

The Living Church.

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

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WHOLE No. 140.

LONDON-TOWN AND OXFORD.

From our English Correspondent.

LONDON, June 16th.

The St. James' Gazette has devoted considerable space to one of the weak points in the Church of England, I mean the provision which was made for worship in the old city of London. When the town was rebuilt, after the great fire, many of the parishes were consolidated; but it was, nevertheless, thought necessary to rebuild some seventy of the churches, besides St. Paul's. This, I should think, would give an average population of about two thousand souls to each church. But for many years past, there has been a steady decrease in the number of inhabitants. At the census of 1871, there were left only 75,919, and this number has been diminished in the last ten years to 52,889. The area of the city, which is only about a square mile, is now almost entirely taken up with banks, warehouses, offices and public institutions. It would be idle, therefore, to expect that the churches which remain and which would accommodate nearly thirty-three thousand persons, can ever again be filled. The census shows that the actual number of attendants on the morning of the first of May, at 57 of them, was 6,731, not reckoning four that were closed for repairs. After all, this is not so bad; it is more than one-eighth of the gross population, a ratio nearly as high as obtained for the whole country in 1851. Besides, the population of persons in the city who are unable to go to church is above the average. Thus, the Parish of St. Bartholomew the Less, which in 1871 had a population of 747, means St. Bartholomew's Hospital, and the greater part of its inhabitants were in bed. Christ Church, Newgate Street, which in 1841 had 1,941 inhabitants, includes Christ's Hospital, the inmates of which, I suppose, number nearly a thousand, and they have a service of their own. Lastly, a very large number of those who stay in the city on a Sunday are the caretakers of business premises and cannot leave their posts. Nevertheless, the fact remains that to expend 33,000 sittings and £200,000 a year—to say nothing of the cost of the beads, choristers, organists, and other members of the staff—does seem a great waste of spiritual power, especially as there are tracts of the metropolis which are suffering from a spiritual destitution which is at once chronic and acute.

The St. James' Gazette cannot be congratulated on the impartial manner in which it has arranged its figures. It has omitted from the totals which I have given you, the congregations at the Temple Church and at St. Paul's, which numbered 655 and 1,950, respectively. Of course, the reason for this omission is an assumption that the two congregations were chiefly made up of persons from a distance. That is quite true, but the same rule was not applied to the dissenters, who happen to have several of their leading chapels in the city. Amongst these is Dr. Parker's, where the attendance numbered 1,304. The gross figures, in fact, stand as follows: There are 15 dissenting meeting houses (not reckoning 5 synagogues), and there was a gross attendance of 4,399. The comparison, therefore, ought to be between 9,336 and 4,399, or between 6,731 and (say) 2,400. Some of the dissenting meeting houses are far worse supplied with attendants than the churches. For instance, the Quakers, with 300 sittings, had but 49 of them occupied, and the Roman Catholics, with 2,200 places, had but 370 worshippers. Even Dr. Parker had 1,000 empty seats.

Last week I made a very pleasant trip to Oxford; a city of which even those who have travelled all over the world, speak with enthusiasm. The object of my visit, however, was not to wander amongst the old Colleges—though that is an occupation in which one might spend a long, and a delightful day—but to witness the inauguration of the new library and school-room of a new college at some little distance from the town. This is St. Edward's School. It was commenced in a very humble way by the venerable Vicar of St. Thomas the martyr (the Rev. T. Chamberlain), so long ago as the year 1863, and it has now grown into a very promising public school with a stately quadrangle and a chapel of no small architectural and ecclesiastical pretensions. The ceremony was chiefly remarkable for a speech of Canon Liddon, who, by way of illustrating the manner in which mere intellectual culture blinds people to what is even more important in a real education, told the meeting an anecdote of the late Bishop Thirlwall. Being at a country house, that celebrated prelate and savant strongly recommended a recently published French work to the daughter of his hostess. The young lady's mother, however, took the precaution of looking at the book herself, and she afterwards told Canon Liddon that there were things in it that she would not have wished her daughter to read. "Of course," said the Canon, "Bishop Thirlwall would have been as far as any one from recommending a young lady to read anything that was wrong; but the story showed how possible it was to become so absolutely absorbed in the literary aspects of a work as to forget every other consideration." It is well known that Canon Liddon takes a somewhat gloomy view of the changes which have been made, and which are still threatened at the Uni-

versity. But he reminded the meeting of the pluck which the Romans showed in fitting out an expedition to lay siege to Saguntum which lay right in the rear of the Cathaginians, when Hannibal was threatening the Eternal City itself. The Canon very happily spoke of St. Edward's School as a new-Saguntum in the rear of the forces which were assailing the venerable traditions of Oxford. For my own part, I do not take so desponding a view of the matter. If the Church is to lose her ancient privileges, she will not be deprived of her power of fighting on equal terms with all comers; and she has had, with God's blessing, far too much success to have any cause for fear.

Talleyrand at Vienna.

THE CORRESPONDENCE OF TALLEYRAND WITH LOUIS XVIII. during the Congress of Vienna. New York, Harper & Brothers. Chicago, Jansen, McClurg & Co. Price, 75c. Also published in the Franklin Square Library. Price, 20c.

The present generation cannot complain of lack of material on which to base an opinion as to its predecessors. Memoirs, correspondence, and such like have, especially within the last decade, fairly inundated us; until we now know more of the causes and surroundings of many great events than they who were actually concerned in them. The fierce light which beats upon a throne has become still fiercer, and the royalties and heroes of the day have to take unaccustomed heed of the morrow.

The neat little volume which lies before us is no unimportant or unwelcome addition to historical libraries. The French Revolution in all its details, will ever be a fascinating study to thoughtful men. Since the waters covered the earth, no event or series of events, has produced so great an effect on mankind, an effect both for good and for evil, which will be felt to the end of time. In this great convulsion Talleyrand played a prominent part, and the reading world is looking eagerly forward to the publication of his memoirs, which cannot be much longer delayed. In the meantime these letters between the great diplomatist, and the sovereign, whom he was to serve for a time,—giving, as they do, a full account of the memorable Congress of Vienna, have been received with enthusiasm, and have already passed through several editions.

No statesman ever had, perhaps, a more difficult position to fill than had Talleyrand at Vienna. He was the ambassador of a king who had been imposed by strangers upon a nation peculiarly jealous of foreign interference, a nation, too, which hated with a perfect hatred the name and cause of its restored monarch. He had been the confidential and obsequious servant of a victorious chief, who had humbled the proud rulers of Europe as they had never been humbled before, and who had just been sent into a galling exile, amid loud wailing from the country which idolized him. In his present capacity Talleyrand had to meet the representatives of monarchs, ay! and the monarchs themselves, whom in his former capacity he had despoiled and insulted. He had to conciliate just prejudices against himself personally, to preserve the honor of his new master, to soften down the too natural animosities of inflamed and angry conquerors unused to conquest. The task of Thiers, in 1871, is alone to be compared to that of Talleyrand in 1815. But Thiers failed, and Talleyrand succeeded. Yet opposed to him he had the master minds of that great coalition, which in spite of disheartening obstacles and of repeated failure, had just attained its end.

These letters give us a vivid portrait of his opponents at Vienna. There, presiding at the first session, sat Castlereagh, who, having sold the liberties of his own country, was ready to barter away those of Europe in general, and who later on was to be borne to a suicide's grave, amid the tears of a maudlin monarch, and the curses, both loud and deep, of the nation he had betrayed. Unscrupulous in all his dealings, his invincible firmness and his adroitness in the management of men, made him well worthy of the position he filled. There, too, was the eagle-eyed and cautious Metternich, who, in political foresight and tact had no known equal, save Talleyrand only, and to whose prompt and decided action the downfall of the common enemy was undoubtedly due. And there was Nesselrode, friend and confidant of Alexander, cool, phlegmatic and determined, fearing nothing and leaving nothing to chance. Such were the men whom Talleyrand had to encounter single-handed; such were the men whom he vanquished, from whom he obtained all that he wished, and much more than he had hoped for.

To give only a synopsis of these letters, many of them most dramatic and all most interesting, would take up more space than is at our disposal. We rise from their perusal with a genuine admiration for the wily diplomatist, in spite of all we know against him. We forget the apostasy of the Bishop, the numeries in the *Champ de Mars* the betrayal of the Republic, the treachery toward the Empire whose chief had filled him with riches and honor; and we think only of the man whose courageous ability saved his country from ruin, and thus rescued his own name from the infamy, with which otherwise it would have been eternally associated.

Metropolitan Churches and Charities.

Reported for the Living Church.

All Saints' Church, Henry street, New York, was once in a pleasant resident district of the city. It is now "down town," and not merely so, but surrounded with one of the poorest and most motley populations to be found in the metropolis. Long ago would the old Parish Church, forsaken by its former worshippers, have ceased to exist, if the helping hand of Trinity had not come in to strengthen it in its weakness, and make it the centre of new energies. The Church has a fine stone tower, but no spire. Two persons, once connected with the Sunday School, have recently contributed a sufficient sum for the construction of one. If a spire has a meaning anywhere, it certainly has one when rising as a land mark in the midst of such a population as here. Other desirable additions and needed renovations are under way. The Rev. William N. Dunnell, the Rector, a man of rare missionary spirit, is about ending the tenth year of his connection with the parish.

The Rev. Charles W. Turner has been Rector of St. Matthew's Church, Brooklyn, for about five years. When he took charge of the parish, a debt existed of \$12,500. Last Easter a report was rendered showing its reduction to \$9,000, and more recently, on the Sunday after Ascension the Rector was able to announce that a still further reduction of 3,000 had been made. A general enthusiasm has in consequence been awakened in the parish, and active effort is being put forth to raise at this time another \$1,000. But \$5,000 will then remain, which will doubtless be paid off altogether before very long. The parish is not a strong one financially.

The Fiftieth Anniversary of the Home for Incubables, Fordham, within the city limits of New York, was held June 11th. A special train carried visitors to the institution, where, after a brief business meeting, the public exercises were held in the Chapel. Prayer was said by the Rev. Dr. Wildes, of Riverdale, after which the Annual Report was read by Mr. Frederick de Peyster. Special contributions had been made by friends during the past year, for the necessary expense of newly painting the buildings, and two free beds were endowed in perpetuity. A Ladies' Association had been organized, and is now in full operation. Forty-six inmates had been received, thirteen of whom had died, the total number in the institution during the year, being 125. The income of the institution was \$85,481.19, which had been expended, with the exception of a small balance. Two daily services have been held by the Chaplain, and the Holy Communion celebrated regularly.

After the reading of the report, addresses were made by the Rev. Drs. Watkins, Robinson, and Wildes, and the Rev. Mr. Baker.

The annual festival of the Church Charity Foundation, Brooklyn, was held in the new edifice of St. John's Hospital, on Friday, June 24th. Evening Prayer was said at 5 p. m., when Bishop Littlejohn and several others made addresses. A musical entertainment was held in the evening, and refreshments served.

The annual work of St. John's Guild, New York, is fairly under way. The Floating Hospital begins its excursions during the present week, for the benefit of sick children, who are attended usually by their mothers. The Sea-side Nursery will be finished and ready for its little patients early this month. Few who have not come in contact with the crowded life of great cities, can understand the far-reaching benefit of such charities. From squalid unhealthful homes, many a little sufferer has been taken in the hot summer, and its waning life literally given back to it by the fresh breath of the sea, and these Christ-like ministries.

Until four years ago, there was but one parish in the flourishing manufacturing city of Waterbury, Conn. The parish was a strong one, and full of Missionary energies; as well it might be, seeing its long-time Rector was once elected to a Missionary Bishopric—Nebraska, we think—which, however, he declined. Few more faithful parish priests than he, have adorned the Church's ministry. It is needless to say that the parish was St. John's, and the Rector, the late Dr. Clark.

The first movement in the direction of churchly expansion was the establishment of St. Margaret's Diocesan School for Girls, an event which completed the educational system of the Diocese of Connecticut, by adding to Cheshire Academy, Trinity College and Berkely Divinity School an institution where the daughters of Churchmen could be received. It was called St. Margaret's, after the good Queen Margaret of Scotland, who lies buried in the Abbey ruins of Dumfermline. The Rev. Professor Russell, so well known from his connection with Trinity, Berkeley and the General Theological Seminary, as an instructor in elocution, assumed the Rectorship of the school, and has administered its steadily growing interests ever since. His eminent general manner, and ripe scholarship fit him admirably for the position.

Four years back, a second parish started into being—Trinity Church. It was placed temporarily under the care of the Rev. John M. White-man, of Illinois, then a recent graduate of Berke-

ley. Shortly after this, the Rev. R. W. Micoll of Kittanning, Pa., was elected Rector, and has been busily at work ever since. No church edifice has yet been erected, but a building fund is gradually accumulating, and the Vestry are now looking for a lot with a view to beginning operations. Since the coming of the Rev. Mr. Micoll, 198 persons have been baptized, and 104 confirmed; 56 marriages celebrated, and 98 persons buried with the rites of the Church. The total amount of contributions for all purposes is \$25,591.37. The present number of communicants is 330. A large part of the Rector's work is among the poorer classes, and there are on his parish books, the large number of 300 families. The Church has greatly increased its hold upon Waterbury during these recent years, and the outlook is for still more rapid growth.

St. Mark's School, Utah.

Correspondence of the Living Church.

SALT LAKE CITY, June 27.

The Commencement of this school took place Thursday evening, the 23d. Five young ladies were graduated from the High School Department, all of whom read essays which indicated careful and thorough training. One of the number was among the eleven pupils with which St. Mark's School opened in an old bowling alley, the first day of July, 1867. Since then 2,300 pupils have been connected with the school. The School Chapel was crowded to its capacity with friends and patrons of the institution. The Address to the graduates was delivered by Gov. Eli H. Murray, of Utah. In the absence of Bishop Tuttle, the diplomas were conferred by the Rev. G. B. D. Miller, Head Master of the School.

The musical part of the programme, besides the singing and instrumental music of the pupils, was made especially delightful by the presence of St. Mark's Cathedral Choir. A marked and favorable impression was made upon this community by this successful completion of the 14th year of St. Mark's. Miss J. H. Van Rensselaer, Principal of the High School Department, closes eleven years of faithful efficient work, and goes to St. Catharine's School, Brooklyn, N. Y. She has devoted uncommon wisdom and scholarship and rare graces of character to the work of St. Mark's, leaving a golden record in the School, and loving and gracious associations in the hearts of hundreds of pupils. Miss Mary E. Seymour, Principal of St. Mark's School for Girls, also resigns her position, after three years of graceful and accomplished service. Next year this school is to be merged into Rowland Hall, Miss Lucinda M. Marsh, recently of Denver, becoming Head of the School. Rowland Hall is a new enterprise, intended to meet a long-felt want, a boarding school for girls. Already the number of applications indicates that it will open better than anticipated. If wealthy Churchmen at the East could realize the vital importance and all-powerful influence of educational work in Utah, it does seem that some noble gifts would be placed in the hands of Bishop Tuttle.

Rev. J. T. Osborn, of Minnesota, spent last Sunday here, on his way to Boise, Idaho. Evidently, the right man for a most promising field of labor.

Rev. S. Unsworth has resigned St. Paul's Chapel, Salt Lake City, and goes next Sunday to the Church of the Good Shepherd, Ogden. His congregation part with him with unqualified regret. They gave him a public reception at the residence of Mrs. John B. Kimball, on which occasion a tasteful parlor time-piece was presented to him by his people. Mr. Unsworth's accurate scholarship in preparing boys for College will be sorely missed by St. Mark's School. He is to be succeeded at St. Paul's by the Rev. Mr. Armstrong, of Minnesota, who begins his labors the fourth Sunday after Trinity. The graceful manner in which Bishop Whipple gives two such admirable workers to this field heals the wound made by the seizure of the Rev. Mr. Gilbert, from Montana, by a Minnesota Bishop. When an Eastern parish or Diocese steals a man who is making a marked success in the distant West, they ought to send, in return, six level-headed young parsons to make the thing even.

Speaking of the Revision Committee the Pacific Churchman says:

The scholarship of the gentlemen is not questioned—that, in a general way, may be taken for granted; but mere scholarship is but one of the essentials requisite for the adequate performance of the highest task ever undertaken by any body of men. The scholarship needed must be equalized free from the presumption of sweeping generalizations and the narrow pedantry of microscopic nicety; there must be not only a love of truth, but, also, a just judgment as to its most fitting garb; and we venture to say that the truth, in the revision, appears to view, in some instances, garbed less becomingly than in that formerly worn by her. There may be gains in verbal precision, but the gain seems hardly justified at the expense of certain properties of style and expression, which, if not of essence of truth, itself, are so identified with it, by unbroken generations of kinship, that truth stripped of them, is like a knight, denuded of his armor, less fitted for its functions. Every reader of the New Testament—that "well of English undefiled"—will miss what will seem to him of more value than small exactness and super-polished grammar—a racy idiom—simple, yet seemingly senseless, with now and then a something of quaintness in expression, that brings up the spirit of an earnest age than ours.

THE EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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CHAPTER XI.

During the meeting of the Colonial Assembly, which met in the winter and early spring of 1775, for the last time, the influence of Seabury upon its members was so strong as to block completely the plans of the popular party. He added to his other pamphlets, publications, all issued anonymously, but betraying their author by their style and mode of reasoning, "An Alarm to the Legislature of New York," in which he strove to show "that by adopting and establishing the proceedings of the Congress as most other assemblies had done, they would betray the rights and liberties of their constituents, set up a new sovereign power in the Province, and plunge it into all the horrors of rebellion and civil war." As a result of the labors, personal and literary, of Seabury, the Assembly refused to endorse the proceedings of the Congress, and declined to recognize its power, and even united in a petition and memorial to the King and Parliament.

The influence of the Westchester Rector in behalf of the Crown, was so evident, that he became an object of suspicion to the "Sons of Liberty." Soon after the adjournment of the Assembly, a body of militia stationed at Rye, about fifteen miles distant from his parsonage-house, undertook to seize the clergyman and his bosom friend, Isaac Wilkins, the member of the Assembly from Westchester. Receiving notice of this plan, the two friends left home for a time. Wilkins did not return, but embarked for England. Shortly after, during the month of November, 1785, Isaac Sears, a member of the Provincial Congress, and a militia captain, set out with sixteen followers from New Haven, for the purpose of seizing the persons of Seabury, Nathaniel Underhill, the Mayor of the borough of Westchester, and Mr. Fowler. On their way, they were joined by several squads of men under different leaders, till the number reached nearly or quite a hundred. After burning a sloop at Mamaroneck, and taking Underhill and Fowler, the party reached Westchester on the 22d, and proceeded to the Rectory. Not finding the object of their search, they beat the children, to make them disclose where he was; and, failing in this, they scoured the neighborhood, and found the Tory parson at his school, and placing him under a strong guard, proceeded into Connecticut. The main body then hastened to New York, and destroyed the printing office of the obnoxious Rivington, while the guard, "with much abusive language," proceeded with their captive "in great triumph to New Haven, seventy miles distant, where"—we are still quoting the language of Seabury himself, "he was paraded through most of the streets, and their success celebrated by firing of cannon, etc. At New Haven, he was confined under a military guard and keepers for six weeks, during which time they endeavored to fix the publication of A. W. Farmer's pamphlet on him, which failing, and some of the principal people in that country disapproving their conduct, he was permitted to return home." (Seabury's MSS.) From the manuscript State papers of Connecticut, (Revolutionary War, Vol. 1., doc. 436), we quote the following plain-spoken memorial of the intrepid prisoner, in which the story of this outrage, for such it was considered, even by the friends of liberty in New York, and as such was complained of by the Provincial Congress of that Province, is told in full. A paper of such importance, coming from such a source, deserves our reading, even though the story is detailed minutely and at length.

To the Honorable General Assembly of the Governor and Company of the Colony of Connecticut, now sitting in New Haven, in said Colony, by special order of his Honor the Governor.

The Memorial of Samuel Seabury, Clerk, A. M., Rector of the Parish of West Chester, in the County of West Chester and Province of New York, humbly sheweth:

That, on Wednesday, the 22d day of November last, your memorialist was seized, at a house in West Chester, where he taught a Grammar School, by a company of armed men, to the number, as he supposes, of about forty; that, after being carried to his own house, and being allowed time to send for his horse, he was forced away on the road to Kingsbridge, but soon meeting another company of armed men they joined and proceeded to East Chester.

That a person, styled Captain Lowthrop, ordered your memorialist to be seized. That, after the two companies joined, the command appeared to be in Captain Isaac Sears, and the whole number of men to be about one hundred. That from East Chester your memorialist, in company with Jonathan Fowler, Esq., of East Chester, and Nathaniel Underhill, Esq., of West Chester, was sent under a guard of about twenty armed men to Horseneck, and, on the Monday following, was brought to this town and carried in triumph through a great part of it, accompanied by a large number of men on horseback and in carriages, chiefly armed. That the whole company arranged themselves before the house of Captain Sears; that after firing two cannon and huzzing, your memorialist was sent, under guard of four or five men, to the house of Mrs. Lyman, where he has ever since been kept under guard. That during this time your memorialist hath been prevented from enjoying a free intercourse with his friends; forbidden to visit some of them, though in company

(Continued on page 8th.)

Revision of the Common Prayer.

From the American Church Review.

BY THE REV. WM. REED HUNTINGTON, D. D.

IV.

Coming, next, to the orders for the administration of the sacraments, we find ourselves on delicate ground, where serious change of any sort is out of the question. Permission, under certain circumstances, still further to abbreviate the Office of the Communion of the Sick might, however, be sought without giving reasonable cause of alarm to any, and general consent might perhaps be had for a provision with respect to the Exhortation "Dearly beloved in the Lord" that in "Churches where there is frequent Communion it shall suffice to read the Exhortation above written once in a month or on the Lord's Day."

There are three liturgical features of the Scottish Communion Office, which some have thought might be advantageously transferred to our own service. They are (a) the inserting after Christ's summary of the law a response, *Lord, have mercy upon us, and write these thy laws in our hearts we beseech thee*; (b) the repeating by the people after the reading of the Gospel, of a formula of thanks corresponding to the *Glory be to thee O Lord* that precedes it; and (c) the saying and singing of an Offertory sentence at the presentation of the alms. Upon these suggested enrichments the present writer offers no opinion.

In the Order of Confirmation a substitution for the present preface of a responsive opening, in which the Bishop should charge the Minister to present none but such as he has found by personal inquiry, "apt and meet" for the reception of the rite, would be a marked improvement.

The remaining Occasional Offices would seem to demand no change either in structure or contents, although in some, perhaps in all of them, additional rubrics would be helpful to worshippers.

Some addition to the number of occasional Offices would be a real gain. We need, for instance, a short Office for the Burial of Infants and Young Children; a Day-break Office for Great Festivals; an Office for Mid-day Prayer; an office of Prayer in behalf of Missions and Missionaries; an Office for the Setting apart of the Layman as a Reader, or as a Missionary; a form of prayer at the Laying of a Corner-Stone; and possibly some others. It is evident that these new formularies might give opportunity for the introduction of hitherto unused collects, anthems and benedictions of a class that would greatly enhance the general usefulness of the Prayer-Book.

This completes the survey of the field of "liturgical enrichment." A full discussion of the allied topic, "flexibility of use," would involve the examination in detail of all the rubrics of the Prayer-Book, and for this there is no room. It is enough to say that unless the rubrics, the hinges and joints of a service book are kept well oiled, much creaking is a necessary result. There are moments in our public worship where congregations almost invariably betray an awkward embarrassment, simply because there is nothing to tell them whether they are expected to stand or to sit or to kneel. It is easy to sneer at such points as trifles and to make sport of those who call attention to them; but if it is worth our while to have ritual worship at all, it is also worth our while to make the directions as to how people are to behave adequate, explicit, plain. A lofty contempt for detail is not the token of good administration, either in Church or State. To the list of defective rubrics, add those that are confessedly obsolete, and such as are palpably contradictory, and we have a bill of particulars that would amply justify a rubrical revision of the Prayer-Book, even if nothing more were to be attempted.

There is another reason. Far more rapidly than many people imagine, we are drifting away from the position of a Church that worships by liturgy, to that of a Church worshipping by directory. The multiplicity of "uses" that vexed the Anglican Reformers is in our day multiplied fourfold. To those who honestly consider a directory a better thing than a liturgy, this process of relaxation is most welcome, but for others who hold that, until the binding clauses of a Book of Common Prayer have been formally rescinded, they ought to be observed, the spectacle is the reverse of edifying. They would much prefer seeing the channels of liberty opened at the touch of law, and this is one of their chief reasons for advocating revision.

* The Convention Prayer Book, in loc.
+ Originally only an explanatory rubric. See Proctor, p. 367.

To the Editor of the Living Church:

In your issue of June 4th, is a letter from Boise City, Idaho, describing St. Michael's Church, the Rectory, etc., which has interested us here very much, because it is to be the home of our beloved pastor and his no less loved wife. We feel that what is to be the gain of St. Michael's Church is the loss of Emmanuel Church here.

Mr. Osborne came to us in 1875, when our town was new, and our Church small. He thoroughly identified himself with it, and was foremost in every good work; and not only here, but in the country around us, he has, with God's help, laid a good foundation in Church work. Although his mission here was a large one, he never faltered, but, always seconded by his noble wife, kept his shoulder to the wheel, and tried to make Emmanuel Church a "Church of Rest." (The words of your correspondent are quite applicable.) Mr. and Mrs. Osborne will be tenderly remembered here, and good wishes follow them to their new home. I would like to say to the Church at Boise City, that one dear Pastor goes from us to them at a time of deep sorrow; having but two days before laid the form of a

darling child under the daisies. He "passed under the rod" looking steadfastly to Him Who doeth all things well. Give him that tenderness and care for his sorrow's sake, which will be given for his own when he is known.

I think this "Northland" has never been represented in the LIVING CHURCH, but I may, with your permission, give you occasional items from this place. I have read with much interest the "Revision of the Common Prayer," by Rev. Read Huntington. Now I think that the Prayer Book is good enough as it is. I would not have one word added, or taken away, or changed, and were it done, I do not believe it would ever be received with the reverence with which it now is.

C. H. COLBY.

ALEXANDRIA, Minn., June 20, 1881.

A Layman on the Vestry Question.

To the Editor of the Living Church:

In the account of the proceedings of the last Annual Convention of the Diocese of Iowa, published in your issue of June 25th, your correspondent has seen fit to go outside of a mere narration of the doings of the Convention, to express his individual views upon a subject of great importance and which provoked a spirited discussion.

Speaking of the argument made by Rev. Mr. Mills, upon the proposition to require that communicants, alone, should be eligible as vestrymen, he adds: "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."

Now I do not know what may have been the scope and extent of the experience of your correspondent in the evils wrought by vestries, but I think it is not so large or varied as to warrant him in the use of such terms as the above. That there is an apathy among the laymen of this Diocese, which has been growing to its present proportions for several years past, I do not deny, but that there is a curse resting upon the Church in any of its branches, and by reason, primarily, of anything done or undone by the laity in or out of vestries, I must emphatically deny, and I challenge your correspondent to produce any proof of his assertion.

I could tell him many reasons for the existing state of affairs, here and elsewhere. Let one suffice. I can assure him it is largely due to the fact that the laity have witnessed a growing disposition (which finds no doubtful expression in your correspondent's letter) to treat them with disregard and distrust, and particularly in the Councils of the Church.

In conclusion, and lest my heartfelt emotions should lead me to harsh and bitter expressions, approaching in effect the words of your correspondent, let me assure him, and those who think with him, that it is such slurs upon the laity, together with a growing inclination toward clerical domination, that is deadening the nerves and rending the heart-strings of a goodly number of Churchmen who have been sorely tried in the past, but have hitherto proved faithful.

LAY COMMUNICANT.

Church of the Messiah, Boston.

Correspondence of the Living Church.

The first Sunday after Trinity, June 19th, was a red letter day in the Calendar of the Church of the Messiah, Boston, Mass. The church was crowded to witness the Ordination to the Priesthood of the Rev. Percy Clinton Webber, B. A., Ph. B., S. T. B., the Assistant Minister of the Church.

Mr. Webber is canonically a clergyman of the Diocese of Tennessee, and, by the kind courtesy of the Bishop of Massachusetts, the Bishop of Tennessee was invited to hold the Ordination where the candidate had served his Diaconate so faithfully, and won the love and admiration of all who knew him.

The clergy present were Rev. Henry T. Allen, the Rector, and Bishop Quintard, of Tennessee. The Bishop preached a fine sermon on the text, "I speak concerning Christ and the Church." It was a grand sermon full of Catholic truth, showing how any true Christianity must be dogmatic, and a setting forth of Christ by means of the Church, her Priests and Sacraments. In his address to the candidate he said: 1. "Live the Christ life." 2. Preach Christ but not separately from the Church." 3. Do not narrow the limits of salvation. 4. Do not persuade God but men. "I pray you in Christ's stead be ye reconciled to God." 4. All men called to bear sorrow but none like a Priest.

The Parish presented their new Priest a full set of vestments—casock, surplice, two stoles, alb and chasuble; also a magnificent Bible.

Rev. Mr. Webber has been twice called to be Head Master and Chaplain of De Veaux College, Suspension Bridge, N. Y., but has declined. He has been asked to remain at the Church of the Messiah and may do so, but he has not yet given his answer.

Tricycling has become the fashionable pursuit of the young men in England, and as the ladies never fail to follow in the wake of fashion when set by their admirers, the tricycle has been adopted by them with the greatest eagerness. At first, it was considered "rather fast," and looked upon with shyness, but ever since the newspaper account of the ride taken by her majesty and the Princess Beatrice, each royal lady mounted on her iron horse, and careering gayly on the high road, and through the green lanes round Osborne, all scruple has vanished. It is urged that no danger can exist, as the Queen, who is a heavy, fat old lady, was enabled to sit her steed with as much ease and confidence as when in former days she used to prance so proudly on her high-mettled horse before the troops at review. And so professors of the bicycle and tricycle abound in London, and the racing and chasing along the suburban roads at twilight, and the laughing and chatting as the iron couriers shoot by, give quite a new aspect to the solitary walks round London.

Woman's Work in Missions.

From our Detroit Correspondent.

An interesting adjunct to the recent Convention was the annual meeting of the Diocesan branch of the Woman's Auxiliary. On the evening preceding the assembling of Convention, a public service in the interest of the Auxiliary was held at St. John's Church, the Bishop presiding, and a number of the clergy participating in the chancel. An interesting and forcible sermon, abounding in illustrations of the effectiveness of woman's work in religion, was delivered by the Rev. Myron A. Johnson, D. D., of Jackson. The preacher made public announcement of the results of the year's work in the Diocese. The value of the missionary boxes reported was \$1,613, and the cash contributions amounted to \$1,134, making a total of \$2,747. The Bishop congratulated the ladies on their remarkable success, and, *apropos* to a hint from the preacher that the ladies were contemplating systematic work for the Diocese itself, expressed a wish that they might undertake in their Diocesan department two things: First, the raising at once of \$150 to pay the debt on a new Church building of which the immediate opening for Divine Service was conditional only upon the payment of that amount, which the congregation itself was unable to pay; and, secondly, the raising annually of \$500, in cash to secure the building of one Church each year, the Bishop declaring that by the offer of \$500 of aid in each case he could secure the immediate erection of at least twenty Churches at points in the Diocese now destitute of Church privileges.

At the formal meeting of the Auxiliary at Phoenix Hall, on the following day, the delegates of the various Parish Auxiliaries undertook these two enterprises, accomplishing the first successfully, and securing subscriptions amounting to \$425, for the coming year's church building.

At the General Missionary Meeting on Wednesday evening, the Bishop read his Annual Address. He mentions, with appropriate feeling, the death of two prominent laymen, Mr. Henry W. Rogers, of Ann Arbor, and Mr. Leonard Sprague, of Pontiac. He commends the work of Kenyon College and Bexley Hall, counselling the Convention to accept the invitation of the latter to elect two trustees on behalf of the Diocese; recommends action looking to the establishment of a Church Hall for students of the University of Ann Arbor; speaks favorably of the proposed effort to create a centennial fund of a million dollars for Church building, recommending an annual offering for this purpose in every Parish, and the appointment of a Diocesan Auxiliary Committee; appeals earnestly for a more liberal support of the Parish clergy; and urges the special needs of the Diocesan Missionary work at this time. The Missionary pledges of the Parishes and Missions amounted to \$5,800, about two-thirds of that amount being pledged by the Detroit Parishes.

A bountiful lunch was provided daily by the ladies at Phoenix Hall near by, and the gathering of clergymen, delegates, and their friends, about the well-filled tables, was exceedingly pleasant.

The principal officers and Committees elected by the recent Convention were as follows:

Secretary, Rev. Stephen W. Frisbie; Assistants, Rev. Paul Ziegler and Rev. Wm. J. Roberts. Registrar, Rev. Wm. Charles. Treasurer, Peter E. DeMill, Esq., Detroit. Standing Committee, Rev. John A. Wilson, D. D., Rev. Geo. Worthington, S. T. D., Rev. Wyllys Hall, D. D., Rev. R. W. Clark, Jr.; Messrs. J. V. Campbell, C. C. Trowbridge, and H. P. Baldwin. Missionary Committee, The Bishop, *ex officio*; Rev. Messrs. R. W. Clark, Jr., Wm. H. Gallagher, L. S. Stevens, and E. R. Bishop; Messrs. James E. Pittman, J. S. Minor, J. H. Kennedy, and Peter White.

The Ritual of the Church.

Correspondence of the Living Church.

The Bishop of Easton, in his sermon before the recent Convention of North Carolina, commemorative of the late Bishop Atkinson, used some very timely and sensible words on the subject of ritual, to which we desire to call attention.

It will be remembered by many that Bishop Atkinson, when himself called to preach on the occasion of the death of the late Bishop of Maryland, had said concerning that Prelate, "It is not pretended that he liked ritualistic ceremonial; his mind was, as some suppose, not sufficiently aesthetic; or, as I should say, too masculine for that."

This sentence fitted well with certain existing ritual prejudices. It was received with approbation in certain quarters. An impression is nevertheless made upon many minds, that the strange wording was both inaccurate and unjust. Bishop Lay, amid his deserved eulogies of Bishop Atkinson, quotes the sentence, and remarks upon it:

"I ventured to tell him, at the time, that I differed from him, both as to the fact, and the explanation. Certainly, Bishop Whittingham was no ritualist, in the party sense, but he had aesthetic taste, and he was musician enough to read with pleasure the score of the 'Messiah.'"

"Bishop Atkinson was neither musical, nor aesthetic. In his lofty intellectuality he deemed the truth in her own simple attire, without any extraneous adornment, beautiful enough to win the homage of all minds and hearts, provided only that she were reverently approached."

"But I cannot think that the masculine mind necessarily revolts from the aesthetic in religion. Surely the sweet singer of Israel was no effeminate, and yet we cannot repeat his psalms without feeling that he delighted in the magnificent procession, the swelling choruses of many instruments and voices, the vestures of wrought gold, in which loving hand-maids delight to array the King's daughter."

"I freely grant that we have need to guard against ceremonies misleading or meaningless; against the unauthorized, the extravagant, the puerile. But, if this Church of ours is to do her utmost work in the land, she must be inventive of expedients to win attention, and to elicit the affections. Her apples of gold must be set in pictures of silver. Glory and beauty must characterize the adornments of the Sanctuary, and the sacred Services therein."

Gloria Dei Church, Philadelphia.

"Old Swedes' Church."

Correspondence of the Living Church.

This is undoubtedly the oldest church in the United States, in which worship has been held continuously. In the older buildings, service has been interrupted for long periods. The early history of Gloria Dei is interwoven with that of the Swedish settlement on the Delaware. Andrew Rudman was the founder of the church. He was succeeded by other Swedish Missionaries who successively came to this country, but usually returned to Sweden after a few years' service, though some of them died here. The last was Rev. Nicholas Collin, D. D., who died in 1831. The history of his eccentricities would fill a large volume. The parish records he kept were quite unlike anything that could be found elsewhere. He not only recorded the marriages solemnized, but also those which he refused to sanction. The refusals, some of them were, for very curious reasons. He declined to marry persons who came at unseasonable hours, or those who had not the consent of parents, and if he believed the man was unable to support the woman whom he desired to make his wife. Once he left the ceremony half finished, on account of the levity of the bride; but she came another day in a more solemn frame of mind, and the service was concluded. He declined to marry a strange couple, not for any particular reason, but, as he says, "my caution was founded on the so general practice of lying." Dr. Collin sometimes took marriage fees in installments, as it is recorded that one bride-groom owes him seventy-five cents, another a dollar and a half. At funerals he sometimes postponed the service, if there was a peculiar life-like appearance of the deceased. He objected to burying people until he was quite sure they were dead.

Dr. Collin was succeeded by the Rev. J. C. Clay. Through his instrumentality this church was formally connected with the Protestant Episcopal Church. The Swedish Church, though Lutheran in doctrine, is Episcopal in government. The clergymen who came to this country were regularly ordained and were amenable to the Bishop at home, and made reports to him.

In Dr. Clay's time, and during the rectorship of his successors, this church has always been diligent in good work. Many of the members among the old families of Philadelphia have moved far away, but they are so attached to this antique place of worship that they still attend it. There is a large mission work among the people in the vicinity of Old Swedes'.

To the Editor of the Living Church:

I would like to enquire the authority, ecclesiastical or literary, for the word, *Recessional*, which is frequently applied to the hymn sung on leaving a Church. Neither Webster or Worcester give it at all. Is *Recession* an exact offset for *Procession*? and, if it is, may not one add the suffix *al* to the former with as much propriety as to the latter? K.

The Rev. L. W. Bacon, in the last number of the *Congregationalist*, attributes the collapse of the Gallican Church in Paris, to the weakness of Pere Hyacinthe's position, which is a negative one. "He is now," says Mr. Bacon, "simply a ritualist Episcopalian, closely identified with a sect of his sect in England and the United States, and fraternizing with no one else. Very slowly, very reluctantly, and very decidedly I have come to the conclusion that the world has nothing to hope from the career of Pere Hyacinthe. The salvation of France is approaching from another quarter."

There is a well-authenticated remark of good old Bishop White, which is very apposite in connection with the above: "I have known many pious dissenters, but I never knew one whose piety was not more than equalled by his hatred of the Church." If Pere Hyacinthe had only turned Presbyterian or Congregationalist, how much he might have done for the "salvation of France."

Archdeacon Denison, in his visitation at Bridgewater, reminded his hearers that when the proposal to revise the New Testament was made some ten years ago, he protested against it, and he did so still, not only because it was not wanted, but more particularly because it was unsettling and dangerous, especially at this time. He could find no language to express the intensity of his distress that it was proposed and carried out by the Convention of Canterbury. "He concluded by expressing an earnest hope and prayer that all who spoke the English tongue would be kept from regarding the new version as entitled either in itself, or in respect of its agents, to be considered either well conceived or well executed."

We fear John Knox had a good deal to do with keeping the Scottish Church from a return to the "primitive Church," for his capacity for hatred was so boundless that when he turned his indignation on Queen Mary, it overflowed and covered all her sex. "Government of woman," in State or Church, was his special abhorrence, and is justified in such explosive phrase as this: "Nature doth paint them forth to be weak, frail, impatient, feeble and foolish, and experience has shown them to be unconstant, variable, cruel and lacking the spirit of counsel and regimen." After that blast no wonder there are no deaconesses in Scotland—*Christian at Work*.

The commissioners appointed by Bishop Potter, to inquire into the management of the Shepherd's Fold, and also the Children's Fold, New York, and into the allegations and rumors, made through the newspapers and elsewhere, touching the treatment of the children in those charities, and touching the character of the Rev. Edward Cowley, the founder of those institutions, have submitted to the Bishop an elaborate report, exonerating Mr. Cowley, as they find no ground for the charges made against him, and see no reason for presenting him for trial. The Commission was issued in January, and it has been going on ever since in St. Mark's chapel. Among the commissioners are the Rev. Doctors Rylance, Mulchahey and Gallandit, who are Rectors of some of the most prominent churches in New York.

It is believed that the investigation made by them has been very thorough and exhaustive, and with a sincere desire on their part to carefully and impartially get at the truth, wherever that might lie, whether favorable or unfavorable to Mr. Cowley, their aim being not to further the interest of any individual, but to sustain the honor of the Church.

Two Brooklyn Rectors have just celebrated the tenth anniversary of their pastoral charge, the Rev. Newland Maynard, D. D., at St. Paul's, Brooklyn, (Eastern District), and the Rev. Henry B. Cornwell at the Church of the Good Shepherd. Both anniversaries occurred on Trinity Sunday. The Rev. Dr. Maynard preached the commemorative sermon, in which he had much to say about the debt, which has burdened the parish for years, and for the removal of which he has long earnestly contended. He was able to express hope that this evil would ere long be removed. The parishoners have presented Dr. Maynard a handsome gold watch and chain in testimony of their appreciation of his faithful service. At the Church of the Good Shepherd, the Bishop was present at the Evening Service, as were several of the clergy. He delivered an address, sketching the growth of the parish from a small congregation worshipping in a store, in Fulton Av., in 1859. Since then a church has been erected, and once enlarged. There are now about 450 Communicants, and a Sunday-school numbering 350 pupils. The parish debt, originally \$14,000, has been reduced to \$8,000. On Monday, in the octave of Trinity, an evening reception was held at the Rectory, when many gifts were presented to the Rector by his people.

On leaving the Tuileries, according to a late writer, the Empress Eugenie is said to have exclaimed, "Fatal palace! It is, then, the destiny of all royalties to leave you thus!" Marie Antoinette left it for the guillotine; Josephine, divorced and wretched, left it for the solitude of Malmaison; Marie Louise fled from it at the approach of the Allies; the Duchesse d'Angouleme and the Duchesse de Berri were driven from it; the same fate awaited the Queen Marie Amélie, the Duchesse d'Orleans, and the Empress Eugenie.

Prince Bismark, they say, is growing old and sick; but evidently he has not lost that talent for saying a smart thing. The story goes that, when Prince Alexander, of Bulgaria, went to him to consult him as to what he should do when first offered the Bulgarian Crown, the Chancellor gaily replied, "Certainly, accept it by all means. It will always be a nice reminiscence for you in after life."

The advisability of founding a lectureship at the Theological Seminary of Virginia, was urged by Bishop Penick in order to voice its teaching, and the subject has been referred to a Committee who will make a report next June. It would require \$10,000.

Two thousand and sixty-six of the ministers on the roll of the Methodist Episcopal Church, North, says the Halifax *Guardian*, are not engaged in the ministerial work. The whole amount raised in that Church last year for the ministerial support was \$3,273,337, making the average salary of pastors, \$310.

The Rev. Dr. R. J. Nevin, of Rome, has been invited by the Committee on subjects to speak at the Church Congress, in Newcastle, England, upon the "Relation of the Church of England to the Churches in Communion with her in America and the Colonies."

Asheville, N. C., promises to be, in the near future, the most desirable resort for consumptives in the region east of the Mississippi. The surrounding country is strangely beautiful and comparatively unknown. It is not accessible by rail.

There will soon be six colored ministers of the "Zion Union Church," Va., studying for the ministry.

Bishop Clark, of Rhode Island, in his Convention Address said:

"I may say in closing, that, upon the whole, I have never found the churches of this Diocese in a more healthy and thriving condition than they are at present. Several of the parishes have been relieved of burdensome debts, while almost all found themselves, at Easter, in a better pecuniary condition than they had been for many years. A large number of our clergy have met together, month by month, to discuss the great topics in which we all have a common interest, with most gratifying results. The most absolute freedom of expression is manifested at these meetings, and a degree of intellectual vigor and a general knowledge of our modern modes of thought have been displayed, highly creditable to them as leaders of public opinion. Substantial agreement has been found to exist among those who were supposed to differ, and the effect has been to draw the brethren closer together as members of the same household, enlisted in the same contest with ignorance, error, and unbelief."

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God Reigns!

The President of the United States lies stricken unto death by the bullet of an assassin, and from this whole nation one prayer ascends that the great Ruler of all may preserve so precious a life. Party spirit is for the moment laid aside, and all unite in execration of the unexpected and useless crime. The thoughts of all, from the Atlantic to the Pacific, seem centered on that bed-room in Washington where, in the full prime of manhood, James Garfield, the chosen of the people, lies helpless; by his side, but without power to help him whom they love, a devoted wife, herself just risen from a bed of sickness, and the men who direct the affairs of the land.

The event is too awful, too sudden, to dwell on now. Perhaps before these lines appear, there will be a new king in Israel. We can only, silently and sadly, wait the end, hoping against hope, our only consolation the fact announced by the illustrious Victim seventeen years ago, on another awful occasion, that GOD REIGNS. Rulers and People alike are in his governance, and from evil He can bring good.

We offer the expression of our heartfelt sympathy to the noble woman who is so heroically and tenderly forgetting her own grief to assuage that of others, to the devoted friends who are lingering over the bed side, to the nation at large, prostrated with grief and amazement.

Success in the Ministry.

There are some elements of success that are required by all callings and occupations. Perseverance, self-control, judgment, energy, integrity, and capacity for work, every man must have who succeeds in any serious business. To these qualifications the various professions and enterprises that men engage in, require others to be added for the successful meeting of the issues involved. One requires eloquence; another, tact; another, skill in combinations; another, administrative talent; and so on, in one direction or another, according to the needs and conditions of the work. It is not needful, for success in any one department of industry, as a rule, that one man should have all the talents and powers that are possible to human nature, in their highest development.

There is one calling, however, that seems to demand a combination of all the talents that assure success in every other; that is, the sacred Ministry, as it is almost exclusively used among us in this country for the charge and building up of parishes. The successful rector must be a multitudinous man. He must possess all the requirements for all the professions, technical knowledge excepted, and capacity for all sorts and conditions of business. He is the one man in modern life who must know everything and be able to do everything. If he lack the talents that make a good lawyer, he will make a comparative failure as rector. If he would not succeed as a merchant, physician, statesman, banker, he will not be able to leave a record of great success as the administrator of a parish. He must be everything to all men, in a sense that probably was not intended by the apostolic precept.

The successful rector must be a man of good presence, social culture, and conversational power. Whatever his learning or ability in other respects, if he lack these he will always be at great disadvantage. His success in attracting and holding the people will depend in a great measure upon his personal address. A lawyer may succeed with a small degree of these qualities; a banker or broker may rise to wealth and influence, who lacks them. But a rector, never.

He must also be eloquent. This involves a good deal, in the present condition of intelligence and culture that pervades our congregations. No mere native energy, rough originality, or poetical effusiveness will satisfy the demand. The eloquence that stands the test of our day and our pulpit must be wrought out of good material and in the best way. It must possess learning and enthusiasm; it must be a master of rhetoric and elocution; it must have a good voice. It must result from rare natural endowments developed by prolonged and patient exercise.

The rector must also have business capacity of a high order. Some of the most signal failures in parish work, that have been known to the writer, came from a lack of this, notwithstanding the possession of all other requirements, in large degree. The rector had no faculty for business, and failed. It is a record that is very common. It is so common that the shrewd business men of the laity very generally have the impression that the clergy, as a rule, are not to be trusted for the business management of parochial affairs. It would be well for them if they did not need to be. It would be well if we could realize in practice our theory of vestries, that they are responsible for the business affairs of the parish. The fact is, however, that the members of our vestries have their own business to attend to, and that is first. The rector is the only man in the parish who can and will make the business of the parish his first business. He is the only man that has it constantly in mind, and whose success depends upon its prompt and wise administration. If he lacks capacity for business, the parish will suffer, and his efforts will fail.

Passing by many and important requirements for success in parochial life, it would be impossible too verlook the need of piety, devotion, and consecration, in the parish priest. A large degree of this covers a multitude of defects in other things. While it is true that the absence of this element of character may account for the failure of many, the possession of it explains the comparative success of many more who were lacking in address, eloquence, and business sagacity. In other words, the lack of it is certain failure in the end, while the possession of it is the assurance of moderate success. While all talents, all acquirements, are demanded for the highest success, as the world measures it, godliness is the one absolute requirement for success in the sight of God.

If all this be true, as we think it is, both laity and clergy may find occasion for serious thought. The former should consider how difficult it must be to find so many and so varied capacities combined in one man. It is not reasonable to expect it, nor practicable to require it. No other profession or calling demands so much. Some deficiencies in every rector must be tolerated. It is impossible, in the case of most parishes, to secure every desirable qualification in a rector. Men that have such extraordinary talents and attainments are extremely rare. They cannot be had for ever parish. The most that should be expected is that the rector possesses the average ability, and not the combined ability, of educated men in other professions. There are few that possess more, and these are engaged in work that they cannot leave.

To the clergy and to those who are preparing for the Ministry, these reflections should be a stimulus to the highest possible attainment. They have chosen not only the noblest profession, but also the one that demands the most. There is no knowledge, or skill, or capacity possible to man, that would not in some way be an advantage to them in their work. They should strive to be many-sided, well-balanced, and thoroughly competent men; to fit themselves to be leaders of the people, and to stand as representatives of the highest culture of the age, while they show forth in their life and conversation the transforming and ennobling influence of the Gospel of Christ.

THE condition of the President at the present writing (Wednesday morning) is encouraging, and strong hopes of his recovery are entertained. Four days have passed without developing extended inflammation, and there seems to be no longer occasion to fear serious injury to any vital organ.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles E. Warring, Ph. D.

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For convenience, I shall put the remainder of our conversation in the form of a direct dialogue, using only the first and second person. After a little pause, during which the Professor read over these first few verses, he spoke:

"It seems to me that Moses makes a statement in the fourth verse, which is contradicted by our present knowledge; a very natural error on his part, because when he lived, nothing was known of the nature of light. Directly after the words announcing the light, 'And there was light,' he says that the 'light was good.' Now the Creator could not have indited this account, for he knew then, what we have just found out—that the early nebular light was not good light. It was very poor light, indeed. The spectroscopy—of which Moses knew nothing, unfortunately for the truth of his story—has revealed the remarkable and hitherto unsuspected fact, that the spectra of nebulae are very poor in color and intensity. They show only three faint and very narrow bands of light, one in the blue and two in the green.* Such light is good in no sense that I can understand. It certainly seems to me that this is an error which the All-Wise could not have committed, and hence I cannot think of his being the author of this Story."

Myself.—You admit that light did appear in the nebulous matter, and after motion?

Professor.—Yes; there can be no doubt about that.

Myself.—And, although it was not perfected at first, yet that afterwards it attained its present richness of color and actinic power?

Professor.—Yes; I must of course admit it.

Myself.—Well, then, where is Moses in error?

Professor.—Why, in this: He says the light attained this condition of goodness immediately after it began to exist. Science disputes that, for, in fact, light did not attain its present quality until many thousands of years later.

Myself.—Pray, show me where Moses says so.

Professor.—It is true he does not say this, in so many words, but he does place the one statement immediately after the other. He says, "And there was light," and at once goes on to say, in the very next clause, "And God saw the light that it was good," and everybody, but you, thinks he meant that the one followed in time immediately after the other.

Myself.—Your proposition is true or false in itself, without any reference to the number who may agree with you. Truth cannot be decided by counting its advocates. Error is almost always in the majority at first. Our business is with what Moses says, and with the facts of the world's history, and nothing besides. In his account I find the two statements with no intimation whatever, whether much or little time intervened, or even none at all. But no man has a right, on the strength of his silence, to affirm that Moses says that there was no interval; and then, because there really was an interval, to accuse him of falsehood! This, it seems to me, is going beyond all fairness; and if so, your objection falls to the ground.

There is, however, something here to which I wish to direct your attention. A few years ago, it would have been thought the proper order to place the verdict "good," after the statement that God divided between the light and the darkness. People believed that light and darkness, at first, were mingled as two substances, for example, alcohol and water; and that

*The following wood-cut serves to show the great difference between the light of a nebula and that of the sun. It shows the two spectra so thrown upon a screen that the colors correspond.



The upper part shows the first, or nebular light, only three faint bands of color; two green, one blue. The lower part represents the spectrum of good light, containing seven broad bands of color. It is quite probable that the least advanced nebulae—few there are nebulae now visible in many stages of development—yield only one band of color, and that they gradually improve in the quality of their light as condensation proceeds. During 1865 and 1866, Huggins examined more than sixty nebulae with the spectroscopy. He says that about one-third of these gave a spectrum of one, two, or three bright lines. These are masses of luminous gas, of which nitrogen and hydrogen are the chief constituents. See Schellen's Recreations in Pop. Science, pages 161 and 162.

God, in some way, separated them. If so, then evidently, until that was done, light could scarcely be called good light; or in other words, the verdict should not have been given until after the separation. Up to the present century, I might almost say, up to the present decade—when the true nature of light began to be understood—such would have seemed the scientific as well as the most natural order. But, in fact, to have placed the verdict after that division would have been a real and important error, for we know that light and darkness are not two substances, and the division between them was not an unmingling, but a separation; just such a separation as now exists. This, of course, could not take place until the surface of the earth became covered with an opaque crust. No other division between light and darkness is possible, or even conceivable. But long before this point in world-making was reached, the earth had passed through a condition of the most intense heat, in fact was a miniature sun; and the spectroscopy tells us that light so emitted must have been identical with that which now comes from the sun, and hence good light. It is probable that the sun itself had by that time reached a condition the same in all but size, as at the present day, and hence its light, too, was "good." The verdict of approval and completion was therefore rightly placed before the separation between light and darkness. Moses here made no mistake. Only by a violation of the true order, could he have placed the verdict later; and this is so, whether he referred to the light emitted by our earth, or whether the sun came first into existence, as Laplace supposed; in either case, light was perfected before the earth ceased to be self-luminous.

As this seems to me a matter of importance, you will pardon me if I dwell upon it. Suppose, then, Moses had written:

And God said: Let there be light; and there was light.

And God divided the light from the darkness.

And God saw the light that it was good.

Such an order would have exactly harmonized with the old belief that a faint twilight, a mingled light and darkness, first shone upon our earth breaking through the dense clouds. They who held this belief, might well speak from their standpoint of the wisdom of the writer, manifested in placing the Divine verdict after the two elements had been separated, perhaps with a lurking belief that he would have done still better had he deferred it until after the close of the fourth day. But had he so placed it, its position would have been in direct conflict with important facts in the world's history, which, as you are aware, have only recently been discovered; in fact, only since the invention of the Spectroscope.

The Mosaic order then is: first, Darkness; then, Motion; then, Light; next, the Light is "good," i. e., perfected; then a division between the light and darkness; and, lastly, Day and Night begin.

Can it be bettered? Nay, is it possible to make the slightest change in it, without the most serious consequences to what we call science?

Instead of a blunder, there is here proof of the Omniscience of the responsible Author of this account, the more marvellous because, until lately, it seemed just the opposite.

Professor.—This is a most extraordinary document! I must, of course, admit that what you say about light is true. For as soon as the earth passed from a gas or vapor, to a liquid, its light must have resembled in all its properties present solar light,* and I have no doubt that, at so late a period in cosmical development, the then solar light had attained all its present qualities.

Myself.—To me there is nothing in the account so wonderful, and so unaccountable on any human theory of its origin, as the accuracy of its order even to the minutest details. I shall often have occasion to speak of this.

But these verses are rich in precious veins of truth; how rich, we can know only when our knowledge has become perfect. One more, at least, I can now see.

Our world, as Prof. Huxley told his hearers, in his New York lectures, and as

*It matters nothing in reference to my argument, whether the interior of the sun now is liquid, or, as some think, enormously condensed gas. Whichever it is, our world, to reach its present condition, passed through the same state, long before it became non-luminous.

all scientists believe, was once a mass of incandescent vapor, which passed by cooling to a liquid condition, self-luminous like the sun, then to a solid, opaque planet. What circumstance, or perhaps, it would be better to say, what phenomenon would have indicated to a spectator, had there been one, the close of the first or igneous period, and the beginning of the present, when the earth is dependent upon the sun for light?

THE EDITOR'S EASY CHAIR.

A poetic license to begin with! No chair is an easy one with the thermometer at ninety; least of all editors' chairs. This is all the fiction that will be found in this column, now for facts.—We published, June 25th, a letter from the earnest missionary in Martinez, Cal., asking for aid in placing in the little church a window in memory of James Lloyd Beck. It is a worthy object of offering, and we trust he will get all he wants. Send contributions to the Rev. James Abercrombie, D. D.—About \$36,000 has been paid by the executors of the Cook estate to the Diocese of Iowa.—The following incident, narrated by a teacher of Bishop Tuttle's school Logan, Utah, is recorded with pleasure. The loss reported is more than compensated by the noble Christian charity of the response. As Miss Cleveland was returning to Illinois for her summer vacation, her pocket book was stolen by an adept female thief, and though search of the thief was made it could not be found. Money, return tickets, and valuable papers were in it. Some hours after, reflecting with dismay upon the situation, the lady received a note by the hand of the porter, from a gentleman on the coach, enclosing \$20, which he begged her to accept for the supply of present needs, and to apply afterwards as she should choose, in aid of her missionary work. The gentleman was Rev. Dr. Burrows, of San Francisco, en route to Lowell, Mass., in response to a call from some denomination there, the name of which the writer does not remember. Such an act deserves more than a "brief mention."—At the last "General Council" of the Reformed Episcopal Church, six Bishops, twenty-seven ministers, and thirty-five lay delegates were present. Four and a half laymen to each Bishop!—Is it possible to substitute anything for gunpowder, that is, anything that will not make a noise, in the celebration of the National Independence? Must nervous people be made to tremble all day on the Fourth of July, and be slaves to nervous disorder for a twelve-month, in order to commemorate the fact that we are free and independent? The Easy Chair is nearly blown up, and the whole building is shaken to the foundation by the gamins in the alley. We venture to say that there is not a real "Easy Chair" in the whole United States to-day.—Kind reader, don't take offense at every expression of our correspondents that does not exactly coincide with your standard of churchmanship. THE LIVING CHURCH is cosmopolitan, and aims to be as tolerant as the Church itself. Its correspondents represent every school of thought in the Church, and a large degree of liberty must be allowed or the paper must become a partisan organ.—The past month will be remembered as the stormy June. Many lives have been lost. Churches have been blown down in many western towns. A fire in Ludington, Mich., destroyed three.—The astonishing statement is made by a correspondent of the Belfast Witness, that "in some of the congregations of the Irish Presbyterian Church, the rite of baptism has not been publicly administered for a generation." They evidently regard it much as does Henry Ward Beecher, according to one of his recent utterances, "a pleasant but non-essential ordinance."—*Christian at Work.*—Several large corporations in New York have yielded to petitions from their employees for a half holiday on Saturday, during the summer.—The Diocese of Fond du Lac, with a little over two thousand communicants, raised last year \$36,655. Small dioceses may have a hard struggle at first, but they learn how to work and give.—Another small diocese is Springfield. Three years ago it had about a dozen clergy in active duty. Now it has forty-one, and all at work. It will be too large for the "pocket" of the Bishop, before many years.—On the question of voting by Orders in the convention of Texas, the Rev. L. P. Rucker, one of the old and tried priests of the diocese, writes to the same effect as our correspondent whose letter is published in another column. He says: "I give you fair warning that in all future elections of Standing Committees and deputies to the General Convention, I expect to call for a 'vote by Orders,' while our constitution remains the same and I have the privilege of being a member of our Diocesan council."—On St. John Baptist's Day, the corner stone of new Christ's Church, Danville, Pa., was laid. Dr. Piggot, who preached the sermon, was preacher at the laying of the corner stone of the old church, fifty-three years ago. The Master Mason who officiated on that occasion was also present, and participated in the ceremony. It is reported as a day of great interest in Danville, nothing having attracted a greater degree of attention since the return of the soldiers in 1865. On the following Sunday Bishop Howe visited the parish, catechised the Sunday School, and confirmed 27 persons. THE LIVING CHURCH congratulates the rector, the Rev. J. M. Peck; on the evident and well deserved success of his work.—The Rev. Lucien C. Lance, late Chaplain of Kemper Hall, has been elected Professor of Ecclesiastical History at Nashotah. Dr. Edgar, who lately filled this chair, has accepted the charge of Zion Church, Rome, N. Y.

Racine College Commencement.

Baccalaureate Sunday at Racine College dawned with a Scotch mist and other indications of squally weather, but the services of the day were so bright and hearty, that nature herself seemed to relent and give a few gleams of sunshine towards evening to assure us of a brighter tomorrow.

On Tuesday at 12:30, the Alumni and students met in the Chapel to hear the Alumni Address, by the Rev. E. H. Rudd, of '69. His reminiscences of Dr. Dekoven were very touching, and the interest of the "old boys" in the welfare of Racine was heartily expressed, and a way suggested by which such interest might become more practical.

On Monday, the Junior Exhibition for the Larrabee Prize was held in the Gymnasium. The orations this year were of great merit. Your correspondent was particularly pleased with Mr. Fyffe's oration on the character of Alexander Hamilton, and Mr. McLennan's on "A character without a Conscience," which was an analysis of Shakspeare's Iago.

After the luncheon, Mr. E. Floyd-Jones, on behalf of the Class of '81, presented to the College an excellent likeness of the late revered Warden of Racine, as a token of affection, in memory of that saintly Priest, and of their love for the College. The picture was received on behalf of the College by Bishop McLaren, in a speech full of sympathy with the spirit which prompted the gift, and full, too, of thorough appreciation of the rounded character and the holiness of the man who made Racine what it is to-day.

Next followed the presentation of prizes in the games. Here came in the fun of the day. The relative merits and demerits of Clarksons and Badgers were eloquently pleaded on both sides. Much wit was expended by both parties, and to cheering there was hardly a cessation.

The McCook bat for best score, in cricket, was held by Williams, of the Clarkson Club. BUT THE BADGERS WON THE ROPE PULL!

From the glorification of Clarksons and Badgers, we proceeded to the Class Day Exercises of '81, which consisted of the placing of the Class Stone in one of the buttresses of the west wall of the College Chapel, with appropriate songs and remarks. Quite a number of Bishops were present on the grounds by this time, Bishops Wells, McLaren, Robertson, Talbot and Seymour; Bishops Gillespie and Brown arrived later in the day.

In the afternoon we enjoyed a match game of base ball between the College Nine and a picked nine from Milwaukee, which resulted in a score of 15 to 5 in favor of the College boys. The students' concert whiled away the evening in a thoroughly agreeable manner. The music of the countless millions of mosquitoes was silenced, though they attended to business all the same. The weather, too, was all in their favor.

Nevertheless, the gymnasium was crowded, and the large audience was delighted with the performance. The choruses were rich in sweet harmonies, and by the accuracy with which they were rendered, manifested careful and laborious training on the part of the Conductor, Mr. T. C. Foote. There were forty voices in the chorus. The instrumental music was ably rendered by a full orchestra. We cannot forbear making special mention of Mr. Charles Cleveland's solo, "Simon, the Cellarer," and Mr. Gerald McDowell's version of "Bob up Serenely," an amusing allusion to "the burglary" which was perpetrated in the College not long since.

Wednesday morning, St. Peter's Day, the Grammar Schools exhibition occupied the attention of all the visitors. The prizes were won by W. H. Higgins, of the A Class, for elocution; V. B. Caldwell, of the B Class, for elocution; B. R. Watson, of the C Class, for elocution; Medal for excellence in Latin composition, J. V. Cowling; Mathematical Medal, R. M. Edwards. Prizes of books were given to the heads and seconds of classes. V. B. Caldwell was appointed head of the Grammar School for the ensuing year.

The commencement exercises began at 2:30 P. M. The Bishops, Trustees and Clergy, preceded by the students and Alumni, moved in procession from the Chapel to the Gymnasium, music, meanwhile, furnished by the Orchestra of Racine. The salutatory was delivered by Mr. C. L. Cleveland, followed by an oration from the same gentleman, entitled, *Juventus Mundi*.

Mr. H. L. Luther followed with an oration upon "American Public Men." He argued well against our common method of lauding to the skies our dead politicians, while we enjoy ourselves in abusing the living.

The conferring of degrees here followed. The Revs. Jesse Higgins, of '77, Edward H. Cleveland, '78, and Arthur Greenleaf, '78, were advanced to the degree of Master of Arts. The degree of B. A. was conferred upon Allen L. Burlison, Charles L. Cleveland, and Herman L. Luther. The degree of S. T. D. was conferred upon Rev. Frederick Courtney, of Chicago, and Rev. Randall C. Hall, of New York, Professor in the General Theological Seminary. The award for the Philosophical Prize Essay was given to

Mr. Allen L. Burlison, of the Senior Class. The Greek prize to Mr. Colin C. H. Fyffe, of the Junior Class. Mr. Hall, of the same class, was declared entitled to honors in astronomy, and Mr. Mayo, of the Freshmen Class, to honors in algebra. Mr. C. H. Lance was appointed as Head of the College for next year.

The Philosophical Prize Essay was read by Mr. Burlison. It comprised a critical analysis of the modern schools of philosophy, and a thoughtful discourse upon the philosophy of Tennyson's "In Memoriam." The essay was remarkably clear, and as deep as it was clear in thought and statement.

The valedictory was delivered in graceful words by Mr. Burlison. When he expressed the esteem felt by the class for the present Warden, Rev. Stevens Parker, the sentiments uttered by the speaker were warmly cheered.

In the evening the Warden's reception and class party was given in the Grammar School buildings. A large number of students and their relatives and friends enjoyed the evening. Dancing was the amusement heartily indulged in, but in a "square," not a "round" fashion.

Thursday morning the students marched from Chapel to Taylor Hall, where they sang "Dulce prononced 'dulky' domum," bade the Warden and others good bye, and so away to the loved ones at home.

One word in closing. Racine is an institution for the whole Church, and ought to command the hearty support of Churchmen all over the country. We went to Racine a stranger, but have learned to cry with some of our old college enthusiasm, *Vigete Radix!* "T."

The Indiana Convention.

The Convention just closed was one of the most harmonious and satisfactory in the history of this Diocese. The Bishop did not, in word or intention, directly or by implication, in the Address nor out of it, during Convention, nor anywhere else, question the "commercial honesty" of the Clergy or any of their Vestrymen, and your correspondent of last week misunderstood or was misinformed. The Bishop's meaning and words will be found in the address, which I send.

In addition to what was reported before, mention may be made of the action on changing the term Convention to Council. This change had been favorably acted on last year, but required final action at this Convention, and this year the sentiment was as strongly against it as before it was for it. A resolution, relative to the Church Temperance Society, was also introduced, but so late in the session that it was felt to be too late for proper consideration, and, therefore, it was voted down. The assessment of ten cents upon each communicant for the General Convention expenses of the Bishop and Clerical Deputies was decided upon. The financial condition of the Diocese was shown to be a good one, all but one of the funds having a balance in the treasury. The subject of Diocesan Missions received considerable attention, a whole evening being devoted to it, and a large part of the following morning.

Mite Missionary Societies, with a lady Manager appointed by the Rector of each Parish, were recommended.

It was most gratifying to learn that seven parishes vacant at the last Convention, and for some time before, are supplied with clergymen doing good work, while several others are engaged in that trying process of calling clergymen.

A very pleasant feature of our Conventions is the Conferences. Every evening except one is thus filled with "papers" and speeches on practical work, parochial or diocesan. The Missionary Conference and the Parochial Work Conference at the last, were both pleasant and profitable, the fact that large liberty was taken and given by the speakers and writers, not making them at all dry.

The Bishop of the Diocese was in better health than for several Conventions past, and seemed as vigorous and self-poised as though a June Convention in the Southern half of Indiana were no strain at all. Possibly the encouraging outlook in the Diocese had something to do with this, certainly every clergyman "knows how it is himself."

We have to note something new. Certain prominent Presbyterians and others have established a free Medical Mission in New York on the same plan as those in Foreign Missionary fields about the benefit of which the Bishop of Pennsylvania has recently had much to say. The object is to give medical care, and dispensary supplies to the very poor, without money and without price. A daily religious Service is held, and ministers to the soul are associated with those to the body. We do not see why the principle involved, is not a wise one, nor why it may not be made exceedingly useful as a factor in the reform of some social evils of modern city life. Our suggestion is, that so powerful a means of influencing the community, ought not to be passed by unnoticed by the Church. We have become deservedly prominent in the matter of our care for the rising generation. Church schools have won a place in the mind of the public, and exercise every year a distinct influence of their own. In practical philanthropies, too, in the possession of hospitals and asylums, the Church holds a foremost rank. But Medical Missions in this land—has not the thought something new about it? It is worth thinking about.

Our Medical Missions in China, Japan, and Africa, are an acknowledged success. Those who are familiar with their working, place their power for good, very nearly, if not quite, on a level with that of the Missionary Schools. America is not China. But we have the sick here—in body and soul. There is room, and more than room, in our great cities for just this sort of work. Was not our Blessed Lord's daily life precisely this?

The Church in Iowa.

The Annual Meeting of the Trans-Mississippi Bishops, at Davenport—Griswold College Commencement.

From our Davenport Correspondent. The annual meeting of the Western Church Building Society, was held at Davenport on the 22d of June. On the evening of the 21st an interesting missionary meeting was held in the Cathedral, at which addresses were made by the Bishops of Iowa, Missouri, Nebraska and Minnesota. Quite a number of Clergy from various parts of the Diocese were present, having been drawn to Davenport to attend the meetings of College Trustees, the Standing Committee, and Trustees of Funds and Donations, all of which bodies held important sessions at that time. On Wednesday morning the Holy Communion was celebrated in the Cathedral by the Bishop of Minnesota, who made an address. The resignation of Mr. Howard Potter, Treasurer of the Western Church Building Society, and also that of the Rev. Dr. Saul, Corresponding Secretary, were received, and the thanks of the Society returned for their kind services. Mr. R. Fulton Cutting, of New York, was elected Treasurer of the Society. The attitude of the Bishops west of the Mississippi toward educational and theological institutions outside the limits of their jurisdiction, was discussed, and the principle of united action and hearty co-operation in favor of Seabury, at Fairbault, as the Theological School, and Griswold, at Davenport, as the College of the associated Bishops and their jurisdictions, was unanimously approved. The Bishops present agreed to give special and stated supplications to God in behalf of each other and their common work and wants, especially at the time of the celebration of the Holy Eucharist. The Rt. Rev. Dr. Brewer, Bishop of Montana, was invited to become one of the members of the Western Church Building Society, and to co-operate in the plans of the Trans-Mississippi Bishops with reference to Seabury and Griswold. The Bishops each received for Church building \$150 and a loan from a permanent fund of \$650. From the reports of those present it appeared that this modest sum of \$800 would result in the erection of at least three new churches within the jurisdiction of each Bishop during the present year. It was agreed that the work of the Church Building Commission, established by the General Convention subsequent to the incorporation of the Western Society, should be commended by the various Dioceses represented, and offerings in behalf of their efforts to raise a million of dollars for this purpose solicited from each Parish. The plans of the two organizations being quite unlike, there could be no rivalry. The Western Church Building Society employs no salaried agents, meets its expenses by assessments on its members, and applies its gifts as loans through the Bishops, on individual security or first mortgage on the property. The meeting was one of perfect harmony, and the Bishops enjoyed the opportunity of mutual confidences respecting plans of working and measures for meeting the demands upon them, and each and all parted with a deeper interest in the work calling them together.

The Bishop of Nebraska, in his address at the missionary meeting at the Cathedral, June 21st, spoke of the bequest of the late Mrs. Cook, of \$5,000, to the Diocese of Nebraska, and stated that the interest on this money would enable him to build a new church every year. Each year some parish with the help of three or four hundred dollars can build a new church, which otherwise could not be erected. A new church every year! Twenty years from now twenty new churches will have been built, and all owing to the goodness of one church woman who left \$5,000 to the Bishop of Nebraska.

The Annual Commencement Exercises of Griswold College, took place June 22d, at Library Hall. One man only was graduated—Mr. Ed. Sweeney, of Rock Island, who has pursued the full classical course with great credit. Mr. Sweeney delivered an able oration on the subject of "Silent Influences." The Rev. Mr. Restwick, of the theological school was also an orator upon this occasion, and pronounced a fine eulogy on the character of St. Paul.

Besides the degree of A. B. conferred upon Mr. Sweeney, and the degree of A. M. upon J. Duncan Putnam, the eminent etomologist of Davenport, the following persons received the degree of D. D.: The Rev. Alfred Lunderback, A. M., one of the original incorporators of the Board of Trustees of Griswold, the Rev. Robert C. Matlack, A. M., University of Pennsylvania, and the Rev. Daniel Henshaw, A. M., of the Diocese of Rhode Island, and a son of the first Bishop of Rhode Island.

The English papers differ very much in their criticisms on the New Version. *John Bull* (we mean the newspaper, not the traditional Englishman) is very sarcastic. We subjoin some of its piquant phrases:

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The *North Texas Churchman* publishes a card signed by over a hundred citizens not connected with the "Episcopal" Church, deploring the possibility of the departure of Rev. J. T. Hutchinson, Rector of the parish in Cleburne.

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Professor Charles Murray Nairne, in consequence of failing health, has resigned the professorship of Philosophy and Belles-Lettres in Columbia College, which he has held for twenty-four years. The trustees of the college evinced their esteem for Professor Nairne by making him an emeritus professor, with an annuity of \$2,000 a year.

At the Commencement of Racine College, last week, the degree of S. T. D. was conferred on the Rev. Frederick Courtney, Rector of St. James' Church, Chicago, and Rev. R. C. Hall, of the Gen'l Seminary.

Bishop McLaren has lately returned to Chicago from a flying visit to Washington and Jefferson College, where he delivered the oration for the literary societies. His address for four weeks will be Point Pleasant, Ocean Co., N. J. He and his family left this city on the 4th inst.

Bishop Quintard and the Rev. Dr. Harris, of Tennessee, have been on a visit to Texas.

The Rev. Charles F. Hoffman, Rector of All Angels, New York, has received the degree of D. D. from Rutgers' College.

The Rev. Henry C. Potter, D. D., LL. D., of Grace Church, New York, has gone to Newport, R. I., for the summer.

The Rev. C. T. Stout, of Kalamazoo, Mich., has declined the call from the Bishop of Colorado, but, having been granted leave of absence till October, he has gone to work for Bishop Spalding during the summer. His address, during July, August, and September, will be Breckenridge, Col.

The Rev. F. N. Luson has removed to Lapeer, Mich.

The Rev. Wm. P. Orrick, Dean of Reading Cathedral, Diocese of Central Pennsylvania, received the degree of D. D. at the late commencement of Gambier College, Ohio.

The Rev. J. A. Bevington, assistant to the Rector of Gettysburg Church, Minneapolis, was advanced to the Priesthood by Bishop Whipple, in Gettysburg, on June 25th, the candidate being presented by Dr. Knickerbocker. Dr. Welles, Rev. P. Riley, Kitson, Tompkins, and Abbott were present. At a reception held in the evening, Mr. Bevington was presented with a gold watch and eye-glasses, as a mark of the esteem in which he was held in Gettysburg Parish and Missions.

The Rev. D. D. Chapin, on the last Sunday in June, preached his farewell sermon as Rector of Ascension Church, Stillwater, Minn.

The Bishop of Quincy, acting under the privilege of Canon for the Court, has appointed the Rev. Alonzo B. Allen, of Rock Island, and Henry Asbury, of Quincy, clerical and lay Assessor of the Appellate Court.

The address of Bishop Howe (Central Pa.) for the present, is Bristol, R. I.

Sir Edward Thornton sails from New York to-day, June 6.

Mr. Wilfred H. Munro succeeded to the Presidency of DeVeaux College, July 1.

Rev. Mr. Gold has been elected to succeed the Rev. Geo. Converse, resigned, as Professor of Greek at Racine College, and Rev. Mr. Hickman to succeed Prof. Luther in the Chair of Mathematics.

Notices.

DIED.

CROSS.—Departed in peace, at St. John's, Mich., June 29th, S. Q. Cross, wife of the Rev. J. Cross, D. D., LL. D.

She was a meek and gentle spirit, a devout child of the Church, and faithful in all the relations of life. For the last two years a constant sufferer, her faith triumphed over pain and depression; and a little before she breathed her last, she said: "Now sing the Nunc Dimittis, and I am ready."

Acknowledgements. St. Mary's Chapel Fund.

The following amounts have been subscribed for the building of a Chapel at St. Mary's School, Knoxville, Illinois: M. S. B., \$1,000; C. W. L., \$1,000; R. F. Newcomb, 500; M. A. O. Packard, 50; Porter Skinner, 100; Mrs. Porter Skinner, 25; Miss Carrie Skinner, 25; H. W. Osborn, 10; Rev. J. J. Faude, 5; Miss Baker, 10; Alex. Creeth, 25; Mrs. Williamson, 5; O. L. Campbell, 5; Prof. Laux, 25; Mrs. G. G. Guyer, 100; Miss Hortense Coulter, 50; Miss Julia Derby, 25; Miss Stella Packard, 40; Mrs. J. E. Boyd, 25; Misses Louise and Maude Hinde, 25; Mrs. H. T. Chandler, 5; Mrs. Van Northwick, 25; J. Berling Burrows, 10; Miss Sophia Chase, 25; Miss Anna Chase, 5; Mrs. E. M. Stickney, 50; Mr. C. E. Chandler, 50; Miss Julia Barber, 5; Miss Ella Bradford, 25; Misses Caroline and Christiana Burgess, 25; Rev. J. DeForest, 100; Miss Hitchcock, 100; Miss Dewey, 25; Miss Clark, 5; Bishop Burgess, 100; Bishop McLaren, 100; Z. Cooley, 100; J. S. Brewer, 100; Dr. M. A. McClellan, 100; Rev. R. Ritchie, 10; Miss Helen M. Williamson, 10; Miss Catharine Page, 10; Miss Annie Hansel, 10; Friends in Decatur, 50; Miss Hattie Van Bergen, 5; Miss Nelle Lewis, 5; Miss Nellie Houghton, 5; Miss Maria Reed, 25; Miss Florence Perry, 15; Miss Alice Butterfield, 5. Total subscriptions, \$4,164.

CASH RECEIVED.—Miss Sue Kemper, 5; N. M. H., 10; Mrs. B., '78, 20; Box 12, 10; Gerlie M. I.; Cash, 10; Miss Emma Hogg, 5; Mrs. Julia S. Brewer, 25; Mrs. E. A. Barber, 10. Total, \$98.10.

Subscriptions among money should be forwarded to the Rector, Knoxville, Ill.

The Rev. G. W. West gratefully acknowledges the following subscriptions for the Cathedral Grammar School, Pekin, Ill.: Amount already acknowledged, \$1,050. T. & H. Smith & Co., \$100; Mrs. Leonard, 25; Thomas Cooper, 25; Smith, Hippen & Co., \$50; Conrad Luppen, \$25; Schipper & Block, \$25; Rev. E. Rupert, \$50; A. W. White, \$10; J. B. Irwin, \$10; Fr. C. R. Cummings has promised an additional \$500, and Mr. J. B. Cohrs \$100, provided Bishop Seymour will go on and raise the balance—\$1,000—without mortgaging the property. This will probably be done this summer, and the school open September 5, without one cent of debt.

Miscellaneous. A graduate of St. Mary's School, a native of France, desires an engagement as Teacher or Governor. Has had experience. Refers to the Rector, to whose care letters may be addressed, Knoxville, Ill.

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. Baterson (Rector), the Bishop of Connecticut, and the Rev. President of Trinity College. For terms, etc., address the Rev. E. B. Taylor, 1828 North Eleventh Street.

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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. Seventh Sunday after Trinity.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
ROMANS viii. 18.

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee, by His special Providence, and with a design to try thee, and with purpose to reward and to crown thee. These cords thou canst not break; and therefore be thou down gently, and suffer the Hand of God to do what He pleases.

BISHOP JEREMY TAYLOR.

Count each affliction, whether light or grave, God's messenger sent down to thee. Do thou with courtesy receive him: rise, and bow: And ere his shadow pass thy threshold, crave Permission first his heavenly feast to lave, Then lay before him all thou hast.
Grief should be like joy; majestic, equable, sedate, Confirming, cleansing, raising, making free: Strong to consume small troubles; to command Great thoughts, grave thoughts, thoughts lasting to the end.

AUBREY DE VERE.

Rev. Wm. A. Harris, Rector Emeritus.

From our Washington Correspondent.

The Church delights to honor those who are worthy of all honor. Among these are her clergy who have borne the heat and burden of the day and proved good soldiers of the cross, whose long pastorships and lives have been fruitful in every good work. To-day, when inexperience is considered, alas, in too many places, a qualification for ministerial work, experience and age, the wisdom of which comes therefrom, cannot be too highly held in esteem.

The Church, through her lay officers, has lately seen fit to place upon the now growing roll of Rectors Emeritus—salaried for life—the Rev. Wm. A. Harris, of this city, though not the founder of St. Andrew's Parish, yet several years the faithful laborer in its fields. A brief sketch of this honored and beloved Presbyter, now in his seventy-seventh year, cannot, at this time, be amiss.

The Rev. W. A. Harris, grandson of the founder of Harrisburg, Pennsylvania, was born in Harrisburg, and was brought up as a Presbyterian. When a young man he went to Tennessee, and resided at Franklin. Here he made the acquaintance of the late Bishop Otey, Rector of the Church at Franklin, who was his friend and correspondent to the day of his death, and by whom he was prepared for confirmation, although confirmed by the late Bishop Meade, of Virginia. After residing in Tennessee about a year, he returned to Pennsylvania to enter upon the study of Theology; and having graduated at the Theological Seminary of Virginia, was ordained Deacon July 13, 1837, and Priest July 12, 1838, by the Right Rev. Richard Channing Moore, in St. Paul's Church, Alexandria.

In November, 1838, he went to Alabama, at the instance of Bishop Otey, and became Rector of the churches at Tusculum and Florence. In some places that he visited, a Church Clergyman had never been seen, and when he put on his surplice and walked through the street, the crowd followed like boys after a circus. There was a young Irish merchant in one of his congregations, and one day he was delighted and said he had not seen an Episcopal clergyman since his arrival in America, threw his arms around the Rector, invited him to his store, offered him a piece of fine linen, twenty-six yards, and a handful of silver dollars. The silver was no small offering at that time; for the banks had suspended specie payment; the postage on a letter was twenty-five cents.

In 1841, he became Rector of Rock Creek Parish, D. C., which he resigned in 1849, in poor health. President Polk, a friend of his father, who, for several years occupied a seat beside him in Congress, gave him a clerkship, which he held for some years. During the war, he officiated for some years in Christ Church, Georgetown, upon leaving which he received substantial gifts from the vestry and individual members of the congregation. When he became Rector of Rock Creek Parish, Bishop Whittington wrote him, "I am heartily thankful that Rock Creek is under your care;" and receiving a call from a wealthy congregation in Pennsylvania, Bishop Whittington again wrote him, "I hope you will not go, for there are few men in my Diocese with whom I would part more reluctantly." He afterwards became Rector of St. Thomas, Hancock, where he remained two years, but resigned, being unable to remove his family from Washington.

SKYLARKS IN NEW JERSEY.—On the 1st of May, Henry Hales liberated at Ridgewood, Bergen County, N. J., seventy-four of the skylarks imported by I. W. England, and reports the entire success of the experiment. After a few days' enjoyment of the sweets of liberty, the birds set about housekeeping. They stole away by pairs in the fields and began nest-building. The males became more and more vocal, and soared aloft above their settling mates and poured forth their sweetest strains. The nests, hidden in the grass or grain, were not easily discovered, but some of them were found. They contained four or five freckled eggs of a greenish-gray cast. Like other nests placed on the ground, some of them have been visited by cats, or other predatory animals, but in other cases the eggs have gone safely through the process of incubation, and the young larks—real American-born skylarks—have appeared. There is no question that the youngsters will take care of themselves, and, having accidents common to all birdlings, reach maturity.—Hacksack Republican.

Patience with Love.

BY GEORGE KINGLE.

They are such tiny feet:
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands:
So kind. Things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted hard, you know.

They are such new, young lives:
Surely their newness shines
Them well of many sins. They see so much
That, being immortal, they would touch,
That if they reach
We must not chide, but teach.

They are such fond, clear eyes
That open wide to surprise
At every turn; they are so often held
To suns or showers—showers soon dispelled,
By looking in our face
Love asks, for such, much grace.

They are such fair, frail gifts:
Uncertain as the riffs
Of light that lie along the sky—
They may not be here by and by—
Give them not love, but more—above
And harder—patience with the love.

Commencement at Faribault.

Correspondence of the Living Church.

Again the season devoted to the closing exercises of the various schools in this city has come and gone. The throngs of visitors, almost double the number present last year, have dispersed; the different institutions have closed their doors for the much-needed rest; and all is quiet in this Athens of Minnesota. The first commencement exercises were those of Seabury Divinity Hall, in the Cathedral, June 6th, at 7 P. M. There were three graduates: Rev. Andrew J. Graham, Rev. Edward Ashley, and Mr. Geo. Henry Mueller. The Rev. Prof. E. S. Wilson, of Seabury, delivered an able address to the class. Miss Van Vliet, of St. Mary's, presided at the organ.

On the following afternoon, Tuesday, we found our way to the Deaf and Mute Institute where we listened to and watched the closing exercises of this grand Christian enterprise. There were twelve graduates. Each had an excellent literary education and the knowledge of a serviceable trade. A portion of the afternoon was devoted to blackboard exercises of various kinds, ranging from the writing of simple words by the little ones, to the complete analysis of many complex sentences by the graduates; and to the praise of the pupils be it spoken that we could not discover a single mistake in the spelling. One very noticeable feature of the entertainment, was the "sensible speech exercise," by the pupils of Miss Wood's department. A number of children, from seven to twenty years of age, were called up; and, either by the movement of the teacher's lips or by arbitrary signs on the board, were able to speak promptly and distinctly words, phrases and even sentences. The graduating address was delivered by Rev. Geo. Whipple; Hon. M. H. Dunnell made an appropriate speech.

On Trinity Sunday occurred the Annual Ordinations. The spacious Cathedral was crowded with an eager and expectant throng. Three persons, Messrs. Mueller, Ryan and Higgins, late a Congregational Minister, were ordained Deacons, and Rev. A. J. Graham was advanced to the Priesthood. Messrs. Mueller and Higgins belong to our own Diocese, Mr. Ryan to Michigan, and Mr. Graham to Nebraska. We wish to notice, in passing, that the Rev. Mr. Ashley, who graduated the Monday previous, has gone to Niobrara to which Diocese he belongs; he will be ordained by Bishop Hare, and assigned to duty among his old people, the Indians. The Ordination Sermon was preached by the venerable and learned Bishop of Kansas. He took for his text, St. John xv. 16: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the father in my name, He may give it you."

The candidates were presented by Rev. Dr. Chase, of Seabury. The Deacons were first ordained, and then the Priest. The scene at this time was one of peculiar solemnity and impressiveness. Around the kneeling candidate for the Priesthood were grouped the Bishops and a large number of clergy, resident and visiting; in the Chancel Stalls were seven Indian Deacons, their swarthy faces and black hair in striking contrast to their pure white robes; and the congregation standing in silence, whilst our Bishop, with a voice tremulous with emotion, tender as a father's, but clear as a trumpet-call, set apart the kneeling brother to his sacred work, and linked him to the grand army of priests whose clasped hands stretch across the centuries to Apostolic times. In the afternoon Bishop Whipple delivered the Baccalaureate Sermon to the students in Memorial Chapel, Shattuck. The good Bishop, who always seems inspired when in the presence of the boys, was particularly eloquent and impressive on this occasion.

At 5 o'clock, we returned to the Cathedral to take part in the funeral services of Rev. Geo. W. St. Clair, a Sioux Indian Deacon. The pall-bearers were six of the Indian Deacons who were present in the Chancel at Morning Services. The Services were conducted partly in English and partly in Dakota, the Rev. Mr. Hinman, of Santee Agency, leading the service in Dakota, and interpreting the address of the Bishop in that language to the Indians assembled. The Bishop gave a brief sketch of the life of the departed Deacon, which sounded like a sweet Christian romance. He told of a bright-eyed little boy whom he met one day, 20 years ago, on the spot where now is Memorial Chapel, Shattuck, who stood with his blanket wrapped around him and his bow and arrows in his little hands, watching with eager eyes an Indian hunting dance. The child attracted the Bishop's atten-

tion, and when the little fellow saw the "black-robed man" looking at him, he glided away into the crowd. Frequently after that he was seen on the street with the same bright eager face full of intellect and quiet thoughtfulness. One day he found his way to the door of the little Chapel, then the Cathedral of the Diocese, and was asked by good Dr. Breck, of sainted memory, to come in and sit on the Chancel steps. Here the Bishop often found him when he returned from his visitations, and, at last, Miss Darlington, late Principal of St. Mary's, who was then teaching the parish school, sought and obtained permission to have him enrolled as one of her pupils, and so for months he sat under the instruction of that highly gifted woman, who moulded the young Indian's character into that of a Christian gentleman. In time he was baptized, admitted as a regular student for Orders, and two years ago was ordained to the Diaconate. He was missionary to the band of Sioux Indians scattered over the Southern portion of the State, until his death. Perhaps the skeptic on the subject of Indian Christians would have found an answer to his doubts and cavils had he seen the funeral service of this Chief of the forest. Over thirty Indians were present; devout, mournful and silent worshippers. Their singing in Dakota was sweet and tender, floating over and around the arches of the Cathedral like the plaintive notes of some low-voiced bird; and when the pall-bearers advanced to bear the coffin of this Sioux Indian down the aisle, it was seen that three of them were sons of a Chippewa Indian who had been murdered years ago by a Sioux. The tie of Divine love had bound in Christian fellowship the children of two hostile tribes, and had made them brethren of the Household of Faith.

In the evening, the venerable Bishop of Kansas delivered an admirable Missionary Address, and was followed by three of the Indian Deacons who, in their quaint language, interpreted into English by Rev. Mr. Gilman, told us of their peculiar work away up among their own people on the frontiers of civilization.

Monday was devoted to examinations at St. Mary's and Shattuck; the Rev. Dr. Manley and Rev. Messrs. Thompkins and Joss being the examining Committee. The Bishop of Kansas was also present. Monday evening, at the Opera House, occurred the prize speaking by a select number of Shattuck Cadets. Messrs. Geo. Kinman, Thompkins, Black Hayes, Dobbin, Welch, Goodman, Standley, Bronson, Pye, and Humphrey were the competing candidates. The Committee of Award were Rev. F. J. Hawley, D. D., Rev. F. W. Thompkins, and Hon. G. H. Hand. The music was furnished by the School Orchestra under Prof. Champlin. It was generally conceded that the speaking and music were in every respect fifty per cent. better than last year. On Tuesday evening the school room at St. Mary's was filled with an audience of citizens and visitors from abroad to listen to the closing exercises of this admirably conducted school. The programme, with the exception of the Valedictory, was entirely musical, and consisted of selections instrumental and vocal from the Masters.

The Bishop delivered his usual Address to the school and the graduates, paying a touching tribute to her who for so many years was the honored head of the school, but who now sleeps under the quiet stars in God's Acre. There were four graduates: the Misses Helen S. Peabody, Jesse E. Card, Mary M. Mitchell and Annie C. Williston. The medals were awarded as follows: The Alice Kerfoot Medal, for excellence in reading, to Miss Lulu B. Smith; The Bishop's Medal, for the most rapid progress in her studies, to Miss Alice W. Noyes. In the parlors were displayed the paintings and sketches done by the pupils in the studio under Miss Harbaugh.

A brief consultation with the Bishop and Prof. Foster, the business manager of the school and a member of the Faculty, discloses the gratifying and important fact that St. Mary's has just closed its most prosperous year. With full ranks of boarders, a large number of day scholars, and a corps of teachers, unexcelled for proficiency and enthusiasm in their chosen branches, St. Mary's takes high rank as an institution devoid of sham and devoted to true, solid, genuine culture. The site for the new building has been selected by the Board of Trustees. It is on the Heights directly south of the Deaf and Dumb Institute; and the new structure will be an ornament to the city, and the pride of all Churchmen. Our prayer is that St. Mary's may never cease to realize the high hopes of its founder, and of her whose broad intellect planned, executive ability elaborated, and untiring zeal carried to perfection this institution, which combines the elements of a true home-like Christian culture, with a mental training of the highest order.

Wednesday evening about 6 o'clock, the crowds began to draw toward Shattuck grounds to witness the competitive drill between the three companies of Cadets. The prize was the possession of the beautiful silk banner given last year by the Commandant, Lieut. Daves, to be carried by the company showing the best drill. Gens. Tompkins and Stockton, Col. Melvainie, and Maj. Morton were the Committee. The banner, after a spirited and close contest, was awarded to Co. B, composed of the smallest boys in the school. After the drill, the Rector and Faculty received the invited guests in Whipple Hall, whilst the Armory Hall was set apart for dancing and amusement for the young folks. Among the distinguished guests present were Bishop Vail and Bishop Perry. Thursday morning at 10 o'clock, Morning Prayer was said in the beautiful Chapel by the Rector, assisted by Rev. F. W.

Tompkins, of Minneapolis. Bishops Whipple, Vail, and Perry were in the Chancel. The singing was unusually spirited, for the boys had thought of home near at hand, and gave their feelings expression in their voices. At 10:30, the audience repaired to the grove just south of the Chapel. The day, which at first seemed threatening rain, became, ere the exercises closed, all that could be desired. The orations were by Cadet Lieut. John W. Black, Springfield, Ill., "Hidden Treasures;" Cadet Capt. W. J. Greene, Cedar Rapids, Iowa, "Literature the Reflection of an Age;" Cadet Capt. D. W. Goodman, Cannon City, Minn., "Life Work;" and by Cadet Lieut. and Adj. Wm. Dawson, Jr., St. Paul, Minn., "Will Power" and Valedictory.

The Rt. Rev. Bishop Perry, of Iowa, delivered the Address to the class, and it was worthy the man and the occasion.

The medals and honors were next awarded. The Roll of Honor contained the names of twenty boys who had not lost a single credit mark during the year, and whose standing was not below 2.6. The Rector's Medal was awarded to Wm. Dawson, Jr., of St. Paul, for the highest standing in conduct and studies. The Shumway Memorial Medal to W. J. Greene, Cedar Rapids, Iowa, for the most marked Christian courtesy and attention to religious duties. The Graduates' Medal to Geo. W. Hayes, Milwaukee, for excellence in Mathematics. The C. S. C. Medal to A. H. Pöhler, Henderson, Minn., for highest excellence in drill and military duties. The Medal, first prize, in elocution, was awarded by the Committee to W. D. Goodman, Cannon City, Minn., and the second prize, a silver cup, to J. W. Black, Springfield, Ill. The Latin Prize, given by Prof. Whitney, was presented to Louis Kittson, St. Paul, Minn. After the benediction, by the Bishop, the audience repaired to the parade ground to witness the annual review of the battalion by the army officers present. This was followed by a brief sabre drill and artillery practice with a salute of thirty-eight guns. The music was furnished by the Band of the 7th Infantry, stationed at Fort Snelling. The last gun being fired, the vast throng slowly left the ground as if loath to separate after spending so many pleasant hours together. And so ends the fifteenth year of the existence of the Church Schools in Faribault.

Theological Seminary, Virginia.

Correspondence of the Living Church.

ALEXANDRIA, VA., June 24, 1881.

The meeting of the Alumni Association of the Theological Seminary was held on the 22nd inst., with about 60 members present. The first graduate, who presided, (Rev. Geo. A. Smith) received his diploma in 1823. Over 700 students have been educated at this Seminary, 523 of them receiving the full course of instruction. Not less than 450 of these men are now engaged in the active ministry, and they are to be found in every section of the United States. Over 40 of them have been engaged in foreign missionary work.

Bishop Alfred Lee read a very interesting essay, which will be printed, on the "Late Revision of the New Testament," which he thought would steadily gain in the confidence of the people, after having received calm and faithful consideration.

After dinner the commencement exercises of the "Episcopal High School" were held, and Rev. J. S. Lindsay, of Georgetown, D. C., delivered a solid and sensible address to the boys, taking for his subject, "A charcoal sketch of a true man."

Rev. Campbell Fair, D. D., of Baltimore, delivered the annual sermon before the Missionary Society of the Seminary, at 8 P. M., starting from Acts viii. as a base for his remarks.

On the 23rd inst., the chapel of the Seminary was consecrated, Bishops Whittle, Lee, Pickney and Peterkin leading the procession. Dean Packard preached a tender and beautiful sermon from the text: "Remember them that have spoken to you the Word of God; whose faith follow." This building is of Gothic architecture, with 500 sittings. The chancel rail was sawed out of a rosewood log brought from Africa by Bishop Penick, and is very rich and handsome. Strength and beauty are the features of this House of Prayer, and to the indefatigable energy of Prof. Nelson is the Church in Virginia indebted for the success which this building represents.

To-day, the annual ordination was held. Deacons: Wm. H. Assheton, Jacob Brittingham, F. M. Burch, Wm. S. Campbell, Geo. H. Edwards, Douglas Hooff, Duncan McCulloh, John Moncure, J. Green Shackelford, and Samuel A. Wallis. Priests: Rev. Messrs. Edward L. Goodwin, Davis M. Wood, D. Watson Winn, Mercer P. Logan, Arthur S. Lloyd, Wm. M. Clark, and Thomas J. Packard. Rev. Richard T. Davis, D. D., preached the ordination sermon.

The financial condition of the Seminary is improving. The interest on the endowment fund is almost enough to pay the current expenses of the Institution.

The course of instruction is thorough and the standard high, but there were no failures to pass at the final examinations—a by no means unheard-of misfortune in late years.

The subjects of the essays read by the members of the Senior Class were: "John Wyclif," "Erasmus," "John Huss and His Work," "The Confessions of the Reformation," "Christianity a Living Issue," "Charles V. and the Reformation," "Melancthon as a Reformer," "The Early British Church," "Pantheism in Modern Thought," and "The Illumination in Germany."

This has been a week which "it will please us to remember hereafter." Good will, good weather, good cheer combined to make the meetings bright and helpful, and the outlook for the Seminary as well as for the Diocese was never so promising as at this time. TALBOT.

St. Paul's School, New Hampshire.

Written for the Living Church.

April 3rd was the twenty-fifth anniversary of the opening of St. Paul's School. The celebration began most appropriately, on March 27th, with the silver wedding of the distinguished head of the school, and his wife, no less worthy of distinction. The occasion was marked by cordial congratulations and precious gifts. Among the offerings of the boys was a dinner set of many superb pieces from Tiffany's, where it had attracted much attention, and from far Nevada came a memento of Washoe.

In this quarter of a century Dr. Coit has built up a school second to none in the world, one of which the Church in this country may be proud indeed. Its discipline, morale, and academic record are of the highest. The education of body, mind, and heart, is such as to develop the best qualities of manliness and to crown them with Christian graces. The genius and sterling character of the Rector, a man of firmest will and gentlest manner, are stamped upon the school in all its departments, and do not fail to be seen and felt in the mouldings of those who have the good fortune to be trained under his care.

The "St. Paul's School Record" for this year has a list of the school. There are, besides the Rector and Vice-Rector, fifteen Masters, of whom seven are Clergymen. Two hundred and thirty-seven pupils representing twenty states, and many well-known names, are divided among the six forms. The ages range from eleven to nineteen years. Besides the Missionary, Literary and Scientific Societies, there are an Athletic Association, Lawn Tennis, Base Ball, and Cricket clubs. The last named is the school game par excellence, and on Saturday May 21st, the Harvard eleven, some of whom were "old boys" from St. Paul's school, visited the school and played a match game with the school club. Two boat clubs practice in their shells on Lake Umbagog, a broad sheet of water winding for four miles among the hills of a lofty range crowned in the distance by grand old Kearsarge Mountains.

The regular Anniversary Day, originally kept on St. Paul's Day, this year, was celebrated on May 19th. On Thursday the service in the chapel at 11:45 was most inspiring. The introit sung by the choir of twenty-nine voices, under the direction of Mr. James C. Knox, organist and choir master, could hardly be excelled. The leading soprano, bearing the well-known name of Hodges, has a voice whose sweetness, compass and culture, has seldom been equalled among boy choristers. The Service was said by the Rev. L. Sears, Dean of the S. E. Convocation, assisted in Gospel and Epistle by Rev. Messrs. Parker and Cotton, deacons. An address, admirably fitted for the occasion, was made by Samuel Eliot, LL. D., late Superintendent of Schools in Boston. After service followed a collation, better called a Banquet for its profusion. This was spread in the new Gymnasium, to which the whole company, masters, pupils, guests and all sat down.

The great feature of this day is the outdoor, athletic sports, wherein the youths contend for prizes. These exercises, being prevented by the pouring rain of Thursday, were postponed until the next day. Instead, there were an attractive indoor exhibition of gymnastics, tumbling and feats on the horizontal bar, under the direction of the instructor in that department, a well-acted little drama, and in the evening a concert by the choir, assisted by an orchestra from the town.

The "Missionary Society," which publishes the school paper, "Hore Scholasticus," is an important factor in the religious life of the school, and as well in the work of the Diocese, for its contributions to the Diocesan Board of Missions are a very considerable item in the resources of the Board. Through this Society the school, among other benefactions, gives largely towards the support of the Diocesan Orphans' Home, which is near by. Missionary Bishops and their devoted helpers need no reminder of St. Paul's Missionary Society.

There are fourteen buildings grouped in orderly disarrangement in a rolling valley, beautiful for situation, about two miles and a half from the Capitol. The old "school" once the summer residence of the now venerable Dr. Shattuck, of Boston, the founder of the school, was built in 1815, destroyed by fire in 1878. The Chapel, an exquisite specimen of Byzantine architecture, deserves an extensive description. The services are reverent and Catholic to a degree, and always have an inspiration of devoutness about them. The "Upper School," a fine granite building trimmed with brick, is the home of the higher forms. In the "Lower School" the youngest are cared for. The "School House," with great assembly room fitted with desks and benches, and with libraries, laboratories, and recitation rooms, is a large, substantial brick structure. The new gymnasium, fully equipped, is a large building with a basement fitted with indoor devices for the practice of the rowers, with the heavy appliances for exercise, and with lavatories and closets. In the second floor is an ample "auditorium" with a well furnished stage. The "Gas House," or more properly "Gasometer," the "Cricketer House," and the "New School," were built in 1880. The last named is a model building with most complete apparatus. There are rooms for the Vice-Rector, and his associates, and for older boys, ranges of alcoves, trunk-rooms, bath rooms, a study room, ample and attractive, and a large dining-room. It is heated by steam, lighted by gas, and is in itself a study by reason of its architectural beauty, and its completeness in drainage, ventilation, lighting, and all appointments for comfort and adaptability for its purpose. Happy the youth who spend their school days in this place so favored by nature, with such surroundings and opportunities, in such an atmosphere of Christian association, under the magnetic personal influence of the Rector of St. Paul's School.

Current Literature.

THE AMERICAN CHURCH REVIEW. New York: Rev. H. M. Baum. Subscription, \$4.00 a year.

We called attention to the current number of the Review when it came fresh from the press. We desire to say, after further opportunity for digesting its contents, that the promises given to the public by its new and able editor, the Rev. Mr. Baum, are more than sustained, and that, in our conviction, the Review is rapidly making itself a necessity to all thinking men in the Church. The number before us opens with a business-like and characteristic article, by the Bishop of Maine, on "Increase of the Ministry." The Princess d'Istria, of Italy, has a first paper on "The Greek Church," which is certainly marked by ray originality, whatever else may be said of it. The Rev. Dr. Butler, at one time his parish priest at Trinity Church, Washington, favors us with chatty "Personal Reminiscences of Daniel Webster." Webster and Clay were both communicants of his parish at the same time. Prof. Seabury reviews Dr. Beardsley's Life of Bishop Seabury, and Bishop Ferry, the new edition of Memoirs of Bishop White. Dr. McKim's article, "Does Belief in the Incarnation Involve Belief in Miracle," has already called out editorial comment in the LIVING CHURCH. Dr. John Henry Hopkins dishes up the question, "Is Dakota a Diocese?" with rather more than his usual quantity of spice dressing.

If we are asked to pick flaws in this number, we confess our disappointment at the manner in which Bishop Littlejohn's Cambridge lectures have been reviewed. The writer of the review, the Rev. Mr. Kirkus, has set forth his own views, at some length as to what the word, selected for a title—"Individualism"—may mean, and concludes all with the remark, "But we have no space to discuss the subject itself of these sermons."

The most important article in the Review is Dr. Huntington's admirable and timely paper on "Revision of the American Common Prayer," which should be universally read. Something of an historic event in itself, is Bishop Herzog's paper, "A Review of the History of the Old Catholic Movement in Switzerland," which is associated in this number with another Old Catholic production of no little force, Prof. Woker's "What results are to be expected from Negotiations with Rome?" Taken together, these two papers throw a flood of light upon the historical and canonical position of the Swiss Old Catholic Church.

We cannot help commending, once more, the handsome style in which the Review is printed; nor help congratulating the editor again upon his enterprise in issuing it, neatly bound in cloth, ready for the library, without additional cost to subscribers. The American Church at last possesses one of the ablest and most unique publications in the highest department of periodical literature to be found on this side of the water, or the other.

MOSARABIC COLLECTS, from the Ancient Liturgy of the Spanish Church. Translated and arranged by the Rev. Charles R. Hale, S.T.D. James Pott, New York.

It was thought by many that long before this we should have had the principal treasures of this old Spanish liturgy embodied in a service-book for the Mexican Church. Bishop Cox, in his Preface to this book of Dr. Hale's, says that it was his ardent hope and desire to see the attention of that reformed church turned to these ancient sources of her own historic faith. It will be noted with satisfaction that he adds: "Whatever concessions have been made, pro tempore, to present exigencies and difficulties, I am justified by the Reports now published, in saying that the Commission itself has, over and over again, recognized the principle thus expressed, and cherishes the hope that it will yet be accepted by the Mexican 'Old Catholics' as their policy, on every account, but also as due to the terms of their contract with our Catholic and Apostolic Church." In this sentiment all true Churchmen share, while the faith of many is sorely tried by the long uncertainty as to the outcome of a movement that has so little of responsible direction at home, and seems to yield so little to influence from abroad. But of a matter about which so little is really known, perhaps little for the present should be said. With the abundant riches in the Mozarabic Liturgy, if Bishop Kiley and his associates have not before long a good liturgy, it must be from "malice prepense and purpose aforethought."

Dr. Hale, in this attractive volume, has given, as it were, an appendix to Bright's Ancient Collects, selecting and arranging from the old Spanish Liturgy such collects as might be most suitable for devotional use in the course of the Christian year. He has compiled several admirable Offices from the same source, which we hope may be printed, together with such notes and explanations as his great learning would enable him to give. Bishop Cox suggests that our Committee on Liturgical Enrichment might find material for their labors in the same direction. The Church is already greatly indebted to Dr. Hale for his researches in ancient and foreign Church literature, and welcomes with thankfulness every contribution bearing his name.

THE YOUNG NEMROD IN AMERICA. A Book for Boys. By Thomas W. Knox. Copiously Illustrated. Harper & Brothers, New York. Jansen, McClurg & Co., Chicago. Price \$2.50.

This is one of the Harpers' most beautiful and charming books. All that art and enterprise can do to interest the boys seems to have been done in getting up this story of hunting adventures on land and sea. It is put up in brilliant binding, and nearly every page has a bright picture illustrating some exciting adventure. Many of the scenes have been drawn from a nature and from the author's experience, and much interesting information is given of Natural History and the habits of animals.

Thomas Whittaker has in preparation a number of noteworthy books. Among those we look for with much interest are Canon Luckock's "Four Epochs of Worship in the Church of England," by the scholarly author of "After Death;" Grant's "Church Seasons Historically and Poetically Illustrated," being an entirely new edition of a much valued work; a memoir of the late Bishop McClaine, by his intimate friend, Canon Carns, of England; and a new Church history entitled "Excelsa Angliana, a history of the Church of Christ in England, from the earliest to the present time," by Arthur Charles Jennings, M.A., of Jesus College, Cambridge.

A late number of the Sanitary Engineer contains some most valuable papers on the means for conserving public health. Dr. Billings' "Letters to a Young Architect on Ventilation and Heating," ought to be of the greatest importance to those about erecting large buildings, especially those for school purposes. The different methods by which the foul air is removed from such buildings is succinctly yet clearly discussed. The paper must be read in detail in order to be appreciated. The discussion in regard to the relative value of large and small lateral sewer pipes, and in regard to the propriety of excluding the rain-fall from the general sewer system, still goes on between Col. Warring and Messrs. Philbrick and Rodford. The Memphis (Col. Warring's) system, in which six-inch laterals are used, is, to some extent, explained. Col. Warring promises, at an early date, "a scientifically accurate report" on the value of small laterals as it relates to Memphis. If his theory is borne out by facts, it will be a subject of considerable importance to cities, where the difference of a few inches in the sewer-pipes makes such a vast difference in the pockets of the tax-paying part of the community. We are still of opinion that the Sanitary Engineer should be in the hands of every one contemplating building public or private edifices of any magnitude.

The Household.

HOW TO STAIN PINE WOOD TO LOOK LIKE WALNUT.—Get 1/2 can of prepared burnt umber, add to this 1/2 pound of burnt sienna; add a teaspoonful of Japan driers to each kettle of paint. To thin the paint take equal parts of linseed oil and spirits of turpentine. When put upon the wood it should be as thin as water. Apply with a paint brush. The day after painting, varnish. For the varnish, take two pounds of gum shellac, dissolved in three pints of alcohol, in a closely covered iron or tin vessel; stir well and let it stand over night; then strain through a coarse cloth. It will require at least a gallon and a half of alcohol to thin it sufficiently for use. When painting do not stir up the mixture from the bottom, and keep thinning when nearing the sediment.

If a brighter color is needed for the staining, take equal parts of raw and burnt sienna, add Japan driers, and apply the same as the darker. Boards painted in alternate stripes of each color are handsome for halls, but the darker color is preferable for ordinary use.

TO PREVENT LAMP CHIMNEYS CRACKING.—A Leipzig Journal, which makes a specialty of matters pertaining to glass, gives a method which, it asserts, will prevent lamp-chimneys from cracking. The treatment will not only render lamp-chimneys, tumblers, and like articles, more durable, but may be applied with advantage to crockery, stoneware, porcelain, etc. The chimneys, tumblers, etc., are put into a pot filled with cold water, to which some common table salt has been added. The water is well boiled over a fire, and then allowed to cool slowly. When the articles are taken out and washed, they will be found to resist afterward any sudden changes of temperature. The process is simply one of annealing, and the slower the cooling process is conducted, the more effective will be the work.

HOW TO CLEAN LAMP CHIMNEYS.—Hold a linen cloth against one end of the chimney and place the other end to your mouth, breath in it until it is covered with moisture, push the cloth into the chimney with a smooth, slender stick and rub it around until the moisture is absorbed, repeat the process and breathe over the outer surface also, rub this with a cloth until dry and you have a clean, bright chimney as the result. This method saves time and labor and patience, and gives a result highly satisfactory. A soft newspaper will take the place of a linen cloth on any glassware.

A PRETTY ORNAMENT.—A pretty decoration to be used for trimming fancy baskets for waste paper is a bunch of acorns. Take a piece of fine wire and fasten to the stem of the acorn, and you can easily arrange them in a way to suit your taste. They are very ornamental when bronzed, but may be used when in a state of nature, just as they were picked up in the woods. To bronze them get a few cents worth of bronze powder at the drug store, mix it with varnish and apply with a soft cloth. The powder must be used very soon after mixing with the varnish, or it will harden so as to be impossible to use it successfully.

FOOD FOR ROSES.—Get some soot from a chimney or stove where wood is used for fuel, put it in an old pitcher, and pour hot water upon it. When cool, use it to water your plants every few days. When it is all used all the pitcher up again with hot water. The effect upon roses that have almost hopelessly deteriorated, is wonderful in producing a rapid growth of thrifty shoots, with large thick leaves, and a great number of richly tinted roses. Never despair of a decaying bush until it has been tried.

Housekeeping, in its fullest sense, means the keeping of the house together, and includes much that is passed over and forgotten in the ordinary use of the term. The influence and power of the keeper of the house is felt in things moral as well as things actual; and the refinement and fitness of its arrangements compatible with its means, the order which reigns in it, and, above all, the spirit which prevades it, must depend upon her to a great degree. This profession of housekeeping, which falls to the lot of womanhood in all circles of society and life, has its different branches, the useful, the aesthetic, the sympathetic, its upper and lower departments, exercising almost every faculty of the brain and often of the heart, and embracing a constant ministration to the needs of a household in every possible way. If there be drudging in housekeeping, there is much besides this to the woman who looks upon it in its true light.

Dr. Richardson asserts that white flour is deficient 40 per cent. of nutriment or life giving properties, and so deficient in bone making material that it should not be given to young children. The verdict of those who have made healthful food a study, is, that unbolting flour, made into unfermented bread, is the best. Since the quality of blood, nerve, muscle, and brain depends upon our food, and the character of our feelings, thoughts and acts depends upon our physical condition, is it not worth while, as sensible persons, to inform ourselves as to the real needs of our physical life, and the best ways of supplying them?

Rusks which are nice when warm for supper or cold for dinner, are easily made, and give a pleasing variety occasionally. Take one pint of bread sponge, one egg, one cupful of sugar, half a cupful of sweet milk, half a cupful of butter and two teaspoonfuls of baking powder, stir all thoroughly together, and let it rise till very light; knead it down again and let rise, then mould into biscuits about the size of an egg, put them quite close together in the tin, and let them rise till very light, bake a little longer than common biscuits, and until the top is a dark brown.

Tea, coffee, spices and baking powder should be kept as nearly air-tight as possible, and fine flour, Graham, and Indian meal protected from flies and dampness. Hams, if properly cured, can be kept sweet a long time if cased in several cases of brown paper and then buried in wood ashes, or plunged into a bin of grain.

For a good or easily made pudding sauce take one tablespoonful of butter, two tablespoonfuls of flour, two-thirds of a cup of sugar. Pour hot water over these, stir well and boil until thick; flavor with lemon, wine, or with nutmeg and a teaspoonful of vinegar.

The "Philosophy of Clothing" may be summed up in a few words: Our dress ought to be adapted to the changes of the seasons, and should be in quality durable, cleanly, and, above all, easy; in quantity, the least amount compatible with decency and comfort.

When striped stockings are washed and are ready to hang up to dry, turn them wrong side out; this will prevent the color from running on the right side and spoiling the stockings.

Kerosene oil is sure death to insects of all kinds in every stage of their development, according to Prof. Riley.

FOR THE CHILDREN.

BIBLE STUDIES.—NO. XXIII.

Written for the Living Church.

A Jewess who was married to a Greek, and bore a Greek name that signifies "Good Victory." We do not hear of her at the head of armies, as some women have been, nor fighting with worldly weapons, but a warfare was hers, in which she made a glorious conquest. She had a pious mother, whose name means "Better," a son whose name signifies "a fearer of God." This young man was the disciple of a famous Apostle, and became the Bishop of a celebrated city, here it is said he suffered martyrdom.

Who was the woman? What was her mother's name? What was the name of her son? Whose disciple was he? Where was his Bishopric?

S. J. S., of Manchester, N. Y., sends a correct answer to No. 20. It has already been published.

Anecdotes of Archdeacon Kirkby.

Written for the Living Church.

THE LITTLE GIRL WHO WAS LEFT TO DIE.

To the North of the Hudson's Bay, near the Arctic circle, a little Indian girl, whose relatives were all dead, was abandoned by the tribe to which she belonged. When they were going to remove their camp to the Westward, they laid her, wrapped in a skin, under a rock, and left her there alone, to perish with cold and hunger, or to be destroyed by wild beasts.

She was soon afterward found by some other Indians more kindly disposed, who took her into their tents, and allowed her food and shelter. But the children in their play, treated her so roughly, her back was injured to such an extent, that she could not stand, and was only able to crawl about with difficulty on her hands and knees.

After she was discovered by Archdeacon Kirkby, an attempt was made, by providing suitable crutches, to help her regain the use of her feet. At first she suffered great pain in assuming an upright position, and had to be held by persons, standing on either side of her, and encouraged to take a few steps at a time, until, after long continued and patient effort, she could walk with only the help of her crutches. She manifested a great fondness for learning to read and to sing, and made unusual and rapid progress.

At the last visit of the Archdeacon, she expressed a great desire to go home with him. He showed her how impracticable that would be, and told her it was so far away that it would take so many days, (naming them) to reach his home, and to travel night and day all the time. Nothing daunted, she was sure she could make the journey, and begged so hard to go with him, that his kind and sympathetic heart could not refuse, and she is now one of the brightest ornaments of the mission.

Since the Archdeacon left there, he has received a letter from his Bishop who speaks of this girl with great pleasure and satisfaction. She who was once such a poor, little abandoned sufferer, is now an intelligent, useful and happy daughter of the Church, an inheritor of the Kingdom of Heaven; for this once despised orphan has found a Father who is none other than the King of Glory.

Anecdotes of Lions.

An instance of friendship and memory in a lion is thus related by Mr. Hope: "One day I had the honor to dine with the Duchess of Hamilton. After dinner the company attended her grace, to see a lion fed that she had in the court. While we were admiring his fierceness, and teasing him with sticks to make him abandon his prey and fly at us, the porter came and informed the duchess that a sergeant, with some recruits at the gate, begged to see the lion. Her Grace, with great condescension and good grace, asked permission of the company to admit the travellers. They were accordingly admitted. At the moment the lion was growling over his prey, the sergeant, advancing to the cage, called, 'Nero, Nero, poor Nero! Don't you know me?' The animal instantly turned his head to look at him; then rose up, left his food, and came wagging his tail to the side of the cage. The man put his hand upon him and patted him, telling us at the same time that it was three years since they had seen each other, and that the care of the lion on his passage from Gibraltar had been committed to him; and he was happy to see the poor beast show so much gratitude for his attention. The lion, indeed, seemed perfectly pleased. He went to and fro, rubbing himself against the place where his benefactor stood, and licked the sergeant's hand as he held it out to him. The man wanted to go into the cage to him, but was withheld by the company, who were not altogether convinced that it would be safe for him to do so."

A lion, which the French at Fort St. Louis, in Africa, were about to send to Paris on account of his great beauty, having fallen sick before the departure of the vessel that was to convey him to Europe, was loosed from his chain and carried into an open space of ground. M. Compagnon, author of an "Account of a Journey to Bambock," as he returned home from hunting, found this animal in a very exhausted state, and out of compassion poured a small quantity of milk down his throat, whereby the lion was greatly refreshed, and soon after recovered his perfect health. From that time the lion was so tame, and acquired so great an attachment for his benefactor, that he ate from his hand, and followed him about everywhere like a dog, with nothing to confine him but a string tied about his neck.

A college paper in New York advertises for an alarm clock which will wake up the disinterested students at the close of recitation.



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Instruction in Political Sciences. The following regular courses of study are open, without examination, to competent students not candidates for a degree. The fees are in no case less than \$30 nor more than \$150 a year. Figures in [] denote the number of exercises per week. CONSTITUTIONAL HISTORY. [1] Constitutional Government in England and the United States. [2] II. Constitutional and Political History of the U. S. to 1860. [3] III. Forms of Government and Political Constitutions, since 1789. [4] POLITICAL ECONOMY. I. Mill's Principles of Economy; financial Legislation of the U. S. [2] II. Cairnes' principles of Political Economy; Giffen's Essays in Finance. [3] III. Public Finance. [1] LEGAL SCIENCE. I. Jurisprudence; Austin. [1] II. Constitutional Law of the U. S. [1] III. Public International Law and History of Modern Treaties. [3] IV. Roman Law; Institutes of Gaius and Justinian. [3] V. The Roman Law of Inheritance. [1] VI. The Legal Institutions of the Franks, Anglo-Saxons, and Normans. [3] The next academic year begins Sept. 29, 1881.—For further information address F. W. TAUSIG, Secretary, Cambridge, Mass.

HAMNER 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."

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Columbia Female Institute,

Columbia, Tenn. Rt. Rev. C. T. QUINCY, D.D., Visitor. Rev. GEO. BECKETT, S.T.D., Rector. Founded in 1836 by Bishops Polk and Otey. This school furnishes a full college course, beginning with a Preparatory Department, and ending with the most advanced and liberal education of women. It is furnished with the most modern apparatus in Physics and Chemistry. The schools of Languages, Drawing, Painting and Music are complete. The Museum of Art and Science is probably the largest in the South.

The children of the clergy half-rates. Send for a Circular. Rev. G. BECKETT, Address Columbia, Tenn. The next session will open Sept. 5th, 1881.

Kemper Hall,

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

Mrs. M. G. Riggs

Will reopen her school for Young Ladies and Misses at her residence, No. 181 N. J. St., Sept. 14th. Boarding pupils limited to six. Girls fitted for college. Circulars on application.

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.

Keble School,

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Female Seminary,

Cleveland, Ohio. Next term begins Sept. 1, 1881. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting, French and German taught by masters. For catalogues or information, address S. N. SANFORD, President, Cleveland, Ohio.

The Selleck School,

Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

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21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

De Veaux College,

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Cathedral Schools,

Garden City, Long Island. 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 \$75 per school year. Address the SISTERS SUPERIOR, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

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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 Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

Trinity College,

Hartford, Ct. Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President. T. R. FYNCHON, D. D., Hartford, Ct.

De Lancey School for Girls,

Geneva, N. Y. Rt. Rev. C. A. COXE, D. D., Visitor. For circulars, address the Misses Bridge, Principals.

St. Stephen's College,

Annandale-on-the-Hudson. is a Training College for the Ministry. The course of study for the degree of B. A. is the same as in Colleges generally. An opportunity is also afforded of special preparation for the Theological Seminary. Apply to the Rev. B. B. FAIRBAIN, D.D.

School of St. John,

The Evangelist, Boston, Mass. 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.

Brook Hall Female Seminary,

Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increased advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principals.

The Commencement of Hobart College,

GENEVA, N. Y., will take place June 30th, 1881. Examinations for admission will be held at Philosophical Hall, on June 28th, beginning at 9 o'clock A. M. Candidates for admission to any of the college will inform the President by letter of their intention before the day of examination. For catalogues, information concerning scholarships, etc., address the Rev. R. G. HINSDALE, S.T.D., Pres't.

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[Continued from page 1.]

with his guard; prohibited from reading prayers in the Church, and from performing any part of Divine Service, though invited by the Rev. Mr. Hubbard so to do; interdicted the use of pen, ink, and paper, except for the purpose of writing to his family, and then it was required that his letters should be examined and licensed before they were sent off; though, on Friday last, Captain Sears condescended that your memorialist should be indulged in writing a Memorial to this Honorable Assembly. That your memorialist hath received but one letter from his family since he has been under confinement, and that was delivered to him open, though brought by the post.

Your memorialist begs leave further to represent, that he hath heard a verbal account that one of his daughters was abused and insulted by some of the people when at his house on the 22d of November. That a bayonet was thrust through her cap, and her cap thereby tore from [her] head; that her hairkerchief about her neck was pierced by a bayonet, both before and behind; that a quilt in the frame, on which the daughters of your memorialist were at work, was so cut and pierced with bayonets as to be rendered useless; that while your memorialist was waiting for his horse, on this said 22d day of November, the people obliged the wife of your memorialist to open his desk, where they examined his papers, part of the time in presence of your memorialist. That he had in a drawer, in the desk, three or four dollars and a few pieces of small silver, that he hath heard that only an English shilling and three or four coppers were found in the drawers after he was brought away; that your memorialist thinks this not improbable, as Jonathan Fowler, Esq., informed him that a new beaver hat, a silver-mounted horsehip, and two silver spoons were carried off from his house on said day. Mr. Meloy, also, of this town, informed your memorialist that he, the said Meloy, had been accused by some people of pointing a bayonet at the breast of a daughter of your memorialist, desiring your memorialist to exculpate him from the charge; to which request your memorialist replied that he was not at his house but at his school-house, when the affair was said to have happened, but that a daughter of your memorialist met him as he was brought from this school-house, and told him that one of the men had pushed a bayonet against her breast, and otherwise insulted her; and your memorialist remembers that when he left his house in the morning, his daughter had a cap on, but when she met him near the school-house, she had none on and her hair was hanging over her shoulders.

Your memorialist, also, begs leave further to represent that, after he had been eight or ten days at New Haven, he was carried by Mr. Jonathan Mix, to whose care he was committed, to the house of Mr. Beers, Inn-keeper in said town, where were Captain Sears, Captain Lothrop, Mr. Brown, and some others, whose names he did not know, or does not recollect; that several questions were asked him, to some of which he gave the most explicit answers, but perceiving some insidious design against him by some of the questions, he refused to answer any more. That Captain Sears then observed to him, if he understood him right, that they did not intend to release him, nor to make such a compromise with him as had been made with Judge Fowler and Mr. Underhill, but to keep him a prisoner till the unhappy disputes between Great Britain and America were settled. That whatever your memorialist might think, what they had done they would take upon themselves and support. That your memorialist then asked an explicit declaration of the charges against him, and was told that the charges against him were:

That he, your memorialist, had entered into a combination, with six or seven others, to seize Captain Sears, as he was passing through the county of West Chester, and convey him on board a man of war.

That your memorialist had signed a protest at the White Plains, in the county of West Chester, against the proceedings of the Continental Congress.

That your memorialist had neglected to open his Church on the day of the Continental Fast. And that he had written pamphlets and newspapers against the Liberties of America.

To the first and last of these charges, your memorialist pleads not guilty, and will be ready to vindicate his innocence as soon as he shall be restored to his liberty in that Province to which only he conceives himself to be amenable. He considers it a high infringement of the liberty for which the virtuous sons of America are now nobly struggling, to be carried by force out of one Colony into another for the sake either of trial or imprisonment. Must he be judged by the laws of Connecticut, to which, as an inhabitant of New York, he owed no obedience? or by the laws of that Colony in which he has been near twenty years a resident? Or, if the regulations of Congress be attended to, must he be dragged from the Committee of his own County and from the Congress of his own Province, cut off from the intercourse of his friends, deprived of the benefit of those evidences which may be necessary for the vindication of his innocence, and judged by strangers to him, to his character, and to the circumstances of his general conduct in life?

One great grievance justly complained of by the people of America, and which they are now struggling against, is the Act of Parliament directing persons to be carried from America to England for a trial. And your memorialist is confident that the Supreme Legislative Authority in this Colony will not permit him to be treated in a manner so destructive to that Liberty for which they are now contending. If your memorialist is to be dealt with according to law, he conceives that the laws of Connecticut, as well as of New York, forbid the imprisonment of his person any otherwise than according to law. If he is to be judged according to the regulations of the Congress, they have ordained the Provincial Congress of New York, or the Committee of the County of West Chester, to be his judges. Neither the laws of either Colony, nor the regulations of the Congress, give any countenance to that mode of treatment which he has met with. But, considered in either light, he conceives it must appear unjust, cruel, arbitrary and tyrannical.

With regard to the second charge, viz., that your memorialist signed a protest against the proceedings of the Congress, he begs leave to state the fact as it really is. The General Assembly of the Province of New York, in their sessions last winter, determined to send a Petition to the King, a Memorial to the House of Lords, and a Remonstrance to the House of Commons, upon the subject of American grievances; and the members of this House, at least many of them, as your memorialist was informed, recommended it to their constituents to be quiet till the issue of those applications should be known. Sometime in the beginning of April, as your memorialist thinks, the people were invited to meet at the White Plains to choose Delegates for a Provincial Congress. Many people there assembled were averse from this measure. They, however, gave no other opposition to the choice of delegates than signing a Protest. This Protest your memorialist signed in company with two members of the Assembly, and above three

hundred other people. Your memorialist had not a thought of acting against the Liberties of America. He did not conceive it to be a crime to support the measures of the Representatives of the people, measures which he then hoped, and expected, would have had a good effect by inducing a change of conduct in regard to America. More than eight months have now passed since your memorialist signed the Protest. If his crime was of so atrocious a kind, why was he suffered to remain so long unpunished? or why should he now be singled out from more than three hundred, to endure the unexampled punishment of captivity and unlimited confinement.

The other crime alleged against your memorialist is that he neglected to open his church on the day of the Continental Fast. To this he begs leave to answer; That he had no notice of the day appointed but from common report. That he received no order relative to said day either from any Congress or Committee. That he cannot think himself guilty of neglecting or disobeying an order of the Congress, which order was never signified to him in any way. That a complaint was exhibited against your memorialist to the Provincial Congress of New York, by Captain Sears, soon after the neglect with which he is charged; and that after the matter was fully debated, the complaint was dismissed. That he conceives it to be cruel, arbitrary, and in the highest degree unjust, after his supposed offence had been examined before the proper tribunal, to be dragged like a felon seventy miles from home, and again impeached of the same crime. At this rate of proceeding, should he be acquitted at New Haven, he may be forced seventy miles further, and so on without end.

Further, your memorialist begs leave to represent: That he has a wife and six children, to whom he owes, both from duty and affection, protection, support, and instruction; that his family in a great measure depend, under the Providence of God, upon his daily care for their daily bread; that there are several families at West Chester who depend upon his advice as a physician, to which profession he was bred; that, as a clergyman, he has the care of the towns of East and West Chester; that there is not now a clergyman of any denomination nearer than nine miles from the place of his residence, and but one within that distance, without crossing the Sound; so that in his absence there is none to officiate to the people in any religious Service, to visit the sick or bury the dead.

Your memorialist also begs leave to observe, that in order to discharge some debts which the necessity of his affairs formerly obliged him to contract, he, about a year ago, opened a Grammar School and succeeded so far as to make it worth one hundred pounds York money, for the time past; that he was in a fair way of satisfying his creditors and freeing himself of a heavy incumbrance; that he had five young gentlemen from the Island of Jamaica, one from Montreal, four children of gentlemen now in England, committed to his care, among others from New York and this country. That he apprehends his school to be broken up and his scholars dispersed, probably some of them placed at other schools, and that it may be difficult, if not impracticable, again to recover them. That, if there should be no other impediment, yet if the people of West Chester are to be liable to such treatment as your memorialist hath lately endured, no person will be willing to trust his children there. That in his case, your memorialist must be entirely at the mercy of his creditors to secure him from a jail, or must part with everything he has to satisfy their just demands.

Your memorialist, thinking it his duty to use all lawful and honorable means to free himself from his present confinement, mentioned his case to the Judges of the Superior Court, lately sitting in this town. Those honorable gentlemen thought it a case not proper for them to interfere in; he has, therefore, no remedy but in the interposition of the honorable House of Assembly. To them he looks for relief from the heavy hand of oppression and tyranny. He hopes, and expects, that they will dismiss him from his confinement, and grant him their protection, while he passes peacefully through the Colony. He is indeed accused of breaking the rules of the Continental Congress. He thinks he can give a good account of his conduct; such as would satisfy reasonable and candid men. He is certain that nothing can be laid to his charge so repugnant to the regulations of the Congress, as the conduct of those people who, in an arbitrary and hostile manner, forced him from his house, and have kept him now four weeks a prisoner, without any means or prospect of relief. He has a higher opinion of the candor, justice, and equity of the honorable House of Assembly, and should they incline to enquire more minutely into the affair, he would be glad to appear at the bar of their House and answer for himself; or to be permitted to have counsel to answer for him; or, in such way as they in their wisdom shall think best, to grant him relief. And your memorialist as in duty bound shall ever pray.

SAMUEL SEABURY.*
Dated in New Haven, the 20th day of December, 1775.

* From a transcript made from the original MS. in the State Archives, published in the Church Review IX, pp. 75-83. The Manual of the City of New York for 1868, pp. 813-827, contains this extract from the newspapers, etc., of the time referring to Mr. Seabury's case which it was feared would occasion "misconstructions prejudicial to the common cause."

To the Editor of the Living Church:
Bishop Bedell, in his Convention Address, has the following diverse utterances about the Free Church system, which I shall be glad to see reconciled: "In a perfect state of the Church, and where every baptized member of it would be as conscientious and self-sacrificing as the clergy, I, too, should be an advocate of that system. But, living at an earlier day than the millenium, and forced to take the Church and Churchmen as they are, and compelled to look at the question of the support of the Church and Ministry practically, I am conscientiously opposed to the system."

Of the plan of rented seats, he says: "It is in my opinion equally voluntary with the other; for the only difference in freedom is that between voluntary regularity and voluntary irregularity in payments."
Now, I should be glad to learn how a Bishop can be "conscientiously opposed" to a system against which his sole objection is that (he thinks) it requires every member of the Church to be "conscientious and self-sacrificing." And, if the Bishop's facts are accurate, how is it about "voluntary irregularity" as the system for "a perfect state of the Church."

Of course, I know that the facts are not accurate—that the main "difference in freedom" between a Free Church and a rented one is that one is free and the other isn't—but my present inquiry is, how the Bishop's own statements are to be reconciled.

Consecration of a Church.

A Charming Day at Batavia, Ill.

Correspondence of the Living Church.

A more perfect day than Saturday last, July 2nd, never dawned, and a more beautiful parish church has seldom been consecrated than the one, the title deed of which was presented on that occasion to Bishop McLaren in the chancel, by the Hon. John Van Nortwick. The church is the gift of the latter and his wife to the Lord, finished and free and warranted perfect in title to all generations. It is built of stone, perfectly proportioned, finished and furnished in the most tasteful manner.

The Rev. Edward Benedict, residing at Aurora, has ministered to the people here on each Lord's Day, giving also to Geneva one Service. A harder working priest is not, perhaps, to be found. On last Sunday Mr. Benedict conducted five services and two Sunday Schools at these three points which are several miles apart.

There were present at the Consecration of the church, besides the Bishop and priest in charge, the Rev. Drs. Looke, Morrison and Leffingwell; Rev. Messrs. Clark, Ensworth, Glass, Gregg, Lewis, Arthur Ritchie, Edward Ritchie, and Toll. The sermon was by the Rev. Wm. Fisher Lewis, late of Perkskill, N. Y., now rector of Emmanuel Church, La Grange, Ill. From the text, "This is the House of God," etc., he traced the history of man's worship, and showed how the divine sanction and presence had been vouchsafed to the altar set up by human hands to the glory of the Lord. The fact of the Divine presence in the Shekinah was brought out as an unanswerable argument for the Eucharistic Presence of our Lord.

The Bishop, in a few remarks, expressed his gratification at the consummation of a work that he had watched with so much interest, and his appreciation of the large-hearted generosity that had, this day, made such provision for the comfort of God's people, and the honor of the Lord. He confirmed two persons, and celebrated the Holy Communion.

One interesting feature of the Service was the singing by the boy choir of Ascension Church, Chicago, attending with their Rector, the Rev. Arthur Ritchie. The clergy and guests were all entertained at lunch, after the Services, by Mr. Van Nortwick, wife and daughter, at their beautiful residence and grounds. The large party were all passed free from Chicago by the managers of the Chicago, Burlington, and Quincy railroad. It is hoped that the church in Batavia, one of the oldest in this part of the State, will be equal in living membership and zeal, to the noble edifice with which Mr. Nortwick's liberality has provided it. May he and his children's children be blessed within its walls.

The Twenty-Second Kansas.

Correspondence of the Living Church.

The twenty-second annual Council of the Church in Kansas assembled in the Church of the Covenant, Junction City, Rev. Charles Reynolds, D. D., Rector, on the morning of June 29th. There was a large attendance of Diocesan clergy while but few parishes sent delegates. The sermon at the opening service was preached by the Post Chaplain at Fort Leavenworth, from Phil. ii. 5. The business of the Convention was dispatched with such alacrity and unanimity that an adjournment was effected in the afternoon of the second day.

The Bishop's address showed a vast amount of work performed, some 14,000 miles having been travelled during the year in the performance of official duties. The condition of the diocese has greatly improved. Debts of long standing in some parishes have been paid, churches and rectories are being built and improved, canonical collections are taken up with regularity, and Diocesan assessments are paid with promptness. The Bishop has rallied around him a staff of earnest, practical, self-denying men who are well suited for the work in which they are engaged. The Diocesan School for girls is in a most prosperous condition, and is daily widening its influence and adding to its already well-earned reputation for success in its particular work. On the morning of June 30th, Mr. J. H. Young, a candidate for Deacon's Orders only, was ordained by the Bishop. He will assist the Rev. W. H. Hickcox in the rural Parish of St. John's, Wakefield, and adjacent points.

On the evening of the opening day the Convention sits as a Board of Missions, after the manner of the General Convention, listens to reports of missionaries, and discusses the missionary work in the Diocese. Interesting addresses were delivered by the Rev. Wm. Horsfall, Rev. Wm. T. Bowen, J. H. Caufield and others.

An auxiliary committee to the American Church Building Fund Commission was appointed, which will endeavor to interest the clergy and parishes of the Diocese in this most important work. The first triennial election of the "Trustees of Church Property of the Protestant Episcopal Church in the Diocese of Kansas" occurred with the following result:

Rev. R. Ellerby, Rev. Frank O. Osborne, Hon. A. G. Otis, L. G. Hopkin, J. H. Caufield and W. B. Clark. Steps will be taken at once to have this Board, of which the Bishop is president, legally incorporated under the general statutes of the State of Kansas, when it will hold in trust the title of such church property as may be placed in its hands. We append the names of the Standing Committee for the ensuing year: Rev. Chas. Reynolds, D. D., Rev. A. Beatty, D. D., Rev. R. Ellerby, Rev. T. Burrows, and Messrs. J. R. McClure, J. W. Stone, Geo. S. Brown, and F. E. Stimpson. The next convention will be held in Topeka.

Quiteau, the assassin of the President, has begun to reap the reward he sought—notoriety. He has been photographed, and written up in all the papers. He enjoys it extremely. He is the biggest man in America. There is method in his madness.

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