clerical pall-bearers, preceded by the clergy and lay officers of the diocese in procession. Bishop McLaren said the sentences as the cortege slowly moved up the aisle. The body was deposited in the Chancel facing the Altar. The Anthem, "Lord, let me know mine end," was exquisitely rendered by the choir. The Rev. N. W. Camp, D. D., of Sewickley, read the Lesson, and "Book of Ages" was then sung. The venerable Doctor Crampton, respected and loved by all Churchmen here, led the congregation in the Apostles' Creed. The Rev. S. Earp, of Washington, said the Lesser Litany and appropriate Collects; the Benediction, at the close, being said by the Bishop present. While the solemn procession retraced its steps, the choir sang the hymn, "Who are these in bright array?"

An hour's ride brought us to Homewood Cemetery, a lovely spot, upon the high hills that overlook the eastern suburbs of the city. A fairer rural scene eyes never gazed upon, and the serenity that rested on it seemed to tell of nature's sympathy with the duty that called us there. Again the long line of vested priests was formed, followed by the purple-clad coffin and the company of bereaved kindred, and closed up by sympathizing friends of the laity. The Rev. Robert Meech, of Alleghany, said the sentences. Bishop McLaren, representing his brethren of the Episcopate, then read the Committal and the conclusion of the Burial Service.

From another correspondent, THE LIVING CHURCH learns the following additional particulars of interest:

The remains were followed from the Episcopal residence to the Church door by Mrs. Kerfoot and her two daughters, the Bishop's brother, Mr. S. H. Kerfoot, of Chicago, the Bishop's neph-

ews, the Rev. R. T. Kerfoot and the Rev. John K. Lewis; also the Rev. Dr. C. E. Swope, the Rev. John P. Norman, and other relatives and intimate friends.

Upon the top of the purple casket were two living palm leaves, crossed, and on the plate was this inscription: "The Right Reverend John Barrett Kerfoot, First Bishop of Pittsburgh, Consecrated St. Paul's Day, 1866, died Fourth Sunday after Trinity, 1881, Aged 65."

The clerical pall-bearers were, the Rev. Dr. White, the Rev. Messrs. Getz, Bylesby, McNulty, Vincent, Stonex, Wood and Wilson, of Kittanning; the Lay Pall-bearers were Messrs. Hill Burgwin, Malcolm Hay, Wm. Metcalf, J. W. Paul, Robert Bruce, H. J. Lynch, H. W. Patterson, Reuben Miller, Ormsby Phillips, and Dr. W. H. Daly. Among the clergy were the Rev. Drs. Alsop, Camp, and Earp, the Rev. Messrs. Carstensen, Day, Mackay, Griffith, Hudson, Meech, W. H. Wilson, McCandless, Brown, Hodges, and Martin. The remains were buried beside those of the Bishop's son, who died a year ago.

On their return from the cemetery, the Clergy and Laity assembled in Trinity Chapel. The Bishop of Illinois was requested to preside, and the Rev. Thomas W. Martin to act as Secretary. The Right Rev. President on taking the chair, spoke a few touching words with reference to the character, learning and devotion of the deceased Prelate. The Rev. Dr. Hitchcock moved that a Committee be appointed to prepare an appropriate minute. The Chair appointed as the Committee, the Rev. Drs. Hitchcock and Alsop, and Rev. Marison Bylesby. The Committee presented the following

MINUTE.

Since it has pleased Almighty God to take out of this world the soul of His servant, the Bishop of this Diocese, we desire to give expression to our sense of loss, by the adoption of the following minutes:

First of all, we thank God for the good example of His servant, who, for more than fifteen years, adorned the office of a Bishop in the Church of God.

In the simplicity and goodly sincerity of his walk and conversation, in the quick and ready sympathy which he showed towards the sorrowful, the suffering and the sinful, and in the devout spirit of his public services and private life he was a pattern to his clergy and his flock. Not less beautiful than his active life was his perfect resignation to God's will during his long illness. No impatient or complaining word escaped him. He was ready either to take up his work again, or "to depart and be with Christ," as His Lord should decide. Of him, we may use the Apostle's words, "Whose faith follow, considering the end of his conversation."

We further desire to express our affectionate remembrance of his faithfulness as a Bishop. He ever held and used his office as that of a shepherd to his flock, showing a personal interest in each one of them, and fulfilling towards them as he had opportunity, a chief pastor's duty. He did not consider that duty discharged by the performance of the special functions of the Episcopate, but sought out the scattered members of Christ's body, made it his study to know them and minister to their wants. By personal intercourse as well as public teaching, he worked for the good of souls, and made his ministry fruitful. To the youngest and to the humblest, as well as to the matured and the honored, he was "their servant for Jesus' sake."

We would also bear testimony to his abundant labors in the administration of his diocese. As its Bishop he was foremost in all missionary work, and in such works found his refreshment and delight. To him it was never a burden but a joyful service to exercise his office in the remotest village, among the humblest of laborers, or in the rudely scattered homes of those who are cut off from the regular ministrations of the Church. The Diocese was ever first in his thoughts and his prayers. How to extend the Church, which he held to be the divinely appointed means of salvation, how to dispense its blessings most freely to a sinful world, how to make it felt on those who are strangers to its privileges, this was his constant study. To his clergy he was a loving father, a faithful friend and sympathizing counsellor. In labors, in self-sacrifice, in prayers he was unceasing. His life was literally laid down in behalf of the flock over which he was set. His large attainments in theological learning, his wide range of classical and modern knowledge, were all consecrated to the service of the Church, and made him a power in the Councils of his Brethren in the Episcopate.

In the most distant parts of his Diocese, as well as in its chief centres, among the poor and afflicted, in the homes as well as the Churches of his people, his face will be missed, but his memory as the first Bishop of this Diocese, will live on as a blessed remembrance and a precious heritage.

Thirdly, to his family we tender our heartfelt sympathy, feeling their grief as our own, and we pray the God of all comfort and consolation to be with them in their trial, and to sanctify their sorrow.

On motion of Rev. Dr. Crumpton, the Minute was adopted by a rising vote. The Secretary was requested to send copies of the Minute to the Bishop's family, to the next Convention, and to the Church papers. Expressions of obligation were made for the presence and service of Bishop McLaren, and after devotions, the meeting adjourned.

The evils of marriage and divorce by civil authority are great enough at the best, but under our American system, or lack of system, they are multiplied by the great diversity which exists in local laws. Far sighted and public spirited men are anxiously seeking for some remedy, and this, it is hoped, may come by uniform law and regulation of general government.

FOREIGN AFFAIRS.

The relations between France and Italy are day by day more strained. Italy cannot view with composure the extension of French sovereignty in the Mediterranean, and the destruction of the long-cherished Italian dream of one day possessing Tripoli and Tunis. Old Bismarck is doing all he can to set the dogs on. The riots at Marseilles, followed by the demonstrations in Rome, Naples, and other large Italian cities, point to the existence of those international jealousies and hatreds that sooner or later find their satisfaction in open war. The respective governments may hinder any outbreak at the present time, but it may be expected, with confidence, that France and Italy will be found ranged on opposite sides, whenever Europe is again a prey to war. The riots at Marseilles, formidable as they were, were provoked by the most trivial cause. The belief that hisses proceeded from the Italian club, as the French troops marched past on their return from Tunis, was sufficient to excite the French mob to an outburst of fury against all Italians, and the Italian population of Marseilles, some fifty thousand in number, were for a few days in danger of their lives at the hands of the infuriated rioters.

Things are not going on smoothly in Afghanistan. The puppet the English set up in Cabul, seems a very tottering one, and the old Ameer, Ayoub Khan, is maturing his preparations for renewing his enterprise. This time he will not have to encounter the resistance of British troops, and as the dispositions of the population are said to be far from adverse, his chances of gaining possession of Candahar are considerable. The discomfiture of Abdur Rahman at Candahar would imperil his position at Cabul. It is more than doubtful whether he would be able to maintain himself without foreign aid. Russia is already represented in Cabul, and would probably be prepared with offers of assistance in the event of reverses befalling the Ameer. The Indian Government has been deliberately debarred from the exercise of influence or control in Afghanistan. The inevitable result will be that Afghanistan will fall under the protection of Russia. There is a clear prospect that no long time will elapse before this obvious contingency of the future is realized. Of course, all the Tor-es rejoice with joy unexpressed over their enemies of the Gladstone Government. The trouble in Ireland, in the Transvaal in Cyprus, and in Afghanistan are nuts to them.

The English are in a peck of trouble about Cyprus. One of the Speakers in Parliament compared the getting of it to the celebrated bargains of Moses in the Vicar of Wakefield, when he sold the family horse for a gross of green spectacles. Sir Charles Dilke, Secretary for Foreign Affairs, said in reply that it was worse, for the spectacles cost nothing while Cyprus was a very costly possession. Nobody seems to want it much. The Greeks cannot afford to pay the rent, \$300,000 a year. To hand it back to Turkey will be to plunge it into that pool of wretchedness and corruption which is fast sinking into the sands. It is a real white elephant, this once lovely island, dedicated to the goddess of love. Its worried owner can neither sell it, nor leave it, nor give it away. He must hold on, and all the John Bulls growl over it, and the Ministry wish that they could send it to the bottom of the sea.

The late murder in the Brighton train has aroused a great deal of attention in England, and the American system of open cars is urged. It is rather ticklish to be shut up with one man (as is often the case), who may be a victim of emotional insanity, or a thief, or an escaped convict for all you know. With our cars it can never happen. The boon of certainty which people feel in transacting every day business, cannot be crushed without universal panic, and something very much like a panic prevails at this moment in reference to journeying by rail. No one feels safe. Poor Mr. Gold, who got into the Brighton train safe and sound, and in less than half an hour found himself struggling desperately for life, and in a few minutes more was being hurled dead or dying out of the flying train into a dark tunnel—this might have been anybody's case. It might have happened to you if you had been there; to my husband, my brother, my friend. Such is the sort of talk which now goes on in all directions, and at a time when millions of people travel by rail every year, it is but natural that a murder in a carriage should make a tremendous impression on the popular imagination. A bad accident, with the loss of a score or two of lives, would not have produced half so much consternation.

The past week was a brilliant one in Paris. The old Imperial fête day was Aug. 15, but the Republic has put it a month ahead, to make it a celebration of the taking of the Bastille. It was very splendid, for no people understand the arrangement of any such thing as well as our Gallic friends, who remember well some twenty years ago, the crisis of the August festival, and next the marble face of the Emperor as he moved through the crowd in an open carriage, close to which thousands were pressing, any one of whom could have shot him in a moment. He

had no fear. At this grand fête President Grévy reviewed a large body of troops at Longchamps, General Farre, Minister of War, and a brilliant gathering of officers and civilians being in attendance. General Lecoq, Governor of Paris, accompanied the President. There were 52 battalions of infantry, 13 batteries of artillery, 24 squadrons of cavalry. On the arrival of President Grévy upon the ground, a salute of twenty-one guns was fired and the troops presented arms, after which the march past began, the regimental bands playing the "Marseillaise." In the evening, there were displays of fire-works at Belleville, Montmartre and other quarters; the theatres were thrown open by order of the Government, and the whole city was *en fête*.

The French are having more or less trouble in Tunis. They took away their troops too soon. They are undoubtedly tiring of strife in Tripoli. Indeed, Pan Islamism is in a bad way just now, and it is rumored that the desperate Sultan will declare a holy war, and that there will be stirring times. The Paris correspondent of the *Times* makes a severe attack upon General Farre, the French Minister of War. The correspondent declares that the Minister's incapacity and mismanagement are solely responsible for the present situation; that the premature withdrawal of the troops from Tunis encouraged the risings. There are nine French iron-clads on the African coast, six of which are of the first class. Admiral Seymour has six British iron-clads in the Mediterranean.

S. Gabriel's, Peekskill.

Correspondence of the Living Church.

A local paper gives a very full and interesting account of the closing exercises of this well known and admirable school, which took place at the end of last month, and which excited a great deal of interest, not only in the surrounding community, but among the friends of a right education generally.

The *Musicals* took place on Monday evening, and reflected great credit on the Institution. On Wednesday afternoon, the closing exercises proper occurred, and were attended by a large and distinguished audience from far and near. The instrumental pieces were admirably rendered, and the Latin Salutatory was ably delivered by Miss Tompkins, of Peekskill. A principal object of attraction seems to have been a *Cantata*, written and arranged specially for the occasion, in which several of the young ladies took part, and performed their role to perfection. Enthusiastic applause and handsome floral tributes marked the high appreciation with which the assembled company received the performance.

The Rev. Father Torbert, Chaplain to the Institution, in a few appropriate words, awarded the testimonials to those who had completed the Academic and special courses.

S. Gabriel's is a charming place, as all who have had the privilege of visiting it. It is situated on an elevated spot, commanding an extensive view, and occupies about thirty acres of ground, covered in part with beautiful shade trees, and affording at various points, the most charming prospects over surrounding country.

We are glad to learn that S. Gabriel's School is very prosperous. Nearly sixty young ladies, from all parts of the country, attend it. This is only one out of several educational enterprises conducted by the devoted Sisters of S. Mary, and it is gratifying indeed to find that their self-denying labors are appreciated by the community.

To the Editor of the Living Church:

A Session of the Convocation of Troy was held at Warrensburg and Lake George on Tuesday and Wednesday of last week, the following clergy being present: Rev. Drs. Tucker, Carey, Shackelford, Pelham Williams, and Langdon; Rev. Messrs. Hooper, Ogden, Lancaster, Smyth, Houghton, Cookson, Woodbridge, Wm. H. Cook, Wm. M. Cook, Dean, Prout, Flagler and Delafield.

Missionary Addresses were delivered at Warrensburg by Rev. Drs. Shackelford and Pelham Williams, and Rev. J. H. Houghton, and at Lake George by Rev. Drs. Langdon and Williams and Rev. F. M. Cookson. At the Morning Session at Lake George, the sermon was preached by Rev. J. H. Houghton, of Salem, and the Holy Eucharist celebrated by Archdeacon Carey. The enjoyment of this Service was greatly enhanced by the delicious organ voluntaries of Mr. Geo. W. Warren, organist of St. Thomas' Church, N. Y. Among the visiting clergy were Rev. Messrs. Graves, of Vt., Oberly, of N. Y., and Rev. Dr. Shecheff and Rev. Mr. Dows, of N. Y. The report of St. John's Clergy House, East Line, was read by the Secretary. A discussion on the new "Revised Translation" of Holy Scriptures, revealed a unanimous condemnation of the work of the translators.

Eight children in Baltimore have recently died of lockjaw, produced by burns from the firing of caps on toy pistols. There is hardly a daily paper in any of our large cities that has not reported several such cases since the "glorious Fourth." It seems a pity that we cannot celebrate without this annual slaughter of the innocents.

ENGLISH UNIVERSITIES.

From our English Correspondent.

LONDON, June 30th, 1881.

A curious illustration of the manner in which the most likely-looking reforms fail of their object has been afforded by the modern dealing with the Universities and public schools. These institutions have accumulated about them a very large number of scholarships and exhibitions, and it was thought that they might be turned to better account if they were treated as prizes for proficiency in the various subjects of study which it was considered desirable to encourage. In practice, however, it has been found that the new plan of competitive examination has only transferred funds which were intended to help poor students, to the pockets of those who need no help, but whose ambition leads them to take part in the contest. Your readers will remember Chaucer's charming portrait of the Clerk of Oxenford—thin and threadbare, who would rather have twenty books of Aristotle "than robes rich, or fiddle, or psaltrie;" and how we are told that

He busily gan for the soule's prey
Of them that gaf him wherewith to scholay.

But in these days the poor clerk would stand no chance, under ordinary circumstances, against the son of his benefactor; for the money that should go towards assisting the humble scholar would be spent in paying "Crammers" to help the benefactor's son to win the prize for himself. The Archbishop of Canterbury, on a recent occasion, professed himself satisfied on the whole with the new system, but has since admitted the terrible blot which I have just pointed out, and he urged it as a reason why Churchmen should support the Ordination Candidate's Exhibition Fund. In like manner Canon King, at St. Edward's, Oxford, pleaded for the foundation of non-competitive scholarships both at public schools and at the Universities, but it seems hard that the old scholarships should be filched from the poor, and that Churchmen should be called upon to make up the very serious loss which has been caused to the less favored classes of students by modern legislation.

A great Church institution—King's College in the Strand—is celebrating its jubilee this year, and the auspicious occasion is to be commemorated by the foundation of a department for the higher education of women. I am glad to find that King's College has set its face against the fierce system of competition to which the ambition of the authorities at Girton has given rise. These good people actually procure the examination papers of the neighboring University (Cambridge), and have their best students placed as they would stand if they were University men. The Cambridge system is thought by many good judges to be far less desirable than that which prevails at Oxford. At the latter there are a series of classes and the names in each are arranged alphabetically; whereas, at Cambridge there is a fierce struggle for every place from that of the Senior Wrangler down to what is facetiously called the "wooden spoon." There are many reasons why such a system as that is not expedient for women—the most obvious being, of course, the fact that young ladies do not indulge in athletic sports. But, as I was saying, the example of Girton upon the high schools for girls is very pernicious. I am constantly hearing bitter complaints from mothers respecting the inconsiderate way in which their daughters are, to use the mildest term, encouraged to read beyond their strength.

I have several times seen in American Church newspapers, proposals for a revised version of the Nicene Creed. Besides the *Filioque*, there is quite a large number of minor variations between our English and the original Greek. One of these strikes me as very unfortunate. It is where we say, "And I believe One Catholic and Apostolic Church," but where the original reads "in One Holy, Catholic, etc." The omission of the word "in" is of course due to a similar omission in the Latin from which our translation was made. I am not sufficiently learned in the niceties of medieval grammar to say whether the force of the Latin is precisely the same as that of our own wording; but there is no doubt that the current Roman teaching is exactly the same as our version of the Creed suggests, which is merely "I believe what the Church teaches." But the leading idea of the Greek is belief in the existence of the Church, and in the attributes predicated of her. It is as if the Creed ran thus: "I believe that there is a Catholic and Apostolic Church and that she is Holy and One."

A new tenor bell, from Meneley's, was placed in the Tower of St. James' Church, Birmingham, Conn., early this month, to take the position of one which was cracked some years ago. On Sunday, July 10th, the chime was rung again after a long silence, to the great delight of the dwellers in this part of the Naugatuck Valley. The chime of St. James' makes sweet music, which is heard far and wide among the hills of this region. There are but three chimes of bells in the State of Connecticut, one at Hartford, one at Waterbury, and one at Birmingham.

FOUNDERS' DAY.

The Burd Orphan Asylum, Philadelphia.

Correspondence of the Living Church.

The first Thursday in June was observed, as usual, this year, at the Burd Orphan Asylum of St. Stephen's Church, and the account, though late, is forwarded in the hope that it may find a place in your columns. The building, situated on Market St., west of Sixty-third, was tastefully decorated. The beautiful chapel was made more beautiful with flowers, ferns and trailing vines. After the entrance of the pupils singing the processional hymn, the services were conducted by the Revs. N. F. Robinson, of St. George's Church, Cardington; Dr. John A. Childs, C. Maurice Wines, and J. G. Bawn. The following clergymen were also present: Rev. Drs. T. L. Franklin, and Lyle, Revs. R. E. Dennison, G. M. Fiske, D. C. Loop, Wm. W. Taylor, and H. E. Meigs. The Bishop, who is visitor of the Institution, was unavoidably absent. A history of the Institution was read by the warden and chaplain, Rev. Gideon J. Burton, who said:

"The object of the day's celebration is to do honor to the memory of the founders of this asylum, Mrs. Eliza Howard Burd, the relict of Edward Shippen Burd. It was in 1856, just a quarter of a century ago, that Mrs. Burd took the first step in carrying out what appeared to have been her long-cherished purpose of founding a home for orphans.

The Asylum was commenced in two houses, still standing on the south side of Sansom street, above Ninth, and was during her life-time superintended by Mrs. Burd, who resided in the mansion then standing at the southwest corner of Ninth and Chestnut streets. In 1859, Mrs. Burd added a codicil to her will, bequeathing her fortune to the Rector, Church Wardens and Vestrymen of St. Stephen's Church, in trust, to build and endow an institution to be called, in honor of her beloved husband, "The Burd Orphan Asylum of St. Stephen's Church." In 1861 a lot of ground, consisting of forty-five acres, situated on Market street, west of Sixty-third, partly in the city limits and partly in Delaware county, was purchased, and the buildings now occupied were erected. The orphans admitted by Mrs. Burd were removed to the new building, and others were received in September, 1863. The Chapel was completed and consecrated November 3, 1866.

The Asylum is essentially a religious and churchly institution. Mrs. Burd had no sympathy with the modern idea of education without religion. She directed that the doctrines of the Gospel, as held by the Protestant Episcopal Church, should be a part of the daily instruction of those who should enjoy the benefits of her charity. The pupils learn each day a text of Holy Scripture, and the motives and principles of the Gospel are constantly distilled into their minds. And yet religion is not made gloomy or disagreeable to them. All but two or three who have remained in the Asylum until their eighteenth year, the age fixed by the trustees for their discharge, have renewed their baptismal vows in Confirmation, and been admitted to the Holy Eucharist previous to their departure."

The Address concluded thus:

"I commend to you all, the example of this noble Christian woman. Placed by birth and position in the circles of fashion and luxury, reared amidst the indulgences which great wealth can give, cultivated by foreign travel, and familiar from a long residence abroad, with the gaieties and pleasures of Parisian life, she retained amidst it all the tender sensibilities, the generous impulses, the pure simplicity, and the humble faith of the devout Christian. And so, when the dark days of sorrow visited her once happy home, when her husband and children had been called away, and she was left alone, she found in Christ and in His Church, hope, comfort and support. She devoted the days of her widowhood to the service of God and His poor."

After an address by Rev. Isaac L. Nicholson, rector of St. Mark's Church, the benediction was pronounced by Rev. Mr. Burton.

The singing was under the supervision of George Frescoln; and Mr. D. D. Wood, of St. Stephen's Church, presided at the organ. After the exercises in the chapel had been concluded, the invited guests partook of a collation which was spread in the dining-room.

The children of St. Stephen's Parish school, which was also endowed by Mrs. Burd, were present and shared in the feast of good things.

The Burd Orphan Asylum is intended for the education and training of the more respectable classes of poor children. Mrs. Burd provides in her will for their instruction in trades, arts and professions. In admission to the Institution, the daughters of deceased clergymen, without respect to residence or place of birth, have the preference over all others.

At the public meeting recently held in connection with the effort to complete St. John's Hospital, Brooklyn, it was stated that \$56,000 had been raised in four years. Work upon the building has been pushed as rapidly as the funds were furnished, it being a rule of the trustees to incur no debt. After a pause of some duration, work has just been resumed. The interior of the hospital Chapel, which is in a good stage of advancement, will probably be finished, with exception of the windows, before the first of August. The sum of \$10,000 is needed to carry the work upon the hospital through to the end. Special efforts are making to raise the money. It is earnestly hoped that the edifice may be ready for occupation by next spring.

The graduation exercises of St. Catherine's Hall, Brooklyn, a Diocesan School for girls under the deaconesses of Long Island, were recently held. The examination took place a few days before, and was conducted by Bishop Littlejohn

and the Committee on Christian Education. During the closing exercises, which were partly of a musical character, a report was read by the Rev. Geo. B. Van De Water, referring in high terms to the proficiency of the pupils as indicated in the examination. In the languages, especially Latin, many a college class would be proud to exhibit such ready translations, as had been given of various passages promiscuously selected by the Committee. The work of Mrs. Delano in the department of elocution was especially commended. The examiners did not omit to impress upon those present, the great importance of the culture of the heart, as well as of the head, and that we should fully recognize the fact that the Church is the best vehicle and exponent of a sound faith, on which alone can be built the superstructure of the most useful, because refining, enlightening and lasting knowledge. The Bishop then expressed gratification at the rapid and successful growth of the school, during its four years of existence. With its healthful and beautiful location and ample buildings, it could not but continue to grow. After the distribution of prizes, the exercises were closed by the Episcopal benediction.

A memorial Service was held at St. Luke's Church, Brooklyn, Tuesday, June 28th on the occasion of the anniversary of the death of its late Rector, the Rev. Dr. Diller. The sermon was preached by the Rector, the Rev. Geo. R. Van De Water. The offertory, which was exceedingly liberal, was devoted to the procuring of a tablet to be erected in the Church to Dr. Diller's memory. A beautiful Communion Service for the sick, of silver heavily ornamented and engraved, was presented by Mrs. Howell in memory of her daughter Mrs. Minnie (Howell) Aucasne, who also died in the "Seawanhaka disaster." The service consists of a eoborium, flagon, paten, and chalice, in miniature. The first two are engraved "Sanctus, Sanctus, Sanctus," and *Mors Sanctorum in conspectu Domini pretiosa.* After the consecration of this set, the Celebration of the Eucharist was proceeded with, the Rector being Celebrant, assisted by the Rev. Mr. Kenyon, Assistant Minister of the Parish.

Law Practice and Gospel Practice.

BY THE REV. PAUL PASTOR.

Written for the Living Church.

Among my people is a lawyer. He says he wonders people hear the Gospel so often and so long without being more influenced by it. He says it is not so in his profession. I asked him to explain. "Why," said he, "we get a verdict as soon as the jury is convinced. You convince men every Sunday and yet they go on withholding the verdict." "Ah!" said I, "my legal friend, there is a great difference. You argue to prove somebody in the prisoner's box guilty. I am trying all the while to prove to the jury that they themselves are guilty! You are asking a verdict against somebody else; I am asking it against the very men who are to bring it in!" "No wonder they are slow to render it," he replied.

Now, I went on, for I talk very plainly to my parishioners, now suppose you try a case just as I do. Remember you are endeavoring by all fair and honorable means, to convict the jury. Not to convict a poor wretch yonder, with few friends and a not very prepossessing appearance, and the charge presumably true; but twelve respectable "gentlemen of the jury." Remember, too, that that same jury are to be the witnesses; that they have to bear testimony against themselves; and, furthermore, that this testimony has to be voluntary, you having no power to make a single jurymen testify, nor to subject him to any cross-examination. Remember, also, that they need not bring in any verdict at all unless they please. Remember that the jury need not listen to you unless they want to; that they may set their minds on their neighbors' bonnets, or lean back in the pew—I mean the jury box—and stare at the ceiling, or get up and go out of the court-room, if they want to; and that the only way you can secure even a hearing is by the nature of your delivery, with always an implied condition that you do not address the jury too long. Remember, in the midst of all, that the jury whom you would like to convict need not even assemble, unless it chooses; that there is no court to compel the jurors and witnesses to be present, although it be known that you are to address them on this most vital question of their own personal guilt or innocence; though they may be aware that you have spent much of the previous week in preparing arguments against them, which you have previously told them, when you could get them together, that it is their bounden duty to turn out, good weather or bad weather, to hear. I might trace some of the other divergent lines that distinguish law practice from Gospel practice, but these will suffice.

Now, my legal friend, for such a "case" and "mode of practice" as that, just get an easy verdict, if you can. My friend smiled; said that if I were not a clergyman, I ought to be a lawyer, and walked thoughtfully off.

Member.—"What sick person did you pray for to-day?"

Rector.—"Prayers were offered for A. B."

M.—"Is he worse?"

R.—"Not that I know of. Why?"

M.—"I thought he must be worse, or prayers would not have been offered for him."

Conversations similar to the above are of frequent occurrence. They show the widespread existence of a sentiment that it is useless to pray for the recovery of the sick, until hope of recovery is thought to be doubtful or entirely abandoned. If it be thought that the sick will recover, very seldom are prayers desired for them. When the case becomes hopeless, the prayers of the Church are eagerly sought. Ought this so to be?

The Vestry Question.

To the Editor of the Living Church:

In your last number, a "Lay Communicant" finds fault with the Iowa correspondent for the following expression: "He (Rev. Mills) might have added that a Vestry is too often a curse to the Church of Christ, for the simple reason that it is not composed of consistent communicants; and that the Church can exist very well without Vestries;" and Lay Communicant challenges your correspondent to produce proof of when and where Vestries have been a curse to the Church in any of its branches. I do not suppose that a man who approves of our present Vestry system, can be convinced of the error of his opinion by any rejoinder of mine. Yet, as I am challenged to produce proof of the statement given above, I feel in honor bound to make good my assertion. As to "the scope and extent of my experience" on this subject, perhaps I have not lived as long as Lay Communicant, or investigated the question as fully as he, but I have lived long enough to see great injury done the Church by Vestries, long enough to have observed in our own Diocese the injurious effect of having non-communicants in the Vestry. And Lay Communicant must have been very unobserving not to have seen for himself these evils.

At W—, at the consecration of the Church, one Vestryman who had never entered the place of worship, sat on the fence near by during the entire service, giving the solemn rite so much of his countenance as this! No wonder that after a little while the Church building was, without opposition from the Vestry, used for a school, and the little robing-room was found occupied by a litter of pigs. At N—A—, the Vestry, after permitting the joint use of the Church building with one of the sects, sold out or gave away the Church's interest in the property, which could never be regained. At D—, at W—, at I—, at almost a score of places, the respective Vestries have striven to starve out faithful rectors by illegal and oppressive action, taken in defiance of civil or canon law. In the little Parish at D—, a Vestryman pawned part of the communion service to buy liquor. At M—, at C—, at D—, at A—, at B—, and other places, the Vestries have, without the approval of the congregation or of the ecclesiastical authority, mortgaged the Church building and suffered the mortgage to be foreclosed, and the property was lost in several cases, without an effort at redemption. In one place, the Vestrymen bought personally, at sheriff's sale, all of the Church property lost through their mismanagement. In B—, the Vestry took it upon itself, by formal vote to forbid the Bishop from administering Confirmation within the limits of the city. In C—, the Vestry unanimously recommended for Orders a man who within a few weeks was under arrest for some crime. In M— and D— the Vestries tried to convert the Church into a schismatic organization. In A—, the Vestry suffered the Church to be sold to the Romanists, without an effort for its redemption, the building having been built for them by aid from abroad. In R—, the Vestry sold the Church for a stable; in W—, for a barn; in L—, for a shop. These are a few historical reminiscences of the evil done the Church by Vestries in a single diocese, and all within the last twenty years.

Does Lay Communicant wish further proof of my statement? and does he still believe I am wrong in saying "that a Vestry is too often a curse to the Church of Christ for the simple reason that it is not composed of consistent communicants." I repeat the assertion "that the Church can exist very well without Vestries," for one consistent communicant can be better trusted with managing the affairs of a Parish, than fifteen non-communicants who go to church as a matter of business or fashion. Unbelievers and members of other religious bodies, wonder at and comment upon the inconsistency of the Church in allowing non-communicants to govern it. It is a reproach upon our Apostolic and Catholic Church, one that would not have been tolerated in the Apostolic days, and I hope and pray that the time is fast approaching when such a disgrace will be wiped out.

For obvious reasons, the full names of the Parishes quoted above are withheld, but if "Lay Communicant," or any other, doubts their real existence, and the truth of what I have said about them, they can by applying to me, care of the LIVING CHURCH, learn still more.

IOWA.

[Here endeth this controversy.—EDS. L. C.]

Bishop Whipple made an Address at the meeting of the Woman's Auxiliary held in Milwaukee, June 23d. Without notes, the Bishop held the audience with unflinching interest for nearly two hours. In the course of his remarks, he said:

"At the present day, I rejoice to say, there is not a single spot on this earth, where the Gospel could not be carried and planted—never in the world's history have such victories been won for Christ by His Church as in the present generation. Men, with a sneer on their lips, talk about the failure of Missions; but do they remember that a World's Fair was held in Australia recently—a place which when he was a boy, was the abode of heathen savages.

Our Centennial displayed exhibits from lands, which within the memory of man were places of gross darkness. To-day, there are more Christians in India than communicants of the Church in this land. China and Japan have been laid open to commerce and civilization through the labors of American missionaries. Noble Livingstone went to the heart of Africa with the word of God—he died there; found dead on his knees in the heart of Africa. The natives treated that poor body as if it had been an holy thing, wrapped it in leaves, carrying it on a three-months' march to the coast, and Livingstone's remains are buried in Westminster Abbey. I

believe in the fulfillment of that old prophecy, 'Ethiopia will stretch forth her hands unto God.' The Anglo-Saxon race have learned two truths—loyalty to Government, loyalty to God. Some time ago, he was the guest of the Secretary of the first Governor of Michigan Territory, and there were then only 8,900 souls west of Detroit; now there are 10,000,000, in what was then an unknown land. The charges of infidelity are not true; the tide-wave has been met and passed harmless by the Rock of the Christian faith. Minnesota 22 years ago was a wild territory, and during the first two years of his labors 800 of his people fell under the tomahawk. Ten long years were passed and but little success; now he had eight full-blooded Indian clergymen, two of mixed blood, and six churches. No white man is ever seen in their congregations, save occasionally a trader. The Churches are always filled. H. M. G.

A Letter from Long Island.

Correspondence of the Living Church.

On July 6th, the Bishop of the Diocese consecrated the Church of the Redeemer, Mattituck, Suffolk Co. Several of the clergy of the Diocese were present, and assisted in the Service. There were also present, two representatives of the Missionary Committee of the Diocese. The Rev. Samuel Sayres, of Rockaway, preached the sermon, which, in the words of the Bishop, was "very forcible and appropriate."

This admirably-arranged Church is the fifth on the list of Churches built under the supervision, and largely by the earnest personal efforts of Rev. Mr. Cook. The Church is a building of moderate dimensions, (26x60) very churchly in design, and pleasing in appearance. It is built with open roof, has a recess chancel, and is ceiled with pine. The mouldings and trimmings are black walnut throughout, which, in contrast with the pine gives a very pleasing effect to the interior. It is furnished with a fine bell and organ, and when carpeted will be completely furnished throughout. The whole cost, owing to the careful management of Rev. Mr. Cook, is but \$2,500. Committees contemplating the erection of Churches, would do well to visit the Churches and Chapels of the Associate Missions of Long Island, as they might, by so doing, save both time and money. The erection and consecration of this Church is a sure evidence that here in this part of Long Island, where a few years ago the Church was almost unknown, her influence is now felt, and her strength is steadily increasing.

On the day following, the Bishop visited Riverhead, where he confirmed a class of five persons, presented by the Rev. Mr. Cook. On this occasion, the Bishop preached a very eloquent and thoroughly practical sermon, his theme being, "The Mission of the Church." He set forth with great clearness the truths which the Church teaches in a way peculiarly her own. The main points of his sermon were as follows:

First. The Church teaches Obedience to God, to parents, and to law.

Second. The Relation of Religion to Morality, in which connection he spoke very admirably of the Church's position in regard to marriage and divorce, as contrasted with the loose views so popular at the present day, and of the disastrous results of such views to society and to morality.

Third. Reverence toward God, His Church, His Ministry, and things consecrated to His service. The Bishop spoke with great force and fervor, and warmed the hearts of his hearers until all felt that it was good to be there.

At the close of his Address, the Bishop remarked that as it was the tenth anniversary of the founding of Grace Church, Riverhead, it was appropriate for him to speak of the success of the good works and labors of his venerable brother, the Rev. Mr. Cook, through whose agency the Church in Riverhead had been organized and built, and who has continued as Rector; also, of his energy and success in the capacity of "Head of the Associate Missions," Suffolk Co.

The Rev. Mr. Cook, he said, had, during the ten years now past, erected five churches. Lastly, he spoke with much warmth and feeling of Rev. Mr. Cook's zeal, fidelity and devotion in Church work and Missions. Many faint and almost discouraged hearts were both comforted and strengthened by the earnest and timely words of the good Bishop.

"A Plea for Weary Mothers and their Little Ones," is the title of a circular sent out in behalf of St. Anna's Cottage, a sea-side charity in charge of St. John's Baptist House, 233 East 17th St., New York. Contributions have been received to complete the House, which was opened on July 2d. Aid is asked towards the expenses during July and August. Address as above. The following touching incident is told in the circular:

Early in last September, two of the German women, living in the quarter we have described, and their four little children were taken on a three-day's visit to the neighborhood of the place where the unfinished house stands. The delight of the little boys was unequalled at seeing the grass, the flowers and the animals, but their excitement reached its climax at the sight of apples actually growing on trees. I need not add that they returned home laden with all the apples they could carry, and many other country treasures, and one of the women, a widow of a naturally reserved character and usually absorbed in the care of a small shop and of an invalid mother, confessed that those three days had been the happiest of her life! May we plead with your readers, dear Mr. Editor, to give this happiness to many another tired and suffering mother, by giving us the means to complete and furnish the unfinished house, and to sustain the charity through the coming months of July and August.

An attempt is made to introduce English pheasants among the Rocky Mountains. Lord Morley has lately dispatched a number of birds to a friend in that region.

A MISSIONARY BELL.

A Memorial of the late Rev. James L. Gillogly.

Correspondence of the Living Church.

The friends of Church work in Utah will be glad to hear of the continued prosperity of St. Paul's Mission, Plain City, a scattered farming village, ten miles from Ogden, where at least one-third of the population have left the delusion of Mormonism, and form a nucleus for the Church.

A few years ago, two or three heads of families, deploring the ignorance of their children, consulted the late Rev. Mr. Gillogly, the faithful missionary at Ogden, concerning both the spiritual and temporal condition of the village, and placed their interests in his hands. He accepted the charge, and soon procured an eligible lot, and built a commodious school-house, the people themselves giving in labor more than half the cost. For four years Divine Service has been held in it every two weeks; Sunday-school every Lord's Day, and day-school ten months of the year. The teachings of the Sunday-school are supplemented by week-day instruction in Churchly ways; and many a Sunday-school in old, established parishes in the East, would be put to shame by the intelligent recitation of the Catechism in this far off mission. Communicants are added each year.

The people are all musical, and the influence of the Mission has been greatly increased, the past year, by the addition of an excellent cabinet organ, the gift of kind friends in the far East. Also by the foundation of a library, about a hundred and fifty books having been received from various sources.

Last winter, as the readers of the LIVING CHURCH know, the work in this vicinity received a terrible blow, in the sad and sudden death of the rector, Mr. Gillogly. His great desire was that the work might go on, and his spirit animates those who are left. Crushed as the people of this little mission were by their grief and loss, they are determined that no sin of unfaithfulness shall cleave unto them, and have increased their offerings, at real personal sacrifice, that the Services may still be sustained; and the Rev. Mr. Blecker, assistant minister in Ogden, has gone out regularly since Mr. Gillogly's death, for Service.

The great need now at Plain City is a bell for the school-house. There is none in the village, and no standard of time; therefore punctuality is a thing unknown. The desire to have one was the last expressed wish of Mr. Gillogly for the mission, and his untimely end alone prevented the accomplishment of his desire. Now it is proposed to get one as a memorial to him, and to have it engraved accordingly, that at every peal, the memory of his untiring energy and devotion may incite the hearers to emulate his virtues.

Only a hundred dollars will accomplish this end, and I ask those who are endowed with this world's goods, to devote a part of their treasure to this object. It will be a slight memorial of one, whose life was given to the Church, and will at the same time be of that practical utility which characterized all his labors.

To the Editor of the Living Church:

The Packet Line of Mississippi Steamers that plies between St. Louis and St. Paul, sets an example that is worthy of being followed. Some years ago the owner of the line, Commodore Davidson, abolished bars from his boat, and drinking among men and officers on board is unknown.

The Commodore has Service aboard his boats of Sundays whenever he chances to have a clergyman aboard.

On a recent Sunday, the cabin of the Gem City was converted into an impromptu Chapel, and a congregation of 75 men and officers and some 25 of the passengers assembled. The sermon was by the Rev. R. W. Lowry, of Washington City, who happened to be one of the passengers. Chaplain Kidwood also made appropriate remarks; after which Commodore Davidson distributed New Testaments and Bibles to such of his crew and officers as might desire them.

The August number of the *North American Review* devotes a liberal share of its space to a polemical duel between Col. Ingersoll and Judge Jeremiah S. Black, the eminent jurist. Col. Ingersoll is master of some of the most effective arts of the rhetorician and the popular orator. Judge Black is distinguished alike for his steadfast faith in Christianity, and for the power and skill with which he is able to sustain any cause in which his convictions are enlisted. Col. Ingersoll has made his attack in the *Review*, and sustained it with all his force as an aggressive assailant. Judge Black has taken up the challenge, as the champion of Christianity. It is well that the daring infidel should be called out, and that he should be met by such an antagonist. The cause of truth can have nothing to fear from a contest of this kind. Other articles in the August number of the *Review* are: "Obstacles to Annexation," by Frederic G. Mather, "Crime and Punishment in New York," by Rev. Dr. Howard Crosby; "A Militia for the Sea," by John Roach; "Astronomical Observatories," by Prof. Simon Newcomb; and "The Public Lands of the United States," by Thomas Donaldson.

At St. John's, Kennington, on Whit-Sunday, Gounod's St. Cecilia Mass was performed; and, during the singing of the *Sanctus*, while the voices were in full chorus, there was heard, clear and shrill, above organ and voices, the notes of a song bird, trilling away in intense delight. All eyes were lifted to the direction from which the song came, and, right above the altar, perched on a stone angel's head, was a small brown bird with out-stretched neck and quivering wings, trilling out his thanksgiving to the Giver of all good. The effect of this little incident on the congregation was marked. The winged chorister was heard in the *Ter Sanctus*, after which it is not known what became of him. —*Dominion Churchman.*

THE CHURCH AT WORK.

Correspondence of the Living Church.

Vermont.—At the Annual Convention held in Burlington in June, the Bishop reported the Ordination of Rev. Ed. P. Lee, to the Priesthood, and of Wm. J. Tilley to the Diaconate. During the year the Bishop delivered 102 sermons and addresses, celebrated the Holy Communion 40 times, confirmed 191 persons, catechised 30 times, baptised 4 persons, and consecrated one Church, viz.: Christ Church, Island Pond. Five clergymen were transferred from and two to other dioceses; one candidate was received by transfer, and six Lay Readers licensed. Christ Church, Bethel, has added a new chancel with a beautiful window, the gift of a laywoman. Rev. B. W. Atwell began mission work at Newport in November, and a lot for a church there has been secured. White River Junction and Norwich have been placed under the charge of Rev. Wm. C. Dawson, Rector of St. Thomas' Church, Hanover, N. H., and Hydeville and Castleton are in charge of the Missionary at W. Rutland. The Bishop recommended the adoption of the plan proposed by the General Convention for uniform subscriptions to Missions by the use of subscription books in each parish. The Convention adopted this recommendation, and appropriated three-fourths of such subscriptions to Diocesan Missions, with one-half the remainder to Domestic and Foreign Missions, respectively. A suggestion was made for the adoption of uniform blanks for records of parish meetings, to be recorded also by the Registrar of the Diocese. Parishes were also urged to avail themselves of their ability to transfer the titles of all church property to the Diocesan Board of Trustees, incorporated for that purpose. The revised version of the New Testament was alluded to, and caution and conservatism urged in its examination prior to the necessary action to which it will be subjected at the next General Convention.

The Provincial System, as reported by the Committee at the last General Convention, was condemned as unnecessary and inexpedient; because introducing an element not analogous to our civil government, and, therefore, less American and less adapted to the work which the Church has to do in this country; because tending to foster sectional feeling, and to disable the General Convention which has been the means of so great blessings to us in the past.

Since Convention, the Bishop has made a secondary visitation to Trinity Church, Rutland, and confirmed 15 persons, making 28 within a twelvemonth. The chapel of this church has been ornamented by the Sunday School with a set of illuminated tablets, containing the names and mottoes of the classes. Rev. C. T. Ogden, late Rector of Immanuel Church, Bellows Falls, was presented by his parishioners, on his recent retirement from the Parish, with an elegant gold watch valued at \$150, and his wife was the recipient of a costly tea service at the same time.

Wisconsin.—In performance of Episcopal duties, during the past year, the Bishop has travelled over 8,000 miles; he has presided at 5 Convocations; preached 172 sermons; made 42 addresses; celebrated the Holy Communion 79 times; held 50 confirmation Services, and confirmed 234 persons; ordained seven to the Priesthood and three to the Diaconate; consecrated two church buildings, and dedicated one; laid two cornerstones of churches.

Bishop Wells, in his Annual Address, thus spoke of the schools in and of the Diocese: "Nashotah continues to do its noble work in the spirit of past years, while its financial difficulties grow less embarrassing each year. Cheering gifts continue to come in from all portions of the Church, and we may yet anticipate for this school of the prophets, years of renewed life and zeal.

Racine, in all that relates to the work of the school and of the College, has been prosperous. As the months go by, the influence of the holy life and example of the great Warden whose body sleeps beneath the shadow of the Chapel he so dearly loved, seems more and more to be the guiding principle.

Kemper Hall completes this year with a record of work accomplished which will satisfy our more grateful anticipations of the future, as realizing the wish of those who in its establishment devised a school of churchly tone and character, and of good instruction.

Bordulac Seminary, Oconomowoc, is a most admirable institution, and is doing an excellent work for Christian Education in the Diocese.

The Cathedral School is doing a noble work in preparing boys and girls for Racine and Kemper Hall. It has between 70 and 80 names on its roll, and we trust during the coming year to increase the number to over one hundred. Nothing can exceed the thoroughness and excellence of its management in all respects.

Work in the Diocese for the year has been one of marked increase and progress, and I think that in all instances the record of material prosperity is an assurance to us of spiritual growth. Ninety-two parishes and missions in the Diocese have held regular services, and there are at present only two vacancies in the ranks of the clergy. The parish clergy are many of them among our most earnest and active missionaries.

Connecticut.—The Anniversary exercises of the Episcopal Academy at Cheshire, closed a year of more than average prosperity and success. The class was the largest that ever graduated from that old and well known institution, and they gave evidence of superior attainments and discipline. This school numbers among its graduates, many in Holy Orders who have attained distinction, and of whom the Academy may well be proud. Graduating day was the twentieth anniversary of Dr. Horton's connection with the school, and that circumstance gave additional interest to the occasion. The grand

reception which took place on Thursday evening, under the direction of Prof. Loomis, of New Haven, was said to be the most brilliant gathering ever held in the town. Among those present at the anniversary exercises, besides the numerous relatives and friends of the pupils, were many distinguished men, including the Bishop of the Diocese, Drs. Beardsley, of New Haven, and Vibbert, of Fair Haven, President Pynchon, of Trinity College, Rev. Messrs. Lobdell, of New York, and Loomis, of New Haven.

Perhaps the best of the orations was that of Charles A. Deshon, of Leon, Nicaragua, C. A., a nephew of the Rev. Dr. Deshon, of Meriden. Frederick D. Lobdell, son of the Rev. Dr. Lobdell, of St. Andrew's Church, New York, received the class honors and delivered the valedictory. Valuable prizes were given by Dr. Horton to C. A. Deshon, Nicaragua, 3 prizes; E. B. Johnson, Hartford; W. A. Burtenshaw, Detroit; Peter Herdic, Jr., Washington, D. C.; W. J. Studley, Claverack, N. Y.; W. T. Mathews, Goshen, N. Y., 2 prizes; E. L. Wells, New Milford, 2 prizes; F. T. Brooks, Denver, Co.; W. A. Beardsley, Monroe; G. H. Tryon, Louisiana, Mo.; M. B. Henderson, Mo., 2 prizes; J. B. F. Benher, Waterbury; F. T. Brooks, Dever, 2 prizes; F. B. Whitcomb, Brookfield Center; H. L. Daniels, Waterbury; Alvin Hatch, Westville; Frank Van Wyck, Huntington, N. Y.; and to the following from New York City: Horatio Nelson, Jr., F. D. Lobdell, L. S. Faber, J. E. Mellhany, H. P. Nichols, Frank W. Tefft, Edward Dodge. Prizes for being "Good Boys" to Joseph W. Beach, Cheshire, and William Mc. L. Kruson, Inwood, N. Y. A Remington rifle was awarded to Major L. S. Faber, of New York City, as the best soldier in the Academy. The Principal reported an average attendance of seventy boarders and twenty day scholars.

It is probable that \$1,000 of the debt of \$15,000 upon the school property will be paid off July 1st. The debt was incurred in the erection of the new building, after the fire, which took place eight years ago. It is being slowly reduced, and the prospects of the school are bright and encouraging in all respects.

Central Pennsylvania.—On the 28th of June, St. Paul's Church, Bloomsbury, of which the Rev. Lewis Zahner is Rector, was consecrated, having been lately freed from a debt of \$5,000. There were present, besides the Rector, the following clergymen: Rev. Messrs. Peck, of Danville; Kirkland, of Pittston; Black, of Renovo; Hayden, of Wilkes-Barre; Hewitt, of Bellefonte, Cameron, of Scranton; Gregson, of Laporte; Fessenden, of Catawissa; Rockwell, of Sugar Loaf; Dodson, of Williamsport; Cullen, of Freshold, N. J.—twelve in all besides the Bishop. The Rev. Messrs. Cullen and Hewitt were former rectors of the parish. The instrument of donation was read by E. R. Drinker, Esq., Senior Warden. A very impressive sermon was preached by the Rev. Mr. Cullen, from the text, Mark xiv. 14. Mr. Cullen also read the sentence of consecration. At the Holy Communion a very large number received—it being especially a feast of eucharistic gladness for the consummation by pastor and people of long-cherished hope and self-denying endeavor. The church was beautifully decorated with flowers and foliage, the music was excellently rendered, and a most attentive congregation filled every part of the building. A happier rector than Rev. Mr. Zahner cannot be found in the diocese. This makes the twenty-sixth church consecrated by Bishop Howe in his ten years' Episcopate, it being the fourth this year, with other churches nearly ready for the sacred ceremony. After the service, the Bishop, Clergy and congregation were entertained most hospitably at the residence of J. H. Harman, Esq., a member of the Vestry.

Springfield.—The Rev. Wm. Elmer, Assistant Minister of Trinity Church, was on Sunday morning ordained to the Priesthood by the Rev. Geo. F. Seymour, D. D., Bishop of Springfield. The Bishop's sermon, on Eph. 18-17 to 14, was a forcible presentation of the Christian ministry, as a divine institution into which none might rashly intrude. The exhortation to the candidate was very earnest and touching. The Bishop said at its close: "We give you a hearty welcome among us. I have heard only good of you from all. In the brief time you have been among us, you have made good use of your opportunities, and we only hope that as in the past, so in the future you will devote your energies to attain that high mark which you have set for yourself in the ministry. We have no doubt but you will do it. Brother, may God bless you in all your work and labors for Christ."

The candidate was presented by the Rev. Dr. Easter, and being commended to the prayers of the congregation, the Litany was said by the Rev. R. B. Hoyt, of Springfield. The Service ended with the celebration of the Holy Eucharist, the Bishop being the celebrant. The Rev. Wm. Elmer will remain for the present in the same field of labor. At the evening Service the Bishop administered the rite of "Laying on of Hands" to a small class—the second class this year.

Delaware.—Trinity Chapel, Wilmington, has been sold to Davidson Bros., stone-cutters, for \$20,000. This includes the church and rectory. The purchasers are Churchmen, the younger being a communicant of Trinity Parish. We understand that the building will not be torn down, but altered inside to serve as show-rooms for tomb-stones, etc. The congregation will continue to worship, as heretofore, until a new church is built, which will probably be commenced sometime during the fall. Meanwhile, the Vestry is looking for a Rector and making arrangements looking to the purchase of an up-town lot, on Delaware Avenue. This will bring the church much nearer the body of the worshippers. The Rev. J. W. Ashton, of Philadelphia, continues to officiate, *ad interim*. The annual summer excursion of the Sunday

Schools of Trinity Parish, took place on Friday, the 1st inst., going to Point Lookout, on the W. & N. R. R. The party, though somewhat smaller than usual (numbering 276), thoroughly enjoyed the day and suffered no mishaps.

St. John's Church, 9th Ward, will not be closed during July, but for the Wednesday evenings when the Rector (Rev. T. G. Littell), is out of town, will employ Lay Services.

St. Andrew's Sunday School will be closed during July and August, but not the Church. Trinity (Old Swedes) afternoon school will continue open.

California.—Bishop Kipp visited St. James' Mission, Fresno, on Saturday and Sunday, July 2d and 3d. Saturday was spent in visiting several families belonging to the congregation, and inspecting the new church and parsonage which have been built during the last six months. At the morning service, Sunday, the Bishop preached and confirmed seven persons, presented by the Missionary, the Rev. D. O. Kelley, afterwards celebrating the Holy Communion; and at the evening service he again preached. The congregations, on both occasions, nearly filled the church. The community was in the depth of depression over the dastardly deed of the assassin, and a fitting prayer was offered by the Bishop in behalf of our stricken Chief Magistrate.

Long Island.—At St. Paul' Church, Glen Cove, on Sunday, the fourth after Trinity, Bishop Littlejohn ordained to the Diaconate Mr. Y. Peyton Morgan, until recently a Reformed Episcopal Minister, of Brooklyn. The choir of men and boys preceded the priests and Bishop into the church, singing the Processional Hymn. The Rev. Mr. Burrows, of St. John's, Huntington, preached the sermon from St. John xx. 21. The candidate was presented by the Rev. Dr. Middleton, and the Bishop, in accordance with the ordinal, took the remainder of the Service. In the evening the Service was entirely choral, as usual, and the Sermon was preached by the Rev. Mr. Morgan, from St. John iii. 16. The Bishop then confirmed eight persons, presented by the Rector, and addressed them.

The Obligations of Vestries.

From Bishop Talbot's Address, 1881.

The want of ordinary commercial honor and honesty in the dealings between Rectors and Vestries—a very common thing—is also a most unaccountable one. I frankly confess my want of ability to comprehend it. Not one of the corporation would repudiate his personal or commercial obligations. Every one of them would feel bound in these cases, until relieved by the mutual cancelling of the contract; or, if that could not be secured, until delivered in due course of law. The contract of a Vestry with its Rector is inviolable except by such mutual consent, or through the operation of the Church's law. It is not a contract renewable year by year at the pleasure of either party, but an engagement without limitation of time, except such limitation have been mutually agreed upon and is set forth in the bond. While it legally endures, therefore, both parties are bound—the clergyman, to render the services which his office and his engagement require—the Vestry to pay honestly and honorably, every dollar of the stipulated salary; and yet I have known this plain duty of honor and honesty to be utterly ignored by men, as Vestrymen, who would blush with shame to be found guilty of such conduct in their private transactions with their fellow-men. Often, from this cause, clergymen are subjected to the most heartless and cruel injustice and injury; injury from which every member of the Vestry which perpetrates it, would demand relief by law, were the case his own. I pray you, dear brethren, the laity of this Diocese, to see to it that your several Parishes be not guilty of such wrong and such dishonor. If mistake has been made—if the parties are not mutually satisfied—if wrong has been done on either side, on that of the clergyman by the non-performance of his obligations, or by the perfunctory and unspiritual performance of the latter, on that of the vestry by such acts as I have described, if there be no way by friendly conference together to settle such troubles, let the appeal to the Bishop which the canon law provides, be made, and thus a fair, disinterested and impartial judgment secured, according to both law and justice. Surely, it would tend to peace and order. It would protect both parties in their respective rights, and thus help to cure those crying evils in the Church, long vacancies of Parishes, and an ever-changing, and in that degree, useless ministry.

A. You say that St. Paul was not correct, in saying that Jesus brought life and immortality to light?

B. Almost all the ancients whom we know anything about had a better knowledge of immortality than the Hebrews. A belief in immortality was wide-spread, and Jesus could not have brought it to light.

A. Perhaps you do not get at the Apostle's meaning. St. Paul was a man who had a large knowledge of the heathen world, and knew the heathen opinion about immortality. You must bear in mind that no amount of wishing and believing that there would be an immortality, would make one. People take their wishing for immortality, to be a way of getting rid of their obligations to Revelation for telling them that there is immortality. But I don't think St. Paul here refers to the promulgation of immortality as news, but to the discovery of the source of immortality. Death had passed upon all men on account of sin, and what men transmitted to each other was not immortality, but death. He who had life in Himself came into the world, and with Him came immortality. He redeemed man from the power of death. It is not that Jesus announces a piece of news, but that He makes a fact, the resurrection; and that if there is any immortality at all, He is its source.

Two men and a kitten are to cross the Atlantic in a boat fourteen feet long. There is no suspicion of the kitten's idiocy.

English Church Union.

The Twenty-second Annual Meeting of this Society was held in London on the 22d of June. There was a very large attendance of clergy and laity, and the proceedings were characterized by great harmony. The Hon. C. L. Wood, eldest son of Lord Halifax, was re-elected President, and Dr. Pusey and the Earl of Limerick, Vice Presidents.

Mr. Wood read a very able and exhaustive address, the first part of which treated of the Royal Supremacy, and the second of the Ritual persecutions, with special reference to the imprisonment of Mr. Green.

On the former subject he said:

The two heads under which our wants may be summed up are these—(1) That for the future, in accordance with the Church of England's inherent right as part of the Catholic Church, in accordance also with her constitutional rights, as guaranteed to her by successive sovereigns, all matters touching the Church's spiritual interests shall be decided in the last resort by the spirituality. (2) That the judgments of any future synods, or of courts reconstituted in accordance with these rights, shall be left entirely untrammelled by any existing legal decision.

That these privileges were enjoyed by the ancient Church of England he proved by reference to unimpeachable authorities, and showed that the object and scope of the Reformation statutes, on which the claim of Royal interference is based, was only to assert the supremacy of the Crown in all temporal matters.

One hundred and twenty-eight branches of the Union had been consulted on this subject, and Mr. Wood gave a resume of their recommendations as follows:

(1) That the clergy and lay communicants of the English Church should have a real voice in the election of their bishops, instead of having bishops arbitrarily imposed on them by the Prime Minister of the day.

(2) That the bishops thus chosen should govern their dioceses constitutionally, with the advice of their diocesan synods, the necessity for the restoration of which is in no way lessened by the assembling of diocesan conferences of clergy and laity, useful as those gatherings are.

(3) That the Provincial Synods of Canterbury and York should be reformed, so as to provide for a more adequate representation of the parochial clergy, both benefited and unbenefited.

(4) That the rightful position of the Convocations (thus reformed) in regard to ecclesiastical legislation should be recognized by Parliament, in accordance with our constitution in Church and State.

(5) That Church courts should be appointed—for the diocese by the authority of the diocesan synod—for the province by the authority of the principal synod—and as a Court of Appeal for the whole Church of England by the joint authority of the two provincial synods.

(6) That a further appeal should be allowed *tanquam ab abusu*, to the Sovereign in a purely secular court, but that such appeal should be allowed only in cases where the defendant in any suit alleges "lack of justice" in the Church courts, and prays that on this ground the case may be remitted to them, or to the sacred synod of the nation for rehearing.

In the second part of his address, Mr. Wood showed how the whole controversy hinges on the doctrine of the Blessed Eucharist, and after an animated and eloquent defense of the Church's teaching on this subject, he ended by saying:

"The one thing essential is that people should be made to inform themselves upon Church matters, and nothing is so likely to compel this as the persecution of Church principles, and the imprisonment of the clergy. Meanwhile let us face what is before us. It is obvious that if persecutions go on the machinery for promoting them must eventually be brought to such perfection that, if a priest be attacked, and a persecution begun, he will be consigned to prison or deprived as a matter of course. Let those who are to embark in this contest sound well the cost. We would keep none but willing combatants. It is not numbers, but faith and determination that wins battles for God, and it is better not to begin to fight at all than to lack the courage and resolution to continue the contest after it is begun. This Union is too proud of the cause it is pledged to support; it has too high a sense of its own position to condescend, for a single moment, to ask for the assistance of half-hearted supporters. The cause with which we have had the honor to be associated since the days when Cardinal Newman began to preach at Oxford, since the days when Mr. Keble penned the first line of the *Christian Year*, associated as it is with one still living in our midst, who, beyond all others, commands our deepest respect and affection, has never yet failed to touch the imagination and to appeal to the hearts of men, because it has never forgotten what was due to itself. Let us see to it, in whatever degree it has been entrusted to us, that, at least it is not degraded in our hands. Not the increase of members, not the success of our cause, not peace for ourselves, not the support and good-will of men, are the objects we have set before us. Our duty is something much simpler than all this; it is to witness, through good report and evil report for what we know to be the truth, not caring to inquire what results of such witness may be to ourselves, but content to accept them as ordered for us by One Who disposes of all things according to his good providence, and who knows far better than we do what is best for us and for his Church.

Vestrymen and Electors.

To the Editor of the Living Church:

"To act that your action would bear to be made a law for the whole world," (Kant.) such, surely, ought to be the action of the Kingdom of Christ. Such is not her action, whenever she departs from the principles of justice and right and by worldly compliance seeks to win favor or to get money.

We have been looking into her action, in reference to the qualifications of voters at her business meetings, and of those chosen to office, and the investigation has revealed a singular state of things. An enquiry has been addressed to the Secretary of every Diocese in the land as to the law governing in this matter. There is great variety in the practice prevailing. Answers have been received from forty-two dioceses, and we take this opportunity to thank the Secretaries for their kind and prompt attention. From some of those who have answered, we find that the Statute of the State governs; in some, Wardens are required to be communicants, but in the great majority the only qualification for

electorship and membership in Vestry is contribution to the parish. It is found that in four dioceses—Florida, Tennessee, Vermont and Iowa—none but baptized adults or communicants are eligible to office, while in forty others the law is that any one hiring a pew, or sitting for six months, or more, or being an attendant and contributing to the support of the Church is entitled to vote and eligible to membership in the vestry. Now the assertion may be made, without fear of contradiction, that such a condition of things can be found nowhere else, in no association, as permits persons who are not members of the society, to take part in managing its affairs, and to be made officers of it. We do not hesitate to pronounce such action vicious in principle and destructive in operation.

We are at a loss to discover whence this laxity has been derived. It is not copied from the world—"the children of this world are wiser." Analogy has been drawn between the government of the United States and the Church, sometimes; but the United States allows no man to vote, much less to take office, before he has been naturalized and has sworn allegiance to the government.

The Bishop of Central New York may well ask, "may it not be that secularism, in our day and land, is the first danger of the faith; and that many disorders and perils, which are ascribed to other sources, really have their origin and their power of mischief here?" And he goes on to say: "The Church has only to follow the same rule of common sense, that is followed by every corporation, viz.: to commit its offices to men whose knowledge, experience and hearts are in their business. We all know well enough what is urged. She needs the rich worldling's favor, or his wealth, or such dribbles grudgingly yielded out of it as she may cajole from him by her compliments. Does she? The Church doubtless has many needs. God knows how well we are kept in mind of that; but she needs not a penny, for which she has to pay her Redeemer's honor." R.

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The Living Church.

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CHICAGO, 162 Washington Street.
NEW YORK, No. 40 Bible House.

Readers of the Living Church who order goods advertised in these columns, will confer a favor by naming this paper.

Westminster in Mourning.

One of the best known dignitaries in the Church of England has just passed away, and for personal reasons his death will cause wide-spread sorrow in both hemispheres. ARTHUR PENRYN STANLEY was in every sense of the word a distinguished man—a scholar, a statesman, a poet, a friend to liberty in every form. All this he was, but scarcely a Churchman. He was in the Church but not of the Church, and his ecclesiastical influence was always exerted in favor of that latitudinarianism which we believe to be opposed to true Christianity.

Having said this, and we have said it with no wish to censure, for the man was sincerity and honesty incarnate, we gladly turn to the more congenial task of celebrating his nobility of soul, his earnestness of purpose, his hatred of everything false, of every sham. That noblest line which antiquity has left us,

"Humani nihil a me alienum puto."

well applied to him, for he was ever foremost in all good works, ever advocating a noble cause, ever sympathizing with the oppressed of every creed and of every color.

He had been educated in a worthy school for he was the favorite pupil of the great Arnold, who never tired of instilling his own principles into the heart of the quick-witted boy. The disciple has written the life of the master, and in perusing it one knows not which to admire the more. The spirit of Arnold seems to have passed into Stanley, and we can recognize all that was noble and true in the former, and that was the whole man, in the conduct and life of the latter.

Dr. Stanley entered life under fair auspices. Scion of one of England's noblest houses, son of a Bishop, who, more than any other during this century, has left his mark in the Church, pupil of him whom all England revered, his path was easy and pleasant. Early in life he secured for himself the personal and active friendship of his Sovereign, from whom he has received many marks of favor but seldom bestowed on a subject.

One of the Queen's constant habits when in London was to spend at least one afternoon, every week, at the Deanery, in friendly and intelligent converse with its occupant, and with that noble wife whose loss seemed to take all the brightness out of his existence. To Her Majesty his loss is a severe one, one that she will keenly feel, and in which she will have the sympathy of her entire people. Nor, as we have said, will this sympathy be confined to England. This country owes him who is no more, a great debt of gratitude. During the late civil war he was always the friend of the Federal Government, and on every occasion manfully and eloquently advocated its cause. To his influence, joined with that of the Prince Consort, may be attributed, we think, the non-interference of Europe, and thus perhaps the speedier termination of the struggle. But in fact, wherever men were oppressed, wherever there was sorrow, whenever there were aspirations after the good and true, there was his name known and blessed. In Ireland, in Poland, amid the sunny hills of New Zealand, on the snowy plains of Siberia, his name was mentioned with love, and invoked with fervor; and the cause seemed half won which gained him as a defender.

Dean Stanley's written works alone would have proclaimed him one of the most remarkable men of the age. His "Life of Arnold" shares with Southey's "Life of Nelson" the reputation of being the best biographical work of the century, and his "History of the Jewish Church" is a masterpiece of erudition and eloquence. His sermons, too, are world-famous, and the announcement that he was to fill the pulpit always thronged the vast nave of the old abbey with an eager assembly.

When Convocation appointed a Committee for the revision of the Authorized Version, Dean Stanley was naturally chosen as the first member, and in the long and arduous labors which ensued, he was always foremost, exercising great influence over all his colleagues. The name of the "Jerusalem Chamber" will be as indissolubly connected with the Revised Version as was King James' with the old.

He has gone, but he will not be forgotten, and Churchmen, as they recall his noble life and honorable career, can only sigh with Horace:

"Since thou wert such, would thou had'st been ours."

Relaxation.

The proportion of brain-workers is large in America. Moreover the amount of brain work is excessive. Still further, the methods of brain work are intense and exhaustive. The use of steam and electricity and various kinds of labor-saving machinery has much to do with this condition of things. But we must also take into account the fact that here in America we are challenged to keener effort by the developing resources of a virgin continent. Where opportunities are so enormous and the chances of wealth so numerous, thousands rush pell-mell into the race, and the resulting competition gives additional intensity to the eager strife for prominence.

All this means heavy strain upon the brain. Its powers are taxed to the utmost. There is no escape either. The man who loiters in an old-fashioned way will have to accept failure. It is idle to say to the New York merchant, "Make things easier for yourself!" or to the Chicago lawyer, "Put on the brakes!" Men do not have it in their power to control the character of the times in which they act their part. They must conform or go under. The same is true, largely, of professional men. The bishop, the rector, the teacher, the editor, the *litterateur*, must keep up with the pace of the age even if it put every nerve at its utmost tension.

Of course this omnipresent strain has its penalties. A great many fall on the field. Cerebral apoplexy, paralysis, brain-softening, and other distressing maladies, slay their thousands every year. "Overwork" is the "foul fiend" who tracks his bloody path across our modern civilization. Alas, how many homes he destroys! how many fair prospects he blights! how much misery he entails on the world!

There is only one avenue of relief and escape, and that is the recognition of the law of relaxation as obligatory upon all brain-workers, whether professional, commercial, or mechanical. A season of change and rest must be taken to be as religious a duty as prayer or the Sacraments. The railroad manager must not say, "I will if I can!" but "I can, because I must!" and all the vast army of brain-workers should make it a matter of conscience to follow his example. The clergyman's vacation is sometimes sneered at, but most unjustly. It is indispensable to his successful work the year around. A flying trip to Europe will put vim into his future labors. A month in the Adirondacks will tell on his Lenten sermons. A trip to Denver, or the "unsalted seas" of the far North, will qualify him to make better men of his parishioners, by his being himself made a better man thereby. This is not hyperbole, but honest fact, attested by a thousand cases in actual life.

Relaxation, by change of scene and rest from the drive and whirl of life, must therefore be contemplated more in the light of duty than of pleasure, and this is coming to be more clearly perceived every year. It is the only way in which many lives can be prolonged, and many others fitted for higher efficiency in their respective vocations.

We have expressed the apprehension that the English-speaking world would never again be united on one version of the Bible. There is reason to fear that even two versions will not be the limit of variation. The President of the Union Theological Seminary, Dr. Hitchcock, has edited, and Messrs. Ford, Howard & Hulbert are about to publish, an "American Version," giving the text as recommended by the American revisers. Of course, this will be immensely popular with young America. It is quite in accordance with its spirit of progress, to have a Bible of its own.

An Irishman Abroad.

A clergyman of the Irish church has, it would seem, lately been in this country. He recently lectured in Belfast on "Some Phases of American Life," and is reported as saying:

"Each congregation had the appointing of its own minister and the control of all affairs connected with the church. They could, therefore, discharge a minister if they liked without communicating with the bishop, so that it often happened a minister had been discharged and another appointed before the bishop was aware of the change. The evil of that system was apparent, for except a minister was a man of sterling integrity there was a strong temptation for him to say smooth things; and not to speak to the hearts of the people. The sermons he heard in America simply filled him with horror. The ministers were so far the servants of the people that they had merely to preach to please the taste of their audience without appealing to their souls. Many of them preached whole sermons without mentioning one Gospel truth."

One would suppose that all this has reference to our Church. If so intended, the statements made are simply untrue. Every one knows that in the American Church a rector is elected by the wardens and vestrymen of the parish but we need hardly say that neither vestry nor congregation can "discharge a minister" or "appoint another." It is, of course, utterly untrue that our clergy "preach to please the taste of the people," and equally untrue that they labor under "a strong temptation" or under any temptation at all, to "say smooth things." Our clergy preach freely and faithfully what they believe to be the truth. In doing it they are under no restraint whatever, and they feel none.

This Irish clergyman evidently ran through the land and saw much and heard much, but in fact knows little of America or of our Church, and that little he knows vaguely and confusedly. He is from Ireland; probably a mere Protestant and an Orangeman, bent on seeing for himself and judging for himself. Hotel clerks no doubt informed him as to what preachers he ought to hear, and he heard them. Such a man would hear Beecher and Talmage, and men of that sort. So he returns and says that "the sermons that he heard filled him with horror," and that many of them preached whole sermons without mentioning one Gospel truth.

There are however many denominational preachers in America who preach such sermons. In the secular papers we have seen these subjects and such as these announced: "Down among the Hogs"; "Pontius Pilate and his wash-tub"; "In the morning, Dress; in the evening, Fools"; "Thomas Carlyle"; "The Water-shed of Thought in the Religions"; "A King's hate; a woman's lust; a beheaded preacher; an evening on Marriage and Divorce." Some preachers are, we see, devoting themselves to pious panorama, and advertise the subjects of sermons "with picture illustrations." Others again we see, instead of a sermon have, at the evening service, taken to reading "stories from Miss Phelps and other popular writers." Only the other day a popular preacher in Chicago preached on the subject of "The Coming God."

These are preachers that the hotel clerk tells the Irish traveller that he must hear, and he hears them. No wonder that when he gets home he says that "the sermons that he heard in America filled him with horror," and "many of them preached whole sermons without mentioning one Gospel truth."

Candor compels us to admit that one of our clergy in New York seems ambitious to distinguish himself as belonging to the class above described, if the reports of his sermons in the papers are to be credited.

We have recently met with a neat little pamphlet, entitled, "An Account of Trinity Church, Hoboken, N. J.," which gives an interesting sketch of that parish, from its organization in 1853, down to the present year. During that interval, it has had seven rectors including the present incumbent (Rev. G. C. Houghton), who entered upon his pastoral duties on January 1st, 1879. At its inception, the parish had the usual fortunes of similar enterprises, the twenty families which composed the congregation, worshipping for the first three years in "halls," answering to the "upper chambers" of Apostolic times.

In December, 1855, the corner-stone of a church was laid by Dr. Doane, Bishop of New Jersey; and the building which is of stone, and in the Gothic style of architecture, was completed in August of the following year. The frontage is fifty-three feet, with an elevation of fifty-six feet, terminating in a bell-gable. It is seventy-nine feet in depth. On the south-east corner of the building, Wm. P. Wright, Esq., Senior Warden, erected, by permission, a Memorial Chapel, in memory of his only daughter, Grace. It is so built as to become, at some future time, the south transept of the church proper. On the north wall is placed a tablet, bearing a bas-relief of a child, and the following inscription, written by the late Bishop Doane:

This Chapel
For the Religious Instruction of the Young,
was erected as the Memorial of an Only Child,
1856.

Here shall the Lambs of Jesus Christ be fed,
In Blessed Memory of a Dear One, Dead!

The Tablet was the last work of the celebrated American sculptor, Crawford, and was completed after his death by his friend, Randolph Rogers. The vessel on which it was shipped was wrecked, and the tablet lay at the bottom of the Mediterranean for six months; but, after having been recovered, was taken back to Leghorn for repairs, and ultimately re-shipped to America.

In 1864, steps were taken to build a Rectory and school house, which were completed in 1866, but not without incurring a debt to the amount of \$12,500, now happily reduced to \$2,000. In 1868, a boy-choir was organized, which now officiates, duly vested in cassock and cotta. In 1878, a brass Altar-cross and a white Altar-cover were presented to the parish by Mrs. Hodgson,

the wife of the late Rector. On Oct. 23d, 1878, the present Rector was chosen to the pastorate of the parish, and entered upon his duties on the Feast of Circumcision, January 1st, '79. Since his advent to the parish, the Celebration of Holy Communion on every Lord's Day, and on all the Holy Days of the Church, has been commenced. Many other very important changes and improvements have been made from time to time, which it is impossible for us to enumerate, and several valuable offerings have been made besides those above spoken of. Among the last of these are the following, made in the course of the present year: By John Stevens, an Altar and purple Altar-cloth; by the Sunday School, at Easter, a memorial window, and another memorial window (also on Easter Day), by Mrs. W. P. Wright.

The Guild of the Holy Cross.

To the Editor of the Living Church:

When I was requested by a few ladies of this city to act as Chaplain to "The Guild of the Holy Cross," the idea appeared to me almost chimerical, but of course I accepted. The ladies commenced in a very modest way, simply organizing the association, preparing a manual of devotions, and printing a prospectus which was kindly published in the Church papers. The result, to my mind, is very remarkable. Applications came from all quarters for membership. Letters also from England; as from Miss Yonge, Miss Jacobs, founder of the Society of Watchers and Workers, and the author of "Thoughts on Invalid Life," and others, commending the object, especially as the main design is Intercessory Prayer. The whole of Miss Jacob's letter should be printed and probably will be, as containing her rare experience in such kind of Church work. But I can only make the following extract: "We do all we honestly can to retard our growth, lest our work shall be marred by want of trained workers. We now number 433, of whom 176 are invalids, almost all of the educated classes. You have taken our original name, which of course is very natural, as it is obviously beautiful and suitable." Another letter of exceeding interest was from Miss Weale, of "Church House," etc., from which I extract the following: "As regards the Guild of which you are Chaplain, I only know that which I have read in the Watchword, the Magazine issued by the Society of Watchers and Workers of which I am a companion. When I read that your special bond and work is Prayer, I rejoiced and gave thanks; for more and more (especially as in my own case, one has entered on the declining years of this earthly life) does one realize the might of prayer, and the virtue which He imparts to the intercessions of those whom He is chastening in His love." But what is of more practical importance, perhaps, the association has brought to light a number of waiting, watching and praying invalids, who seem to have extraordinary gifts for doing good, as in painting, sewing and embroidery; inasmuch that any orders can now be filled for surplices, stoles, cotas, albs, chasubles, communion linen, altar cloths, pulpit hangings, etc., at the most reasonable cost, and for the benefit of the poorer members. One very remarkable case I will mention with the name—Miss Helen Kate Powers, of Wellington, Ohio. This young lady, about twenty-six years of age, was attacked with rheumatism in its most acute form, at a time when she was engaged in study to prepare herself for a teacher, now she is entirely helpless, i. e., she has no use of any of her limbs, excepting the right arm from the elbow, the thumb and forefinger. The sight of one eye is almost entirely gone, and her food is received in a spoon, through an aperture occasioned by the loss of two of her teeth, and she cannot masticate any solid food on account of the ossification of the jaws. Indeed, her condition physically is such that one can scarcely believe the facts in all their reality, as I could not, without seeing for myself. However, her mind is unimpaired, her habits are devout and spiritual, and she is a warm lover of the Church of which she was made a member in infancy. Every day this darling child of the Church is drawn to the window on a reclining chair, her work table placed before her, on which, with the use of thumb, forefinger and one eye, she paints most beautifully in oils, on canvas, wax, or wood, principally flowers and landscapes. Her parents, though once in better circumstances, are now poor, her father an invalid, and last year the family were mainly supported by her work, the purchasers generally not knowing at all the condition of the artist. The moment Miss Powers heard of the Guild, her heart was drawn towards it, as an Institution in which she might be of some use to the Church, and so she applied for membership. We now visit her regularly, the Holy Communion is administered, to which a few Church people of the town are invited; and if the Guild of the Holy Cross has accomplished nothing more than the discovery of this wonderful "light in darkness," I should think it an unspeakable blessing. For further information, and for any of the work which the Guild can supply, application may be made to me, but I would rather it should be made to Mrs. C. P. Ranney, the Warden, at No. 787 Euclid Avenue, Cleveland, Ohio.

JAMES A. BOLLES,
Chaplain of the Guild.

One of the faithful teachers in Bishop Tuttle's mission school at Plain City, Utah, asks for a hundred dollars to procure a bell for her school-house, as a memorial to the late Rev. Gillogly. Both the lady and her work are well known to the writer, and it is earnestly hoped that this little sum will be raised. The Church never sent out a nobler missionary than James Gillogly. Let us crown that little school-house in the wilderness with a bell that will make the encircling mountains echo with his memory. Contributions may be forwarded to the LIVING CHURCH.

"In Journeys Often."

Bishop's Tuttle's Idaho Visitation.

Correspondence of the Living Church.

On Wednesday, May 4th, Bishop Tuttle left his home in Salt Lake City for his annual visitation through Idaho, reaching Kelton, on the Union Pacific R. R., at midnight. You commence the journey of 250 miles down to Boise, in what, by courtesy, is called a "stage coach," but it is really a "jerky" or mud-wagon. After a tedious trip of three days and nights over long stretches of alkali desert, you reach the pleasant little capital, the "Gem of the Mountains," weary and literally buried in white dust. This little town is rightly named Boise or woody place; for as you approach it from the table-land on the Kelton road it appears like a mammoth flower-garden. The peach, pear, and apple trees are loaded with pink and white blossoms, and the cottages are covered with climbing roses.

Sunday, May 8th, the Bishop preached and administered the Holy Communion. The next week he pressed on to Northern Idaho. Having to go through Washington Territory to reach this, he was met at Pendleton by Bishop Morris and with him drove on to Walla Walla, where, joining Bishop Paddock and several clergy, a conference of the three jurisdictions was held. On Sunday, May 29th, Bishop Tuttle held his first visitation Services in Lewiston, assisted by Rev. Dr. Nevius. Owing to the immense extent of his field in years past, the Bishop has been unable to reach this extreme point of Idaho; but being relieved of Montana, has been enabled to devote a much greater time to Idaho. Lewiston has been receiving half the time of Rev. Dr. Nevius, of Washington Territory, but the Bishop's visit awakened the interest of the people, and as Dr. Nevius intends remaining with Bishop Paddock, the townfolk desire Bishop Tuttle to send a resident pastor. Rev. Mr. McConkey will therefore go to Lewiston.

Another week's journey in the stage, brought us back to Boise, where, after holding services June 5th, we again set off on our wanderings. We rise at 2 A. M., start out in the open wagon for the Boise Basin. But the cold morning and the terrible jerking of the wagon make no difference to the Bishop. Thirty thousand miles in these vehicles have given him a perfect mastery of the art of sleep; while the rest of the passengers cling to the stage for dear life, and wish their limbs were insured, he calmly shuts his eyes and sleeps in this strange horse-power cradle! After nine hours of such tossings, we reach Idaho City, thirty-five miles from Boise. Here the Bishop, as is his usual custom, visits every family, of every creed, at their houses, and ever receives a hearty welcome; for all know that whatever their lot or station, they welcome a visitor who will rejoice with the joy of the happy, and sympathize with the woes of the sorrowful. Sunday, June 12th, services were held morning and evening; the Bishop delivered two clear and powerful sermons on the Holy Trinity, it being Trinity Sunday. The Pastor, Rev. F. W. Crook, presented a class for Confirmation; the Sacrament of Baptism was administered to one person, and the Holy Communion was celebrated.

Idaho City, in 1864, is said to have had from ten to fifteen thousand people; but the mining places being mostly worked out, and the town having been burnt four times, it has gone down to about one thousand. Our next point is Placerville, another small mining camp of about 200 population. As before, we visit each family, find the children to be baptized, and invite all to the services next day. Rev. Mr. Crook read the services, and the Bishop delivered an earnest sermon on the subject, "What must I do to be saved." There are several Communicants here, to whom the Holy Sacrament was administered. In the evening one child was baptized.

Wednesday morning finds us again in the ubiquitous wagon, the only difference being the horses are poor and we take a back seat, three on a seat, the third being a Chinaman, quee and all. After thirty miles, through a delightful Canon, where the grand mountain stream lashes and roars itself into a foaming fury, we reach the beautiful valley of the Payette, and stop at the pretty village of Emmetsville. Here we are kindly entertained by a member of the Church, and the next evening conducted services in the school house. Although it was the Bishop's first visitation, and there are only three members, the congregation joined most heartily in the responses, and as the house was full, the services were quite hearty. Here three children were baptized by the Bishop's Chaplain. Dr. Burge kindly "hitched up" his sprightly mules and drove us back, the following day, to Boise, about thirty miles.

We now look after our mail, and get ready for visiting Owyhee Co. Again we rise at 2 A. M. The Bishop climbs into his cradle, and is soon oblivious to the trials and glories of "staging," the writer mounts the "front seat" (the desire of all travellers), and is entertained by the driver, a jolly fellow, who tells us all the good points in "Bud and Baby," two colts he has lately "broke." At 4 P. M., on Thursday, we arrived at Silver, sixty-five miles from Boise, and about seven thousand feet above sea level.

Silver City lies in a deep gulch, the houses being built on each side. On Thursday and Friday we visit the people of the town; Saturday we go to the mountains, call on the miners, and learn the art of "stopping" and "tunneling."

On Sunday, June 26th, we conducted services in the theatre, all other halls being too small when the Bishop comes. The building was filled at each service. The Holy Communion was administered in the morning, and in the afternoon six children were baptized. The Church work here is in a healthy condition. Monday, June 27th, we bid farewell to the snow-capped peaks

of Owyhee, and came on to Reynold's Creek, where last summer Rev. F. W. Crook, who has charge of Silver and Idaho City, commenced work at the request of the people. This is a farming community, and after the toils of a summer day many of them come some miles to the evening service, and all are glad to welcome the clergy. Tuesday saw us again landed at headquarters, but so burnt and covered with alkali dust, that our friends hardly knew us and we scarcely knew each other.

Diocese of Quincy.

Correspondence of the Living Church. The Rev. Charles J. Shrimpton, late of Fayetteville, Central New York, has accepted Grace Church, Galesburg, Diocese of Quincy, and will enter upon his work in September. On last Sunday, the fifth after Trinity, the Rev. Dempster Davidson, of the last graduating class in the General Seminary, was ordained to the Priesthood in the Cathedral of St. John, Quincy. The candidate was presented by the Rev. Wm. B. Corby, D. D.; the Rev. Dr. Leffingwell and the Rev. Robert Ritchey also joined in the laying on of hands. The Rev. John Woods Elliott, Deacon, was present and assisted in the service. The Bishop's exhortation to the candidate was practical and earnest, illustrated by the most impressive and beautiful figures. The surplised choir rendered the hymns and chants, under the direction of Mr. Lewis J. Duncan, in a manner that would do credit to an older organization. Bishop Burgess offered among the prayers a special thanksgiving for the recovery of the President. Mr. Wm. Bardens, a member of the Senior class of the General Seminary, was ordained deacon, at the request of Bishop Burgess, on Trinity Sunday, by Bishop Starkey of Northern New Jersey. He will remain to complete his course in the Seminary.

OFFICIAL.

The following thanksgiving and prayer is appointed to be read in the Diocese of Quincy on the sixth Sunday after Trinity, and upon any day of Thanksgiving for the recovery of the President.

ALEXANDER BURGESS, Bishop of Quincy.

O Almighty God, who hast all power on earth, and who alone worketh great marvels, we render Thee hearty thanks that Thou hast saved from murder our beloved Chief Magistrate. For lifting him up from distressing and weakening results of violence and wounds, for refreshment and for returning strength, we praise Thee. We beseech Thee to continue to him courage, fortitude, patience and cheerful hope. Rising to his former health, may he rise to complete confidence in Thee the Counsellor and Shield of the Nation and its ruler.

O God, teach this people their relation to Thee, Lord of all lords. Bring them to thorough submission to Thee and true loyalty to those set over them in Thy name.

We pray Thee, permit no general calamity, because of this abhorrent crime to befall our nation. "O God, shall one man sin and wilt Thou be wroth with all Thy people?"

Continue to this land Thy loving kindness and make us to be high among Christian people, guided, defended, saved by Thee, through the merits of our one Redeemer, Jesus Christ. Amen.

The Very Rev. Arthur Penrhyn Stanley, D. D., Son of the late Bishop of Norwich, died at the deanery of Westminster on Monday, July 18th. The Archbishop of Canterbury, Canon Farrar, and several members of the Dean's household were with him. Dr. Stanley's career at Oxford was distinguished, and in 1840 he was elected a Fellow of University College. He was Canon of Canterbury from 1851 till 1858. He was Professor of Ecclesiastical History at Oxford, Canon of Christ Church, and Chaplain to the Bishop of London, from 1858 to 1863; and since, Dean of Westminster. He participated in the Old Catholic Congress in Cologne, 1872. In 1875 he was installed Lord Rector of the University of S. Andrews, from which he had received the degree of LL. D.

Among the late Dean's most important contributions to literature are the following: Life of Dr. Arnold, 1844; Stories and Essays of the Apostolic Age, 1846; Historical Memorials of Canterbury, 1854; Sinai and Palestine, in Connection with their History, 1855; Sermons on various subjects preached before the University of Oxford in 1860-3; Lectures on the History of the Eastern Church, 1861; Sermons preached in the East, with appendix on his second visit to Palestine with H. R. H., the Prince of Wales, 1862; Lectures on the History of the Jewish Church, two volumes, in 1863-65; Historical Memorials of Westminster Abbey, 1867; Lectures on the History of the Church of Scotland, 1872; and Sermons and Essays on the Apostolic Age, 1874. He has contributed various articles to reviews and magazines, and many papers to Dr. Smith's Dictionary of Classical Biography, and Dictionary of the Bible, to the Transactions of the Archaeological Institute, and to the Quarterly and Edinburgh Reviews. His last work, just published, was Christian Institutions.

Mr. Alexander V. Blake, Treasurer of the Diocese of Long Island, died suddenly of heart disease on the 25th ult., at Sand's Point, L. I., where he was spending the summer with his family. The funeral took place from Grace Church, Brooklyn Heights, on the 29th ult., Bishop Littlejohn officiating, assisted by the Rev. Dr. Snively, Rector of the Parish, and a number of the Clergy. The congregation filled the Church.

The Bishop of New York made a visitation of St. Barnabas Chapel, New York, on St. John Baptist's Day, and administered Confirmation. He took occasion to especially commend the good work being done by the Chaplain of St. Barnabas' House, the Rev. J. H. Appleton.

The Late Rev. J. Milton Stevens.

The death, last week, of the assistant minister of St. James' Church, Chicago, at the early age of twenty-nine, has filled many hearts with sadness. Though afflicted with long illness, it did not seem that the vigor of early manhood could be overcome by disease. Rest from labor and change of climate seemed to stay but slightly the ebbing of life's tide, and the young priest returned from the far shore of Florida to die in sound of St. James' chiming bells.

On Wednesday, July 13, a Meeting of the North Eastern Deanery was held in the Vestry Room of St. James' Church, the Rev'd Dean Dr. Locke presiding. A committee consisting of the Rev. Drs. Morrison and Courtney and the Rev. Mr. Ritchie was appointed to prepare suitable resolutions concerning the deceased. The Resolutions are as follows:

Resolved, That the death of the Rev. J. Milton Stevens at the early age of twenty-nine years, has deprived the Church of the services of one peculiarly qualified to "minister about holy things;" able and willing "earnestly to contend for the faith which was once delivered to the Saints;" ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word;" and to commend both by word and good example, "the comfortable Gospel of Christ" to those who are at present strangers to it.

Resolved, That the Clergy of this Deanery sincerely sorrow over the loss of one who, while manfully setting forth and defending his own opinions, never failed to manifest true Christian courtesy, and always discriminated between principles and individuals; thus securing for himself a high place in the esteem, and a warm one in the hearts of his brethren; who venture to extend to his bereaved relatives the assurance of their deepest sympathy.

Resolved, That a copy of these Resolutions be published in the LIVING CHURCH and in the Churchman.

ARTHUR RITCHIE, Sec'y.

Personal Mention.

The Rev. E. H. Radd has removed from Kewanee to Knoxville, Ill., and should be addressed at the latter place.

The Rev. D. W. Dresser has gone to Minnesota for a few weeks' rest. Mr. Dresser has been in the ministry over twenty-five years, and this is the third vacation he has ever taken.

The Rev. George W. E. Flise has resigned the rectorship of St. George's Church, Salem Co., N. J. His address for the present will be Station "G," Phila.

The Rev. Henry A. Cott, D. D., Rector of St. Paul's School, Concord, N. H., is spending the summer in his cottage, at Newport, R. I.

The Rt. Rev. the Bishop of Tennessee, sailed for Europe on Saturday last, in the Steamship "Egypt," of the National Line.

The Rev. Sidney Corbett, D. D., of Battle Creek, Western Michigan, is passing his vacation at Saratoga Springs, N. Y.; and the Rev. William Wilberforce Newton, of Boston, Mass., at Elberon, Long Branch.

The Rev. Dr. Davies, and the Rev. Alexander J. Miller, of St. Peter's, Philadelphia, the Rev. Messrs. Hubbard, of St. Mark's, Philadelphia, William M. Pickens, of Grace Church, Newark, N. J., and B. H. Yarrington, of Greenwich, Conn., have been seeking rest in the Catskill Mountains.

The Rev. Henry B. Cornwall, Rector of the Church of the Good Shepherd, Brooklyn, N. Y., has received the honorary degree of D. D., from Williams College.

The Rev. Brady E. Backus, Rector of the Church of the Holy Apostles, New York City, has received the degree of D. D., from Nebraska College.

The Rev. J. M. C. Fulton has been elected to the rectorship of St. Paul's, Oxford, N. Y.

The Rev. Percy C. Webber has received the honorary degree of M. A., from Hobart College, and has accepted the position of Head Master and Chaplain of De Veaux College, Suspension Bridge, N. Y.

On Saturday, July 9th, Miss Margaretta Scott sailed for All Saint's Hall, Liberia, Africa, in company with her father.

At the recent Commencement of Kenyon College, the degree of D. D., was conferred upon the Rev. W. C. Gray, Rector of the Church of the Advent, Nashville, an alumnus of the Institution, by the Faculty of the Theological Seminary of the Diocese of Ohio.

The Larrabee Prize, at the Junior Exhibition, Racine College, was awarded to Mr. Charles E. McLennan, of Beloit, Wis. It consists of thirty dollars worth of books. The above was, by an oversight, omitted from the report lately given by the LIVING CHURCH.

Notices.

Notices of Deaths, free: Business Notices, two cents a word; Obituaries, Applications, Acknowledgments, etc., one cent a word. All notices must be prepaid.

DIED.

ATKINSON.—Entered into the Rest of Paradise, at Columbus, Colorado Co., Texas, on the 27th of June 1881, Mrs. Estelle Atkinson, in the 23d year of her age; for years a consistent member of St. John's Church.

STAFFORD.—Died, in the Communion of the Holy Catholic Church, at Columbus, Colorado Co., Texas, July 8th, 1881, Miss Martha A. Stafford, in the 43d year of her age; a devoted and zealous member of St. John's Church. She rests from her labors and her works do follow her.

HASKINS.—At Alton, Illinois, on Tuesday July 12th, Paul Osmund, infant Son of Rev. T. W. and Mrs. F. E. Haskins.

An Appeal.

CHICAGO, July 4th, 1881. On the night of June 29th, our unfinished church at Austin was demolished by a calamity to which, in addition to a calamity to our faithful and self-denying band of Churchmen. With very moderate means, they propose at once to give to the fullest extent of their ability. The town's folk, not of our fold, have voluntarily subscribed several hundred dollars, and now the appeal comes to the Churchmen of Chicago. Will you extend the strong hand of help to these noble people in the hour of their calamity. I commend them to your practical sympathy.

Wm. E. McLarn, Bishop of Illinois. ST. PAUL'S, AUSTIN, ILL. Amount expended in the course of erection of St. Paul's Church, previous to the storm of June 29th, which wrecked the building, \$1,500.35. Amount of loss sustained by destruction of building by storm, \$750. During the past year, the congregation had, by self-denial, provided \$1,121.50 for the support of the mission and work of building their church, and now, with the endorsement of the Bishop, ask in this hour of need the practical sympathy of the Churchmen of Chicago, to enable them to rebuild and complete their church. They will need \$2,000 to accomplish this object, and ask the city Churchmen for \$1,000 towards the work. C. H. Forz, Warden.

Miscellaneous.

The Assistant Priest, Church of the Annunciation, Philadelphia, will take into his family, in September, two boys over 14 years of age, to educate. Refers to Rev. Dr. Patterson (Rector), the Bishop of Connecticut, and the Rev. President of Trinity College. For terms, etc., address the Rev. E. B. Taylor, 1823 North Eleventh Street.

WANTED.—A man to take charge of a Church School. Salary moderate. A clergyman in the position could have missionary work with stipend additional. A good work is offered to reward ability and devotion. Testimonials required, especially as to powers of discipline. Address "Clericus," Living Church Office.

WANTED.—In an Indian Boarding School, a female communicant of the Episcopal Church, who is a patient, cheerful and thoroughly competent teacher of the elementary branches in English, and who can also drill in callisthenics and who can teach simple music, vocal and instrumental. Address Bishop Hare, Greenwood, Charles Mix Co., Dakota.

WANTED.—By a graduate of an Eastern College, the second in his class, who can bring the best testimonials as to character and scholarship, a position as teacher of Latin and Greek in some academy or high school (Church School preferred). Address "G" Living Church Office.

The Guild of all Souls, President, Rev. Arthur Toole, Secretary, Mr. Walter Plimpton. Objects: Intercessory Prayer, "For the Dying," For the repose of the Souls of Deceased Members, and all the Faithful departed, 2. To provide Furniture for Burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." For further information apply to Rev. J. Stewart-Smith, Westminster, Md., Rev. E. R. Ward, Milwaukee, Wis., Correspondents for U. S.

The Dental Parlors of W. G. Cummins, M. D., are located at 70 State Street, in the very heart of the City. All of the street car lines pass the door. All departments of dentistry receive prompt attention. It will be the interest of readers of the LIVING CHURCH, requiring work of this kind, to visit these parlors.

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Champlain Hall, Highgate, Vermont. A Boarding and Day School at Highgate, Vt., most highly commended by the Bishop of Vermont. Location all that can be desired. The Fall term of the fifth year will begin on Monday, the 29th day of Aug. For further information, address the Rev. Dr. SWETT, Rector.

Kenyon College, Kenyon Grammar School, Gambier, Ohio. Under the control of Trustees elected from the Diocese of Michigan, Indiana, Kentucky, West Virginia, Pittsburg, Ohio and Southern Ohio. The location is one of rare healthfulness and great beauty, and the instruction thorough in all departments. For further information address Rev. Wm. BODINE, D. D., President, Gambier, Ohio.

St. Paul's College, Palmyra Mission. The Thirty-fourth year of this Diocesan Institution will open on the first Wednesday in September—Best facilities offered in each department—the Collegiate and the Preparatory. Terms low.

The Rev. J. A. WAINWRIGHT, A. M., M. D., Pres't. The Rev. JOHN EVANS, A. B., Associate Principal.

St. Anna's School, Indianapolis, Ind. A Church School for Girls. The fourth year will begin Sept. 6th. For terms, etc., apply to the Rector, Rev. W. Richmond, 477 N. Pennsylvania St., Indianapolis.

Christ Church Seminary, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the sixteenth year begins Sept. 12, 1881. For circulars apply to Miss HELEN L. TOTTE, Principal.

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

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The next session begins on Wednesday, Sept. 7th, 1881. For full information, address the Principal, JOHN D. H. MCKINLEY, A. M.

St. Mary's Hall, Faribault, Minnesota.

Rt. Rev. H. B. Whipple, Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education with an invigorating and healthy climate. The health of the school has been a marvel. The sixteenth year will begin September 15th, 1881. For Registrars with full details address Bishop Whipple or Rev. Geo. B. Whipple.

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The next session will open Sept. 5th, 1881.

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Visitor, Rev. C. C. Grafton, S. S. J. E. Prepares pupils for the Harvard and other College Examinations. For terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

St. Agatha's School, Springfield, Ill.

Under the supervision of the Rt. Rev. the Bishop of Springfield, The Rev. E. A. Larrabee, Chaplain, Miss D. Murdoch and Miss M. S. Dunsinberre, Principals. This school for young ladies and children will open (D. V.) on Monday, September 5th, 1881. For circulars address the Chaplain.

The Divinity School OF THE Prot. Episcopal Church in Philadelphia.

Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine service and an address to the classes in Spencer Hall. The attendance of all the students is required at this exercise. The faculty will meet applicants for admission in the same place at 11 A. M. that day. For further information respecting admission or rooms, address the Rev. M. MEIER-SMITH, D. D., Secretary of the Faculty, at the school, north-west corner Thirteenth and Walnut Streets, West Philadelphia.

The Cathedral Grammar School, Chicago.

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Trinity College, Hartford, Ct.

Trinity College examinations for admission will be held at Hartford, on Tuesday and Wednesday, Sept. 13th and 14th, 1881. For Scholarships, Catalogue, and general information, application should be made to the President.

T. R. PYNCHON, D. D., Hartford, Ct.

Cathedral Grammar School, Pekin, Illinois.

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St. Paul's for Boys. St. Mary's for Girls. The academic year will begin September 14th. Address the Rev. T. STAFFORD DROWNE, D. D., Acting Warden, Garden City, L. I.

St. John Baptist School, 233 East 17th Street, New York.

Under the charge of the Sisters of St. John Baptist. Terms for school year. Address the SISTERS SUPERIOR, as above. Address: Church Workroom, 233 East 17th street.

Lasell Seminary, Andover, Mass.

Delightful home school for young women. Only one teaching household arts, cooking, dress-cutting, etc.; literary work of high grade. Send for catalogue; mention this paper. C. C. BRAGDON, Principal.

St. Helen's, Brattleboro, Vt.

A Family School. Large and commodious house, finely located. School of Languages in session during the summer months. If desired, children received for the summer only, and with or without tuition. For Circulars and particulars address Mrs. E. J. IVES.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafid, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

Kemper Hall, Kenosha, Wisconsin.

A school for girls, under the charge of the Sisters of S. Mary. Terms, \$300.00 per year. Fall term commences Sept. 21st.

De Lancey School for Girls, Geneva, N. Y.

Rt. Rev. C. A. Coxe, D. D., visitor. For circulars, address the Misses Bridge, Principals.

Mrs. M. G. Riggs

Will reopen her school for Young Ladies and Misses at her residence, Rutherford, N. J., Sept. 14th. Boarding pupils limited to six. Girls fitted for college. Circulars on application.

HAMMER HALL, MONTGOMERY, ALA.

The Diocesan School for Girls & Young Ladies. The Rt. Rev. THE BISHOP OF ALABAMA, Visitor. The Rev. GEO. M. EVERHART, D. D., Rector. The next School Year begins October 3. The charges are made at the lowest figure possible for a school of its grade and appointments. Send for Catalogue. Board and all School fees charged to the clergy "at half rates."

HIGHLAND HALL, FOR GIRLS AND YOUNG LADIES,

Highland Park on Lake Michigan, 20 miles from Chicago. Unsurpassed

Calendar.

JULY, A. D. 1881.

- 3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
31. St. James.
31. Seventh Sunday after Trinity.

We are buried with Him in Baptism into death. ROMANS VI. 4.

What does being baptized into Christ's Death mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then and Burial is to Christ, that Baptism hath been to us.

Nay, I will drink his cup; my vow is taken. With his Baptism Blood mine own shall blend; Ne'er be that I will charge by me forsaken.

A German Protestant Christening.

Foreign Correspondence of the Living Church. Having had the privilege of being present at a recent baptism in a wealthy German Protestant family, I send you a short account of the proceedings:

At half-past twelve in the day, the guests being all assembled in one of the drawing-rooms, and having ranged themselves behind the members of the family circle, the clergyman entered the room by a side door, and took his place before a small, low table covered with white muslin.

Around the table was a beautiful wreath of roses; upon it, the Lutheran Bible, a silver dish and jug. Remarkable did it appear that not once during the service, which lasted about 25 minutes, did the pastor or any member of his audience kneel in prayer. The address was extemporaneous, very quietly delivered, and most attentively listened to.

The Indian maiden, thus left once more alone in the world, was found by some ladies in Annapolis, Md., and by them was consigned to the charge of the All Saints' Sisters in Baltimore, with whom she has now been for more than a year. By them, conjointly with the Rev. Calbraith Perry, she was instructed in the Christian faith, and prepared for Holy Baptism.

There are two or three incidents connected with this narrative which add somewhat to its interest. One is, that as the child, when found, was unable to speak, it was impossible to ascertain to what particular tribe she belonged. Another is, that the girl, whose Baptized name is Elizabeth, notwithstanding her attachment to the Sisters, and her full appreciation of the kindness that she has received from them, longs to dwell among the people of her own race, and has an earnest desire to be an instrument in God's hands for their good.

A True Indian Romance.

Written for the Living Church.

Some fourteen or fifteen years ago, a private soldier, wandering over a battle-field in the far West, soon after a bloody conflict between our troops and a band of hostile Indians, found an infant lying among the dead and dying. Its parents, in all probability, had been slain. The man took charge of the little waif; and, upon his return home, gave it into the safe-keeping of his wife. For several years, the young orphan remained with this couple; until, sad to say, both husband and wife became drunkards, and the former eventually found his way to prison for some offense against the laws of the land.

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Easter Eve, last year, was the day fixed for her admission into the Church. Not long before the appointed hour, Mr. Perry, happening to hear that the well-known native Indian priest, Enmegabowh, from White Earth, Minn., was temporarily in the city, accompanied by a Christian chief, found both, and secured their presence at the baptism. The chief, who had lost his only daughter, taking a fancy for the child, offered to adopt her, and arrangements are now in progress for the orphan Indian child to proceed to the White Earth Reservation, under the charge of one of the White Earth Sisters, in order to enter her new home among her own people.

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The Living Room.

I look upon the living room as an important agent in the education of life; it will make a great difference to the children who grow up in it, and to all whose experience is associated with it, whether it be a beautiful and cheerful room, or a homely or bare one, or a merely formal or conventional one. All that gives dignity or poetry to this subject, or makes it allowable for a reasonable man to give much thought to it, is its relation to education. For it has a serious relation to education and plays an important part in life, and, therefore, deserves to be thought about a great deal more than it is.

It is by no means my notion that the living room should be a homely, matter-of-fact apartment, consecrated to the realities, while the Muses and Graces are left to amuse themselves in the hall. On the contrary we want the living room for a foundation; that the furniture shall be the best designed and best made that we can afford, all of it necessary to our comfort and intended to be used. These wants being first provided for, we will then admit the ornaments of life—casts, pictures, engravings, bronzes, books, chief nourishers in life's feast; but in the beginning these are to be few, and the greatest care is to be taken in admitting a new comer. The room ought to represent the culture of the family, what is their taste, what feeling they have for art; it should represent themselves and not other people; and the troublesome fact is, that it will and must represent them, whether its owners would let it or not.

THE HOME BEAUTIFUL.

As if there were not enough ways of spelling the name of him who was not for an age but for all time, a Frenchman suggests this: Chaquepe-hare.

An editor, who thinks that he knows all about farming, says, in speaking about strawberries, that the best way to raise them is with a spoon.

Hymne d'un Jour de Printemps.

Traduite de l'Anglais, voir le Living Church, du 23 avril.

Nos chants joyeux s'élèvent en ce jour; D'un feu nouveau le zénith se colore, S'étend, monte vers l'éternel Séjour; Ainsi vers Dieu mon cœur s'élève, adore!

De toutes parts les ruisseaux tortueux Les eaux, jaillissant des limpides sources Cachent leurs flots dans les rochers herbeux Réjouis, charmés par leurs voix si douces; Ainsi mon cœur s'épanche, et vit heureux.

Charmantes fleurs nouvellement écloses, Sur ces coteaux, comme en tous autres lieux, Mai va ressusciter nos belles roses, Nous embaumer d'un air délicieux; De-même, en Dieu, renaîtront toutes choses.

Tout ce qui vit tourne aujourd'hui les yeux Vers le soleil, dont la chaleur croissante Vient entr'ouvrir mille boutons joyeux, Orner la terre, la rendre florissante; Mon cœur aussi se tourne vers les cieux.

Vèpres sonnent; voici la journée close; Le troupeau fatigué, silencieux, Sous un abri, comme l'oiseau, se pose. O cœurs troublés! La paix nous vient des cieux.

Allons a Dieu! en Lui seul tout repose. Pensionnat Ste Marie, a Knoxville, Ill.

God Sets Some Lives in Shade Alone.

Written for the Living Church.

So, whoever think the shadows lie About my pathway, I shall never try From their dark presence and deep gloom to fly. For, if God chose my life in shade to be, He knew that life alone was best for me, And I will trust Him though I cannot see Why the bright sunbeams 'round me may not play; Why lowering storm-clouds hover o'er my way; Why piercing storms beset my path alone; And peace shall dwell within, if not deep joy; Nor shall life's gold be mixed with base alloy; One Light for me shall never be destroyed! This, too, I know, dark ways may lead to light, And Brightest day may follow darkest night, And He who guides my feet will guide them right. MILDRED MAYNE.

MORAVIA, N. Y.

Bishop Whipple Among the Indians.

Correspondence of the Living Church.

MINNESOTA, July 9, 1881.

Bishop Whipple is making his annual visitation to the Indian Missions among the Chippeways in Northern Minnesota. He was accompanied to White Earth by a party of laymen and laywomen interested in the good work there going on; as also by Rev. E. S. Peake and Dr. Knickerbacker. Mr. Peake had been associated with the sainted Buck, of blessed memory, in work in behalf of this people, twenty-five years ago, and his interest in it is as ardent as ever. It was a joy to him and his good wife to meet with many Christian Indians who had been their former pupils in the Mission School at Gull Lake. Mr. Peake is also giving a good deal of his time and attention to completing the work of the new stone church of St. Columba; a difficult and expensive work, on an Indian Reservation, twenty miles from the railroad. The work is progressing favorably, however, and the Bishop had the pleasure at this Mission, Wednesday afternoon, July 6, of laying the Corner-Stone, in the presence of a large assembly of Indians. The Service was conducted in Ojibway, by Rev. Enmegabowh and Rev. Mr. Gillilan. The Bishop, Dr. Knickerbacker, Rev. Mr. Peake, and Enmegabowh making addresses, Rev. George Johnson, son of Enmegabowh, acting as interpreter. The church is located beside the old wooden chapel in a commanding position, and its tall cross-topped spire will make it conspicuous. Near by is located the Bishop Whipple Hospital, founded and endowed a few years since by Mrs. Watkinson, of Hartford, Ct. Opposite is the Mission House of Rev. J. A. Gillilan, the faithful superintendent of the work; whilst not far away is the comfortable home of Enmegabowh, "the man who stands before his people," and who is now reaping the fruits of long years of devotion to his work. It will be a grand work for him to have secured this noble stone church. Last year, by his own efforts in visiting the Churches and awaking an interest in his work, he secured \$7,000. It will take at least \$3,000 more to complete the church and furnish it for its work. Surely this needed sum will be forthcoming from the American Church.

Thursday, at 10 A. M., in St. Columba Church, the Rev. Clement Beaulieu, Deacon, graduate of Seabury Divinity School, and who for the past year has been principal teacher in the Government School, and a preacher and pastor to the mixed blood on the Reservation, was advanced to the priesthood, Rev. Dr. Knickerbacker presenting the candidate. The Service was said in Ojibway, a large congregation of Indians being present. The Bishop preached an earnest sermon to which they gave close attention. All the clergy present, including Mr. Johnson, united in the laying on of hands in the office of Ordination; probably the first instance in our Church where a Red Priest has assisted in this way in ordaining a White man. Mr. Beaulieu will continue to labor among his people. His life has been spent among them, and his influence must be for good. The Holy Communion was celebrated and at least a hundred Indian Christians must have communicated.

After the Service, all the clergy and white visitors were invited to Industrial Hall to partake of a feast provided by the Indian Women's Society connected with St. Columba. It was indeed a beautiful feast, the bill of fare including wild ducks, fish, moose, etc. After we had enjoyed the feast, the President of the Society extended a cordial welcome to the Bishop, clergy, and friends, and told us that one of the objects of the Society was to work for finishing the new church; and she brought forward and presented to the Bishop \$18 in coin, and a large quantity of elegant bead-work, to be disposed of for this object. It was soon taken by

the visitors present, and must net a handsome sum towards the finishing of their new church of which all the Indians are very proud.

On Friday, July 8th, the Bishop again held Divine Service in St. Columba, and confirmed a large class presented by Mr. Johnson. From White Earth the Bishop visits the Indian Missions at Wild Rice, Red Lake, Cass Lake, and Leech Lake, spending two weeks in his annual visit to his red brethren. Mr. Gillilan will accompany him.

Length of the Mississippi.

Mark Twain mourns over the diminished length of the Mississippi in this strain: Therefore, the Mississippi between Cairo and New Orleans was 1,215 miles long 176 years ago. It was 1,180 after the cut off, 1722. It was 1,040 after the American B-and cut off some years ago. It has lost 67 miles since. Consequently, its length is only 973 miles at present. Now, if I wanted to be one of those ponderous scientific people, and to prove what has occurred in the long past by what had occurred in a given time in the recent past, or what will occur in the far future by what has occurred in late years, what an opportunity is here. Geology never had such a chance, nor such exact data to argue from! Nor development of species, either. Glacial epochs are great things but they are vague—vague. Please observe. In the space of 176 years the lower Mississippi has shortened itself 342 miles. That is an average of a trifle over one mile and a third per year. Therefore any calm person, who is not blind or idiotic, can see in the old Oolitic Silurian period, just 1,000,000 years ago, next November, the lower Mississippi river was upward of 1,900,000 miles long, and stuck out over the Gulf of Mexico like a fishing rod. And by the same token, any person can see that 742 years from now, the Mississippi will be only a mile and a quarter long, and Cairo and New Orleans will have joined their streets together; and be plodding comfortably along under a single mayor and a mutual board of aldermen. There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact.

Speaking of the abhorrence of the Irish Presbyterians for instrumental music in church, the Irish Ecclesiastical Gazette says:

Some of our Presbyterian friends are, no doubt, unaware of the fact that in this opposition to the use of instrumental music, their strongest ally is the founder of the Scholastic Philosophy, on whose teaching some of the most fatal errors of the Church of Rome rest. It was St. Thomas Aquinas who first brought the charge of "Judaizing" against those who used instrumental music in public worship. The learned Moderator and the Pope may also shake hands over the matter, as they both agree on this question at least. No organ notes violate the sanctity of the Pope's chapel. This Puritanism of Irish Presbyterianism is also backed up by the orthodoxy of the Holy, Orthodox, Catholic, and Apostolic Church of the East. To us it seems the strangest of inconsistencies that that body of Christians which, more than any other, appeals to the Old Testament Scriptures for many of its sanctions, should throw overboard altogether the bearing of these very Scriptures on this question. It is more than probable that our Lord took part in a public worship in which trumpets and shawms had their share, but then it is possible that our Presbyterian friends would answer that that was a "Jewish" Service, in the same way, that the Plymouth Brethren reject the use of the Lord's Prayer as being a "Jewish" form of words. To be consistent, many of the Psalms should be read the opposite way in Presbyterian gatherings, and instead of such inspired words as these—"It is a good thing to give thanks unto the Lord upon an instrument of ten strings, and upon the harp with a solemn sound," and they should read, "it is an evil thing," etc.; their action in the matter of forbidding instrumental music in Divine worship certainly leaves them open to a charge of the kind.

Cardinal Newman and the Bible.

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. It's felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. . . . It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

HOW TO KEEP A SITUATION.—Be ready to throw in an odd half-hour or an hour's time, when it will be an accommodation, and don't seem to make a merit of it. Do it heartily. Though not a word be said, your employer will make a note of it. Make yourself indispensable to him, and he will lose many of the opposite kind, before he will part with you. Those young men or women who watch the clock to see the very second their working hour is up—how leave, no matter what state the work may be in, at the precise instant—who calculate the exact amount they can slight their work and yet not get reproved, who are lavish of their employer's goods—will always be the first to receive the notice, when times are dull, that their services are no longer required.

ATTENDANCE AT CHURCH.—The influence of a Christian is determined by his devotion to those duties which his profession places upon him. The impression made by a church upon the community depends upon the consistency of its members in their daily walk, and the enthusiasm or indifference of the members with reference to the church's interests. The attachment of people to their church is tested fairly by their attendance upon its services and their contributions of time and labor and money to its support. But the most visible, most apparent, expression of that attachment, is regularity in attendance. Just as the congregations are large or small, will the strength or weakness of the church be manifest. If you love your church, therefore, do all you can to increase its strength and influence by honoring all her appointments as far as in you lieth.—Parish Messenger.

A gentleman in Albany has rented a vacant lot near his residence, fenced it in, and fitted it up as a playground for the boys of the neighborhood. He was bound to have one spot in town that the boys would keep away from.—Boston Post.

Current Literature.

THE PAST IN THE PRESENT. What is civilization? By Arthur Mitchell, M. D., LL. D. Harper & Brothers, New York. Jansen, McClurg & Co., Chicago. Price, \$3.00.

The Past in the Present makes interesting reading for every one, but more especially for those engaged in archaeological inquiries. Close comparison is made between the prehistoric and the present man. The progress of India and Europe is contrasted, in which it is shown that while India has a culture and civilization of its own, a literature from which much may be learned, a religion which may be, we might say, is "utterly and deplorably wrong," yet it is not by any means destitute of lofty conceptions. We might, for instance, the instance of the physical suffering upon the lower animals. We are not reviewing Mr. Arnold's Light of Asia, but in this we have a rule, or conception, never more beautifully presented, of man's duty in his respect.

The comparison drawn between the pottery makers, among the present peasants of the Forth, of Scotland, and the pottery makers of prehistoric America, shows a decided superiority in favor of the latter, especially in the art of fragmentation. The Crags of Barvas being being decorated with the same respect; indeed, it is shown that better work, and not inferior in the direction of the fine arts, was done by the cave men.

The Querns, rude mills in common use in the Shetlands, are the analogue both in construction, and we might say, with considerable truth, in action, of the North American Indian's method of reducing corn to meal, and also of that of the African women, who while at the hospitable labor intent, sang of the "poor white man, who, far from home and friends, had no wife to grind his corn." So, too, the analogue is paralleled in other domestic economies—the stone beds in the thickness of the walls, the non-projecting roof, and so on, is but an illustration of the same ideas manifest in the ruins of our own "Far West;" nor is this primitive mode of living any argument against want of mind or knowledge; the dwellers of such habitations are not necessarily in a state of great degradation. The ancient civilization of Central and North America, is not to be questioned by merely negative evidence; indeed, a high civilization, as shown by Dr. Mitchell, is an attribute of agriculture, and although the claims of a people such as the great cities, there, also, the highest culture in art and science is found.

This book is of the highest interest, and its study of such characters and methods of questions in American Archeology. To those interested in such studies, it is invaluable as formulating propositions, from actual and present methods of living, among a people noted for their excellence, physically, mentally and morally.

LITERARY STYLE AND OTHER ESSAYS. S. C. Griggs & Co., Chicago. For sale by Jansen, McClurg & Co. Price, \$1.50.

This is the latest of Prof. Matthews' books, and by no means the least interesting and instructive. Mr. Matthews' style may itself be an illustration of his own statement, that the claim of literary work is in the way of putting things together, not in the absolute novelty of thought. He has a talent for surveying thought, from what DeQuincey calls "rival stations and odd angles"; and he brings together delightful bits from authors and about authors, so combining them as to deserve the credit—not indeed of finding out new material, but of imparting new life to whatever he discovers. Says the author: "The great clearness and neatness and method of such periods, which were the envy of Coleridge, continue to attract readers in spite of his antiquated science. The racy, sly, idiomatic English of Cobbett, the greatest master of Saxon-English in this century, compel attention to the archaic and the old-fashioned, which were the envy of Coleridge, continue to attract readers in spite of his antiquated science. The racy, sly, idiomatic English of Cobbett, the greatest master of Saxon-English in this century, compel attention to the archaic and the old-fashioned, which were the envy of Coleridge, continue to attract readers in spite of his antiquated science. The racy, sly, idiomatic English of Cobbett, the greatest master of Saxon-English in this century, compel attention to the archaic and the old-fashioned, which were the envy of Coleridge, continue to attract readers in spite of his antiquated science. 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