

# The Living Church

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## The Prophet of Florence.

[Concluded.]

Written for the Living Church.

Among the hymns of Savonarola that are deserving of especial comment, is one beginning:

"*Jesu, sommo conforto,  
Tu sei tutto il mio amore.*"

The translation is as follows:

Jesu! best comfort of my soul!  
Be Thou my only love,  
My sacred Saviour from my sins,  
My door to heaven above!  
O softly goodness, love divine,  
Blest is the soul made one with Thine!  
Alas! how oft this sordid heart  
Hath wounded thy pure eye!  
Yet, for this heart, upon the Cross  
Thou gavest Thyself to die!  
Ah! would I were extended there,  
Upon that cold, hard tree,  
Where I have seen Thee, gracious Lord!  
Breathe out Thy life for me?  
Cross of my Lord, give room! give room!  
To these my flesh be given!  
Cleansed in thy fires of love and pain,  
My soul rise pure to heaven!  
Burn in my heart, celestial flame,  
With memories of Him,  
Till, from earth's dross refined, I rise  
To join the seraphim!  
Ah! vanish each unworthy trace  
Of earthly care or pride!  
Leave only, graven on my heart,  
The Cross, the Crucified!"

These devotional hymns were a most potent agent in advancing the work of reform which had been begun.

Savonarola's preaching became more and more powerful. It was passionate and persuasive; it was fearful in its denunciatory character; and yet, it was all tenderness and love in proclaiming the gospel messages. The people flocked from all the neighboring towns; and, when the gates of the city were opened, the crowds rushed in, eager to obtain even standing room in the Cathedral. Hundreds who went there from mere curiosity, or to mock the Florentine preacher, remained to pray for pardon. In his Advent sermons of 1493, he boldly attacked the fearful corruptions then prevalent among the clergy. There is wonderful force and power in this extract from one of these sermons:

"O prelates! O supporters of the Church! look upon that priest who goes tricked out with his finery and his perfumes. Go to his house, and you will find his table loaded with plate, like the tables of the great; the rooms are adorned with carpets, with hangings, with cushions. They have so many dogs, so many mules, so many horses, so many ornaments, so much silk, so many coverlets!—Can you believe that these fine gentlemen will open for you the Church of God? Their cupidity is insatiable. Look in the churches; everything is done for money. The bells are rung from covetousness; they resound only money, bread, and candles. The priests sell benefices, they sell the Sacraments, they sell the marriage Mass, they do everything from covetousness!"

Had Savonarola confined his attention to his priestly work, his life might have been a success; but, influenced by ambitious motives, he plunged into political controversies, and soon became—not only a popular preacher, but also—the head of a popular political party. He refused to obey the Pope's command to appear in Rome; nor did the Brief (issued soon after this) forbidding him to preach, have the slightest effect upon him.

A great reform in manners took place in Florence; and the disciples of the Frate, rising to the highest pitch of wild enthusiasm, united with him in the suppression of all gaieties. The last day of the Carnival—the day preceding Ash-Wednesday—he chose as the occasion for consuming in a grand *Auto da Fe*, everything that administered to immorality. He caused to be erected on the Piazza a pyramid of great height. Shelf rose above shelf, and tier above tier; the whole being surmounted by a figure filled with combustibles.

On one side of this structure were placed dice, cards, chess; on another, musical instruments—lutes, harps, and guitars; one shelf held immoral books, masks, carnival dresses and beads; while on another were placed false hair, cosmetics, and even the perfumes used by the beauties of Florence. Many persons, seized with remorse, came in awe, and laid on the altar such things as had ministered to their sins. Artists came and offered up the work and labor of years. When all was completed, the torches were applied; and, as the flames leaped into the air, the trumpets were sounded, the bells rung, and the children raised their voices in the ecstatic chants of "*Benivieni.*"

In this *Auto da Fe*, much that was harmless, and much that was rare and beautiful was consumed. Such a wild and fanatical sacrifice could have no beneficial effect upon the people, and would naturally result in an entire reaction.

Shortly after this, Pope Alexander issued a Sentence of Excommunication against Savonarola; and in the Duomo, before all the assembled clergy, the Brief was read, the candle of his ministry was extinguished, and he was pronounced by the authority of the Papal See, to be an outcast.

Savonarola submitted for a time and refrained from public preaching. But, in the following year, he unwisely appeared before the public; and again, on Shrove Tuesday, a pyramid of "vanities" larger than the former was consumed.

But his influence over the people, as a whole, was lost; and his pretensions to the gift of prophecy, which once filled the Florentines with awe, had now no power over them.

The ordeal by fire was arranged, when Savonarola was challenged by Fra Francesco to walk

through a narrow passage walled on each side with inflammable material. The crowds assembled, wild with excitement, to see the trial; but, so fearful was the Franciscan of some deception on the part of Savonarola, that he delayed to make his appearance. Finally, a great thunder storm burst upon them, and the Signoria dismissed the crowds. The people were furious; and, with the fickleness of a mob, turned against him whom they had once deemed a prophet. Guarded by his friends, Savonarola was conducted back to the convent, where, wearied and dejected, he entered his cell; while the howls of the mob were heard closing around San Marco's, and the Prior knew that his end which he had so long foretold was approaching.

As the noise and din increased, the terrified monks sought the cell of the Frate, and told him that the attack upon the convent had begun. "O father!" they cried, "shall we fight?" His reply was: "No, brethren, the weapons of monks must be spiritual, not carnal." Then, raising on high a crucifix, he led the way to the sacristy, while the monks fell into procession. Above the fiendish cries outside, and the dull thud, as the blows fell on the convent-door, could be heard the voices of the monks chanting the "*Salvem fac populum Tuum, Domine.*"

Through a secret passage, some friendly Florentines came to aid the brotherhood. But in vain; the doors were forced open, and the fear of the wild, profane mob rushed over the floors of the sacred cloisters. Savonarola and the monks retreated behind the High Altar, and some fought with their crucifixes. At midnight, came the startling news that artillery was being placed to blow up the convent, and that the Signoria commanded the Prior, Fra Domenico, and Fra Silvestro, to surrender. They confessed, and received the Blessed Sacrament; and then, for the last time, Savonarola addressed his disciples. The closing sentence was this: "A Christian's life consists in doing good and in suffering evil."

Savonarola and his two friends were imprisoned for several weeks, and underwent the most cruel torture. Two records of his confessions while on the rack have been preserved, but they do not agree in any respect. One states that he acknowledged himself to be an ambitious deceiver, seeking only for popularity, and never to have possessed the gift of prophecy. The other affirms that he had only sought the welfare of the people and the prosperity of the Church, and declares his belief in the True Faith.

The trial being ended, the three monks were condemned to the scaffold, and their lifeless bodies were to be given to the funeral pile. Early on the morning of Ascension day, May 23rd, 1498, they partook of the Blessed Sacrament, and passed to the scaffold, through the crowds of spectators.

Hastily the veil must fall over the last sad scene. First, the gentle Fra Silvestro, then Fra Domenico calmly met their doom; and last, with perfect composure, repeating the Creed as he ascended the ladder, went Savonarola, the so-called Prophet of Florence. In a few moments, he was no more, and his ashes were strewn upon the surface of the gently-flowing Arno.

For years, on the sad anniversary of this day, unknown hands scattered flowers upon the place where his ashes had floated down the stream.

There has been a great diversity of opinion in regard to the character of Savonarola. By some he is deemed a heretic as well as a fanatic. It must be admitted however, that he was zealous and sincere; and, though his history offers a painful example of the effects, even on a great mind, of success and flattery, yet in his mournful and ignominious death, he fully paid the penalty of the mistakes and weaknesses of his life.

CAROLINE F. LITTLE.

Further enlargements and improvements are contemplated at Columbia College, New York. For several years the need of more room for the Department of Mines, has been evident. Early in the winter it was discovered that the wall of the building at present occupied by that department, was a number of inches out of plumb. The bulging is attributed to the great weight of the mineralogical, geological and metallurgical collections on the two upper floors. It is found necessary to pull the building down. The Trustees have decided to erect a new edifice, five stories in height. The basement will contain a necessary laboratory, and a large cloak room. On the first floor will be the Museum of Applied Chemistry; on the second, the Department of Mineralogy and Metallurgy; the third, the Department of Architecture; the fourth, the Engineering Department, and the top floor, the Geological Department. The plans also contemplate a wing building which will not, however, be erected this year.

At the Services in memory of the Rev. Dr. John Cotton Smith, held at the Church of the Ascension, New York, March 12th, there was a crowded congregation. The Rev. William R. Huntington, of Worcester, Mass., preached the sermon, as stated in the LIVING CHURCH last week, taking for his text, Prov. xiii, 30. The Bishop of Iowa celebrated the Holy Eucharist. There were present, and assisted in the Services, the Rev. Drs. Hoffman, H. C. Potter and Daventport, and the Rev. Messrs. Abbott Brown, G. S. Baker and C. R. Baker.

## NEWS AND NOTES.

Foreign.

Although there has been no interruption in the negotiations between Herr von Scholzer and the Vatican, the progress made toward the establishment of some satisfactory arrangement between the Prussian Government and the Holy See appears very slow. The *Curia* is said so far to have studiously avoided entering into the discussion of the matters of principle upon which an agreement must be arrived at before any permanent improvement in the present state of Catholic affairs in Germany is possible. The affair is the more important, as, until something definite is settled, Government cannot come to any decision respecting the second reading of the Ecclesiastical Bill which has been for some time before the House. The Liberal papers in Berlin assert that Prince Bismark is so dissatisfied with the resolutions come to by the House on the first reading of the Ecclesiastical Laws Amendment Bill, that the whole project may be regarded as having collapsed. It is true that no date has yet been fixed for the second reading, but there is reason to believe that the Government will come to no final decision about the Bill until the result of the negotiations going on in Rome is known.

The last piece of scaffolding which remained on the western side of the northern or principal spire of Cologne Cathedral has just been removed. An unimpeded view is now, therefore, for the first time, obtainable of both spires of this noble pile.

Things seem to be settling down in Ireland. Mr. Foster is rapidly rising in public opinion. The Irish have an innate respect for "pluck;" and the Secretary's recent tour through the more disturbed districts has won him great admiration.

In England a much larger area of wheat is being sown than usual, owing to the favorable season. There has been no winter. The land is in splendid condition, and the farmers are stimulated by the glorious weather to great exertions. Winter wheat looks better than it has for twenty years, and the farmers throughout the Kingdom begin to hope for an old-fashioned year of plenty. Should their hopes be realized, our own export trade in wheat will be much affected.

The great "Jumbo" question seems in a fair way to be amicably settled. Mr. Barnum has cabled that he will return the elephant in December, and the English people are highly pleased with the deference to their opinion manifested by the great showman. The following letter which appeared in the London *Standard* shows another side of the question, and has caused a certain reaction:

I notice from your columns many evidences of public sympathy bestowed upon "Jumbo," the African Elephant. Cheques, subscriptions, buns, and the sum of 2000*l.*, are readily obtained to retain this Zoological hero. The thought which strikes me as I read the promises of pecuniary assistance will doubtless have struck many another reader, "Could two thousand pounds be as readily obtained for the starving populace in the East end of the Great City?" How many a little craving, hungry child might be soled by the buns so bountifully bestowed upon the regularly fed Jumbo. How many lives might be saved by the 2000*l.* raised almost unasked for this elephant? Do those who thus readily open their purses to retain a zoological favorite ever cast a thought or a penny to the squalid mass of human beings, to whom a cup of cold water, given in God's name, might find a blessing? Englishmen all keep a warm corner in their homesteads for some canine pet; I also. But while England's poor are crying out for bread, and poor, attenuated, prematurely careworn and hungered little gutter children are dying daily at one's doorstep for lack of food, let it not be said that we heard the enfeebled cry for help, but helped it not, while our money was bestowed, without reluctance or request, simply to retain in the Zoological Gardens a fine but unimportant animal.

It is announced that a sort of compromise has been effected between the Czar and the Nihilists, by which the former is to be left alone, and the latter are to be amnestied. A pitiable account is given of the state of affairs in the prison palace of Gatchina. The Czar is said to be stupefied by captivity, music alone preventing his mind from becoming completely unwhinged. He is afraid to accompany the Czarina for out-door exercise. He spends hours daily with the children in the gymnasium, climbing rope-ladders and turning somersaults.

M. Renan has just published a magnificent lecture on "Nationalities" in which he ridicules the theory of races, under cover of which the Bismarcks and Skobelevs have done so much mischief in the world. "Human history," he says, "is not zoology. No one has a right, after merely inspecting our skull, to take us by the throat and say: 'you have our blood in you; you belong to us.' Man is a rational and a moral being. Free will is superior to race. A nation is a soul, a spiritual principle built upon the past and present, and our grand aggregate of men with healthy minds and warm hearts may create the moral conscience which constitutes a nation."

The first Report of the Royal Commission appointed in 1880 to report on the condition of Cathedral Churches in England and Wales has just been issued. It is signed by all the Commissioners, and as among the number are the names of Lord Cranbrook and Mr. Beresford Hope, it ought to be satisfactory to Churchmen.

The chief administrative change suggested by the Commission is the appointment of a Cathedral Committee of the Privy Council, analogous to the Universities Committee of the Privy Council, with the power of approving Statutes and sanctioning Amendments, and that such Statutes when sanctioned by her Majesty shall have the force of law. The Committee shall consist of the Archbishop of Canterbury, the Bishop of London, and (provided they are members of the Church of England), of the Lord President of the Council, the Lord Chancellor, and two other members of the Privy Council.

In the front of the reforms which they think it desirable to effect, the Commissioners place the Cathedral Services. They say: "One of the chief points which has engaged our attention has been the conduct of the Cathedral Services. We have endeavored to make regulations which, while guarding against any rash or ill-considered changes in that which has been customary, shall nevertheless permit due flexibility in the ordering of such Services." They add: "We have also endeavored to strengthen Cathedrals, where necessary, in the important matter of preaching, by suggesting arrangements which shall ensure as far as possible that the Cathedral pulpit shall be occupied by the most able preachers that can be found, whether within the Cathedral body, within the bounds of the Diocese, or outside both these limits."

The whole Report bears evident trace of the influence of public opinion, and of the conviction—slowly, perhaps, but surely—taking possession of men's minds in every class of society, that the Institutions of the country are on their trial, and must be able to give a reason for their existence if they are to continue.

Opinions remain much divided at the Vatican respecting the conduct of the Catholics at the polls. It is probable that no authoritative word in favor of voting will be spoken by the Pope, but the Bishops will be instructed in favor, or the reverse, according to the registration in the different districts. The general tendency of Catholics is to unite with the Moderates, in Piedmont, and with the Radicals, in Naples. The reports of registration are generally favorable to the Radicals. The *Observer* says, probably truly, that this Government is very uneasy at the reports coming in of the registration of extreme Radicals being so much in the majority—"Frankenstein was warned of the result before he made his monster."

The Rev. Herbert Bree, Rector of Brompton, in the Diocese of Ely, has been appointed to the Bishopric of Barbados, vacant by the resignation of Dr. Mitchinson. Mr. Bree is an "advanced" Churchman, and signed the remonstrance against the Purchas judgment, and also the recent memorial of Dean Church, in favor of toleration in matters of ritual.

Home.

The Pacific mill at Lawrence, Mass., reduced the wages of its spinners, who are all women or girls, and they abandoned the works and stopped 64,000 spindles.

The Century Club, of New York, has obtained possession of two portraits of George Washington and one of his wife, painted from life at Mount Vernon, by an English artist named Sharples.

Crop prospects in California are greatly improved by recent rains. A thunder-storm visited the region of San Francisco last week, and a tornado unroofed St. Matthias Church at San Mateo and caused other damage.

The Salt Lake *Tribune* says of the Bill for suppressing polygamy:

The passage of this Bill, though all we hoped for, is the first real triumph the gentiles have scored in thirty years. We should receive it exultingly, yet gratefully and humbly, and with a fixed determination to prove by our acts that we have not been prompted by selfish or mercenary motives, which has been steadily charged. The Bill disfranchises polygamists, and places the election machinery in the hands of a Commission. The success or failure of the measure will depend largely on the personnel of this Commission. It is above all important that the Commissioners be men of ability and integrity, and thoroughly conversant with the facts and people they have to deal with, therefore, that they be selected from old residents of Utah. The chances of miscarriage will be greatly reduced in that case, and entirely avoided by the passage of the Willets Bill, providing for a legislative Commission.

The long continued floods in the Mississippi valley are producing unparalleled suffering and incalculable damage. The valley, for a distance of 1,000 miles, is overflowed to the width of 10 to 120 miles. The greatest suffering is apparent between Vicksburg and Memphis. The loss of human life is believed to be in excess of one hundred, and stock is starving at every mile of the overflow.

Mr. Conkling, in declining the position offered him, used the phrase, "His Excellency, the President." Mr. Edmunds more correctly addressed "Mr. President;" the Queen of England is addressed as "Madam."

The Omaha labor riots have caused a good deal of excitement in that region. Several companies of regulars have been called out, one man has died of a bayonet wound, and twenty-five rioters have been indicted for assault to commit murder.

## Home and Health.

By a Business Man.

MR. EDITOR.—I have been much interested by the letters you have sent me, expressing the views of your readers on the subject of my recent letters. With the exception of one who regards a family Church paper as exclusively an ecclesiastical organ, I find a general interest manifested in the subject of the sanitary condition of our homes, and the habits of our families. I am encouraged to find that some of your readers, perhaps many, appreciate the importance of pure air for their households, and that they are pleased to observe that their family paper gives due attention to the physical as well as to the spiritual welfare of its readers. By so doing you are helping them to live long lives as well as good lives.

I have written something about drainage and sewer-gas in city houses. The more I read and observe, the more I am convinced that the subject is of vital importance to those who dwell in cities. It concerns the lives of millions, and thousands of these are among your readers. The slaughter of the innocents is going on, all the time, in our midst. Children are poisoned, women are debilitated, and men are broken down, by the artificial life and air of the city. The first instinct of humanity should be to save life. Foul air is an enemy to the soul as well as to the body, whether it prevades the church or chamber. It destroys the capacity for devotion as well as the happiness of home. It is an enemy of religion as well as of civilization.

It is not only in the city that Home and Health are perilled by contamination of air and water. The country has its perils also, and those who are seeking happy homes amid shady solitudes need to be warned that there is death in the air as well as in the cup. We do not escape the danger of decay and its attendant diseases, by fleeing into the country. The price of life as well as of liberty, is perpetual vigilance. Whichever man dwells, he must battle with death. Nothing can annul his covenant with the destroyer, but intelligent provision may largely mitigate the danger of his approach.

At one time, not many years ago, I removed with my family to a country home. It was a pleasant place, shut in by trees, and secluded from the noise and distractions of the town. Here, thought I, we may dwell, under our vine and fig-tree, with none to molest us or make us afraid. It was all very well in summer, though we missed the abundant water supply of the city. Why it need be that water is so scarce in the country, I cannot conjecture. There, if anywhere, it would seem that there should be an inexhaustible supply. And so there is, but it is not available for household purposes. It is in the streams and ponds all around, running in torrents from the roof every time it rains, a burden to the over-charged soil. But for the household, the country is a very desert. Bathing and sewerage are unknown. Families are stinted to the scantiest supply on which life can be maintained. Dwellers in the country are, for the most part, ignorant of the luxury of a water-supply which day laborers in the city enjoy. The country house depends upon the bucket and the hand-pump, for this cleansing and refreshing element which nature has provided in such profusion. It knows nothing of the hydrant, the fountain, the lawn sprinkler, the bath tub, the house-drain carrying off the waste and refuse of decay and use.

The small supply of water that we found in our country home had to be taken from a well, by hand power. Wells are as old as history, but historical association does not always lend enchantment, to a practical mind. Our well was historical, but we very soon concluded that the health of the family demanded the sacrifice of the historical elements of the well. By the aid of two very unesthetic looking laborers, we succeeded in bringing to the surface the several historical strata upon which our supply of the vital element was based. I will not describe the various objects of antiquarian interest that were brought to light in the cleaning out of that well. The most conspicuous object that was discovered was filth. The well was, in fact, a very cess-pool, wherein had accumulated the drainage of the kitchen and stables, for perhaps half a generation. Any one who had seen the products of that old country well would hardly dare to drink water again from a pump. It was a revelation, and set me to thinking about providing a water supply for my country home. The result of my investigation, I will give, if you please, in another letter.

On Saturday, March 4th, Bishop Cox ordained Mr. F. E. Easterbrooks to the Diaconate in Trinity Church, Middleport, W. N. Y. The Bishop preached from Numbers xvi, 9. The candidate was presented by Rev. Dr. Seibt, of Brockport, and the Revs. G. W. Southwell, H. S. Dennis and J. H. Dennis were present and assisted in the Services. Mr. Easterbrooks has been Lay Reader for the parish for several months, and will continue in charge as Deacon and Missionary. Trinity Church, Middleport, is to be consecrated on St. Mark's Day, April 25th.

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

Central New York.—We take the following from an excellent address delivered to the members of the Church of the Epiphany, Trumansburg, N. Y., by the Rev. J. E. Catell, who certainly merits the title of a "Determined Pastor":

In order to correct, if possible, the evil of the non-use of many privileges which God has graciously and abundantly provided in His Church, I lay down, and will, under all circumstances, carry out the following rule: On Every Lord's Day, I will take notice of the absence of the members of this Church, whether communicants, or baptized adults, or baptized children. So, also, will I notice absences from the regular weekly Holy-day, and Lenten Services. When absences are repeated, or seem to become habitual, whether on the part of families or individuals, I will go to the private dwelling-house or apartment in which such families or individuals reside, and will put on the robes of my sacred office, for the purpose of holding there such devotions, as, in my judgment, may seem fit and sufficient to recall Christ's people to a sense of their relations to His Holy Church.

In cases of repeated absences from the Sunday School, I will go to the homes of the delinquent scholars, and by prayers and instructions in their presence, seek to teach them the "things which a Christian child ought to know and believe to his soul's health, that they may be virtuously brought up to lead a godly and a Christian life."

In all cases, I will except the sick and the afflicted, ministering to them only at the request and convenience of themselves and their immediate friends.

If in any case I am refused the privilege of ministering to those who, being in soundness of health are yet indifferent to their obligations to this duty fully and solemnly done, and leave the awful responsibility of the double contempt for God's House and God's minister, upon those who deliberately choose the double guilt thereof.

Rev. A. P. Smith, D. D., for thirty years rector of St. Peter's Church, Cazonovia, died on the 14th inst. of pneumonia. Dr. Smith was one of the best known and most respected priests of the diocese.

Colorado.—The Rev. G. T. LeBoutillier sends us the following correction of some statements contained in a recent letter from a correspondent. "Had the esteemed author of a communication with the caption—'The Saratoga of the West'—in your edition of March 4th, intended its publication, it would have been submitted doubtless to my examination. As it stands, it seems to be unjust to the Bishop, but, of course, with no such intention. The Bishop has not threatened to withdraw the Missionary from Manitou; it has never entered into his mind! The subscriber, who has been the Missionary and Rector for Manitou, Col., ever since the Services were revived there, early in 1880, has never failed to receive the hearty support of his Bishop in his efforts to sustain the Services there. And so far from wanting to withdraw the writer from that interesting mission, he is kept in charge of it by the Bishop, though the rapid growth of the mother parish compels him to employ assistants in the missionary work. Two very earnest and efficient helpers, the former, the rector now of Canon City, and at this present writing, the candidate for Orders and Lay-Reader, mentioned in the above-mentioned communication, have rendered him and the mission invaluable service. Manitou is a delightful spot; visited by thousands every summer; but the Church people who come have their own parishes and missions to support, and, though the mission is an important one, it is quite as needy as your correspondent states."

The Right Rev. J. F. Spalding, D.D., Bishop of the Jurisdiction, made a visitation to the parish of the Holy Trinity, Greeley, on March 9th. After Evening Prayer, by the Rev. J. R. Gray, Rector, the Bishop preached an impressive, forcible sermon on the "Kingdom of God." It was a strong presentation of the claims of the historic, Catholic Church, and can hardly fail of good effect upon those who heard it. After the sermon, Dr. T. J. Knapp, late pastor of the Baptist congregation, in the city, and his wife, were presented for the Sacramental rite of Confirmation. The Bishop made in earnest, direct address to the candidates. At the Litany Service, on Friday, the Bishop made a few interesting and instructive remarks on the object and effect of public worship. He expressed his approval of daily public Service in the Church.

Illinois.—The congregations at all of the weekday Services this Lent, in St. Mark's Church, Chicago, are very large. On Friday evening, the 10th inst., the rector baptized a class of eight adults, and has another class in preparation.

Indiana.—On Sunday, March 12th, Bishop McLaren, acting for Bishop Talbot in his illness, visited St. James' Church, South Bend. The Rector, the Rev. F. B. Dunham, presented twelve candidates for Confirmation. The pretty little frame Church was filled to overflowing at all the Services. Renewed interest in Church-work must surely follow such stirring addresses and practical advice.

Maryland.—On Wednesday evening, March 8th, the Rt. Rev. Bishop Pinkney made a visitation to the Church of St. Mary the Virgin (for colored people)—a chapel of Mount Calvary Church, Baltimore, under charge of Rev. C. B. Perry—and confirmed a class of forty-three persons. On the evening of the next day, the Bishop visited Mount Calvary Church, and confirmed a class of twenty-one persons. At both churches, the Services were entirely choral, and well rendered by the respective choruses. On both of these occasions, also, the female members of the classes for Confirmation wore white veils. The rite was beautiful and impressive, as they first stood, and then knelt before the Altar, to receive the "Laying on of Hands," and recalled to our mind those words written many years ago, by one who is now a Bishop of the Church, and at a time when such rites were by no means familiar to the eyes of American Churchmen:

"And Dreamland maids wear snow-white veils In Confirmation hour; For such, an old Apostle wrote, Should clothe their heads with power."

On Friday evening, the Bishop visited St. Bartholomew's Church (Rev. Dr. Gholson, rector), and confirmed four persons. On Sunday morning, March 12th, the Bishop visited St. Paul's Church (Rev. Dr. Hodges, rector), and confirmed twenty-four persons. In the evening of the same day, he confirmed four persons at the Church of our Saviour, recently made vacant by the resignation of the Rev. Mr. Stringfellow, who has removed to the Diocese of Alabama. At all of these Services the Bishop preached and addressed the candidates.

Michigan.—Under the active Rectorship of the Rev. Joseph A. Nock, Trinity parish, Alpena, is setting everybody earnestly at work. The Ladies' Aid Society reports an average attendance of three-fourths of its members. The Parish Guild conducts an Industrial School of about forty scholars, and aids in the support of Trinity Mission, at West School House, where Mr. J. C. Comfort, the first Vice President, serves as lay reader. The Guild publishes a parish paper, and has commenced a fund for the erection of a new Church. The "Guild Basket" is in the church vestibule one day each month to receive garments, shoes, provisions, etc., for the poor. The Woman's Auxiliary attends to missionary appeals, and the Piccola Society keeps the young girls busy in Christian work.

It is announced that the Rev. Dr. John A. Wilson, for more than a quarter of a century, rector of St. Luke's Church, Ypsilanti, and for very many years president of the Standing Committee of Michigan, will retire from the active rectorship of St. Luke's, at Easter, as Rector Emeritus, with honorable provision by both parish and diocese for his ripe old age. Dr. Wilson will continue to reside at Ypsilanti, where he is much beloved and respected by the entire community.

At the annual visitation at St. Paul's Church, Brighton, and St. John's Church, Howell, in Livingston County, on Sunday, Mar. 12th, Bishop Harris confirmed, at the former church, one person, and at the latter three. Both churches are in charge of the Rev. J. J. Morton.

Minnesota.—With the cordial approval of the Bishop of the Diocese, the Lay Reader in charge at Perham, together with the two Wardens, has put forth "An Appeal" for aid in the erection, at that point, of a church-edifice. The attention of the readers of the LIVING CHURCH was called to this Mission, within the last few weeks. Perham lies on the Northern Pacific Railway, at the first crossing of the Red River of the North. Out of a population of 600, not more than 15 are Church-people. Sufficient inducement, however, to make a venture of faith for the Church, is not wanting; inasmuch as enough land has been given, on condition that a church be built. The people have already promised \$400, and the Bishop of the Diocese \$100. Six hundred dollars more is required to build and furnish the proposed structure.

As the majority of the people in that part of the country are Roman Catholics, it is necessary to ask for help outside; there being no "Episcopal" church within the last few weeks. Perham lies on the Northern Pacific Railway, at the first crossing of the Red River of the North. Out of a population of 600, not more than 15 are Church-people. Sufficient inducement, however, to make a venture of faith for the Church, is not wanting; inasmuch as enough land has been given, on condition that a church be built. The people have already promised \$400, and the Bishop of the Diocese \$100. Six hundred dollars more is required to build and furnish the proposed structure.

Nebraska.—On Sunday, March 12th, the Bishop of Nebraska consecrated Christ Church, Central City, one of the most beautiful church edifices that has ever been erected in the Diocese. It is under the charge of the Rev. H. C. Shaw, to whose faithful labors the Church is largely indebted for the consummation of the work. The little parish was generously aided in building by Mr. Charles Scott, of Minneapolis, and by Christ Church, East Orange, New Jersey. The Rev. Messrs. Shaw, Goodale, O'Connell, Greenwood, and Wheeler were present and participated in the Consecration Services. A great congregation filled the edifice, many being obliged to stand throughout the whole exercises, and many who desired to be present were unable to enter the building at all. The Presbyterians and Methodist ministers dismissed their congregations, and attended the Services.

The Bishop has recently held confirmations in Hastings, Grand Island, and Columbus. Arrangements have been made for the building of new churches immediately, at Kearney, Okadale, and Harvard, the necessary means having been obtained or subscribed. At Tecumseh, Neligh, and Arapahoe, new churches could be erected during the present season with outside aid of \$300 for each church.

The old building that has been used for the Cathedral congregation, at Omaha, for the past ten years, has been given to the Trinity Mission, of colored people, and is to be moved immediately upon a new lot and fitted up for worship. The money has been nearly all secured for the purpose. An additional building for Brownell Hall will probably be erected this summer, as the present building is overcrowded, and applications for new scholars are continually being received.

A course of lectures is being delivered to the students and teachers of Brownell Hall, monthly, on subjects likely to interest our people. The lectures thus far have been as follows: Hon. Gay A. Brown, on "The Legal Position of Woman in Nebraska;" Rev. Dr. McNamara, "Hypatia;" Rev. T. O'Connell, on "Woman's Influence;" Bishop Clarkson, "How do you do and Good Bye." Other lectures follow during the scholastic year.

The Cathedral edifice progresses slowly. The chapel will be ready for Service soon after Easter, but the Cathedral itself not for some time to come.

New Hampshire.—The Hon. Wm. Albert Lyster Hatch, one of the Senior Members of the Standing Committee of the Diocese of New Hampshire, was buried on March 8th. Mr. Hatch had been prominent in the Councils of both Church and State; and, though comparatively a young man, left a record of unusual distinction. The Bishop of the Diocese officiated at the funeral, in the absence of the Rector of St. John's, Portsmouth, of which the deceased was a member and a Vestryman. He was also Chairman of the Board of Trustees, of the new Christ Church Mission in that city. Under his prudent care, the provisions of the will of Mr. Marsh, relative to the building and its accessories, and the administration of the funds, had been complied with, without any legal complications; and the last necessary contract had been signed before his death.

After the Church Service, the Grand Com mandery of the Knights Templar proceeded with the funeral ceremonies of that order. Mr. Hatch had held the office of Grand Commander. One would think the presence of the distinguished gentlemen composing the Grand Com mandery a sufficient mark of respect, without the repetition of a burial office.

The venerable Archdeacon Kirby recently visited the Church of the Good Shepherd, Nashua; St. Paul's Church, Concord; and St. Paul's School. His addresses were unique and fascinating, and after having heard him once, all were desirous to hear him again. The venerable Archdeacon has a marvellous faculty in the way of fixing the attention of an audience, and of moving it at his will to tears or smiles. Much good must, without fail, result from his visit, in the quickening of interest on the subject of Missions, especially to the Indians. Certainly, rectors of all parishes as yet unvisited by the Archdeacon, should bestir themselves to secure a visit from him.

The Rev. W. C. Dawson, of Hanover, has accepted the call to St. Paul's Church, Burlington, Vermont. He leaves an important place vacant, as Hanover is the seat of Dartmouth College, the Alma Mater of Daniel Webster. The large number of undergraduates gathered at this institution, adds greatly to the importance of Church-work at that place.

The observance of Lent is gaining ground widely in Society; and Church people themselves seem to be awakened to a lively sense of its spiritual value, and the authority of its claims upon them. The visitation of the Bishop keeping pace with the season, quickens the pulse of its devotion.

The Governor has named the 6th of April—Good Friday—as the State "Fast-day." In our view of it, this might be a gain, if it were, indeed, a promise of general and official recognition of the day in its solemnity. But in reality it is a calamity, because the day appointed by the Governor as a Fast, has become a by-word and a reproach, and is used as a holiday, marked especially by horse-trots, base-ball, and theatricals. It will be occasion for rejoicing, if Churchmen have the will and the nerve to impress upon the observance, the character appropriate to Good Friday, instead of being overborne by the current of worldliness and dissipation.

New York.—The report of the Hospital Saturday and Sunday collection in New York, for 1881, is officially published. It is somewhat surprising to find that the total (\$42,535.45) is rather smaller than the previous year; because confident anticipation had placed it larger. It is not surprising, however, to find the recurrence of a fact to which attention has been called already in the LIVING CHURCH with respect to the last report; that much the larger share of the money at this annual collection comes from Churchmen. Thus, of congregational offerings, the Report gives: Parishes of the Church, \$17,769.25; Presbyterian congregations, \$2,521.71; Hebrew synagogues, \$1,368.72; Dutch Reformed congregations, \$1,071.74; Baptist congregations, \$299.70; Methodist congregations, \$157.77; All other bodies, \$654.84; making a total of \$23,845.73 for congregational collections; the Church giving three quarters of the whole. The remainder of the fund is derived from private donations, and there are no means of knowing how far Churchmen may be represented in these, though they are admitted to be so, very largely and liberally. Rightly to understand the significance of the figures, it should be borne in mind, that entirely aside from the offerings for this general collection (divided among fourteen General Hospitals), the Church maintains, at her sole expense, five Hospitals in New York, including the only Home for Consumptives and Incurables, and the only Child's Hospital in the city.

The Church of the Holy Apostles, New York, of which the Rev. Brady E. Backus, D. D., is the Rector, is situated in the midst of a crowded working population on the "West Side." Recently, a Workmen's Club and Institute has been organized, and has started rather vigorously into life. The Rector is President, and an Executive Committee manages the business. Any man over eighteen years of age, if approved by the Executive Committee, may become a member. No drinking, betting, or swearing is permitted in the rooms of the Club. Regular meetings are held for social enjoyment; a circulating library has been begun; and arrangements have been perfected for supplying coal to the families of members at cost price. A course of popular Lectures and Readings is in process of delivery, having been begun Dec. 23d, with a Reading by Prof. Russell, of Waterbury, Conn. Among the lecturers are Gen. James Grant Wilson, on the topic "Discoverers and Explorers of the Northwest;" the Rev. Dr. B. F. De Costa, on "Old New York, and the West Side;" Rev. Prof. Richey, of the General Seminary, on "Charlemagne and his Age;" Dr. Fisher, on "Foods;" Dr. R. Campbell, on "The Skin and its Functions;" and Prof. Egleston, of Columbia College, on "Gems." On Sunday, Feb. 5th, the Rev. Dean Hoffman, of the General Seminary, who organized the first Workmen's Club in this country, preached the first sermon before the Club, in the parish church. Admission to popular entertainments is free to members and their families, but a charge is made for others.

The Club has not been long in operation, but gives great promise, and is probably the beginning of a much-needed work. Several gentlemen of means are interested in its success. It will push out in new lines as fast as possible. At an early day, a Beneficial Society is contemplated as an auxiliary of the Club, the object being: to assist members in case of sickness, or death, by providing medical attendance, and certain stipulated cash benefits. It is also contemplated, when means allow, to erect a building, which will afford the workmen of the West Side of New York, a pleasant and attractive resort. The members and those interested are determined not to rest until they have such a Club House, which they can call their own; a place where they can meet friends socially, and enjoy the advantages offered by reasonable recreation, by instructive lectures, by access to the daily papers, and to the standard and current literature.

North Carolina.—Steps have been taken towards organizing the Convocation of Charlotte. The clergy have met, and appointed a Committee to prepare a constitution and rules. The Rev. W. R. Wetmore was unanimously elected Dean of the new Convocation.

On the second Sunday in Lent, at Lincoln, the Rev. W. S. Hymn was advanced to the Priesthood, Oregon.—The following letter from an indefatigable missionary, the Rev. Thomas Smith, shows the hard work which falls to our brethren in the far West:

I have written after my Services at La Grande, January 1st, when I baptized 8 children. The 5th spent in Union, with full Services. They talk of building a vestry room on the church, provided I make my home among them. The 15th, morning and afternoon, baptized at La Grande. I was back at Union on the 17th, and on Sunday, the 22d, held full Services to fair congregations. On Monday returned in a furious snow and wind storm. On Friday, 27th, following, went to La Grande, and remained there till Feb. 9th, giving them two Sundays in succession. On Sunday, the 5th, it snowed all day. I had a good congregation in the morning, then drove to Island City for Service at 3:30. The school house was well filled. I was back at La Grande, on Saturday, 12th, with a large congregation, and baptized one adult. Sunday, the 12th, I spent at Union. The wind was blowing a gale, and it was so cold we could not go to church. Held full morning Service, and omitted the evening Service. Yesterday I was here and had morning and evening Service though it was so cold we were all very uncomfortable. Thursday last, the thermometer stood 10 below zero. They are talking of seriously building a vestry room, with pitched roof, sufficient for three or four rooms, with pitched roof, sufficient for three or four rooms in the future.

Pennsylvania.—Notices have appeared from time to time in the LIVING CHURCH, of the work of the Church of the Annunciation of Philadelphia in many respects one of the most successful in the history of the Catholic revival. As has been before said, a year ago last November, when the Rev. Dr. Patterson was invited to take charge of the parish, he found indifference, un-Christianity, and an un-Churchly Service; where now large congregations with a genuine enthusiasm, a Catholic spirit, and the worship of the Lord in "the Beauty of Holiness" obtain. Last Easter, the surpliced choir of men and boys sang for the first time; and Chauncey Ives, one of the first boys who asked to be allowed to sing, has been the first to enter Paradise, and join there the white-robed choir in singing the praises of the Lamb. This bright lad of thirteen years met his sudden death on Saturday, March 4th, by falling under the cars of the Reading Railroad near the city. The event deserves more than passing notice; for no example, in all the history of the noble army of martyrs, better illustrates the strength and power of Divine grace. His life was not a perfect life, but it was made perfect in his death. He had faults, he was beset by sin, but he had the manliness to recognize the fault, and the might to struggle against it; and, by the help of his Pastor, to whom he freely unburdened his soul, he daily strove "to be as his Master." As one said in speaking of him, "he seemed like one whom the grace of Confirmation had transformed;" and, for the comfort and admonition of us who are left behind, he was able, in the hour of his death, to give noble testimony to the work of Sacramental grace. After the accident, he lived long enough to say: "I am not afraid to die;" to repeat the "Our Father," to make the sign of the Cross upon his breast, and to exclaim: "Lord Jesu! have mercy upon me, and forgive me all my sins." And so, folding his hands, he fell asleep; and our Lord took him, we may rightly believe, into his own Bosom. What a noble death! Who of us could say: "I am not afraid to die?" And who would wish to be sure of dying in such a truly Christian way? What a sermon! What a warning to parents, not to keep their children back from Confirmation; and, by so doing, to hinder our Lord in what He would do for all souls which belong alone to Him!

As the Rev. Dr. Patterson said, in a touching and feeling address at the funeral: "For him to die, indeed, a gain; for it is better to depart and be with Christ, when one is safe, than to remain and run the risk of encountering the contaminations of the world with its manifold temptations. 'Truly, and the good are taken away from the evil to come;' and the stricken-hearted other, and, indeed, we all in the Church Militant, can answer—with the Shunammite widow—the question: 'Is it well with the child? It is well!' It is in such examples that we see the immense difference between such shallow comfort and hope as the world and an Ingersoll can give in the hour of death, and 'the peace that passeth all understanding' that comes from a belief in the 'Communion of Saints.'"

The altar, dressed in white; the casket, covered with a pall, and borne by the choristers; a bright Choral Service; the hymns—"Brief life is here our portion," "Hark, hark my soul!" "O Paradise!" the Committal to the Ground, in true and blessed hope of the Resurrection—all these make up a picture full of address for our loss, yet full of joy for her gain; and a scene not soon to be forgotten.

The body was vested in the cassock and surplice which he had worn "while ministering before the Lord," in singing his praises. On his breast lay the medal he had gained as a prize, last Christmas, and in his hands the symbol of our redemption, made of lilies of the valley. The whole Service was more like a triumphal than a funeral occasion; and the presence of a great concourse of the people bore witness to the place the dear boy had won in many hearts.

"Right glad in the sight of the Lord, is the death of His saints."

"Lord all pitying, Jesu! blest! Grant him Thine eternal rest!"

The new church of Trinity Parish, West Philadelphia, was opened on Saturday afternoon, March 11th, for Evening Prayer. The Bishop of the Diocese, and ten of the clergy were present, and the

church was filled with a large congregation. The corner stone was laid on the 25th of June last—just nine months ago, and the structure is now complete. It is built of a pretty gray stone, trimmed with brick, and crowned with a tower. Mr. Burns is the architect, whose ecclesiastical taste is of the highest order. Owing to technicalities, the church will not be dedicated for some time; and that this may take place as soon as possible, the collections at this Service and the Services of the following week were devoted towards the defraying of the debts still outstanding. On the day following this opening Service, the third Sunday in Lent, the first Holy Eucharist was celebrated, and Sermons by the city rectors were preached daily during the week.

One of the oldest—if not the oldest—bell in this country has recently been overhauled, and put in the belfry of Christ Church Chapel. It formerly belonged to Christ Church, and was cast in 1711, being still sound and melodious.

On the third Sunday in Lent, at St. Peter's Church, Germantown, Bishop Stevens confirmed a class of twenty-one, mostly young persons, among whom were six girls from Madam Clement's French School, who were dressed in white. Six lilies, from the conservatory of the school, were placed on the Altar, symbolical of the pure lilies who were about to be made recipients of the Seven-fold Gift. In his charge the Bishop said that four things should be continually about them: Prayer, Watchfulness, Study of the Word, and Good Works.

Vermont.—St. Luke's Church, St. Albans, has, by a vigorous effort, raised its entire indebtedness of \$1,000. Rev. Walter Mitchell has resigned the rectorship of Trinity Church, Rutland, to take effect at Easter, and goes to Rye, Westchester County, N. Y. Rev. Wm. H. Collins has withdrawn his resignation of St. Michael's Parish, Brattleboro, to St. Paul's Church, Burlington, at Easter. The Bishop is temporarily in charge.

The Bishop's visitation at Trinity, Rutland, will occur on Easter Even, instead of later, as advertised.

Rev. B. W. Atwell has been so far blessed in the work of St. Mark's Mission, Newport, as to hope to begin the erection of a church-edifice during the coming summer.

The ladies of St. Stephen's, Middlebury, have just furnished their Chapel and Sunday School room most beautifully with the Gardner Perforated chairs and settees. Not only are these seats elegant and comfortable, but they are durable, and the ash and birch woods used in their construction light up the chapel most pleasantly, and present a most inviting appearance. The ladies who have so successfully accomplished their labor of love deserve great credit and congratulation.

Washington Territory.—It is expected that the "Fannie C. Paddock Memorial-Hospital" at Tacoma, will be opened with appropriate religious ceremonies on the 29th of April, the anniversary of the death of the sainted lady, whose name it will so beautifully perpetuate. It is well known that when Bishop Paddock decided upon accepting the call to this field of labor, his lamented wife, known to be zealous in good works, expressed her desire and purpose to found upon this far western coast an Hospital, free to the unfortunate who might require the ministrations of Christian charity; while at the same time it shall afford a place of refuge and comfort to those who, being for the time homeless, possess the means to pay for the comforts of a home during their illness. It was so ordered by Providence, however, that this most estimable lady was not permitted to live to carry out her high design, or to witness the fruition of her charitable wishes and hopes. As was touchingly remarked at the time of her death, one glance at the promised land was vouchsafed to her, and her freed spirit took its flight.

Her husband determined to carry out her wishes, and the building, now rapidly approaching completion, is the result. Neither pains nor expense have been spared to make the Institution complete in every way, and a noble work is doubtless before it. The expenditures so far made on account of the Hospital amount to about \$5,500, the greater part of which has been already contributed. The present buildings will answer all probable demands for a while, but they may be regarded only as a nucleus of a more imposing architectural pile, which will sooner or later take their place. As they are, and as those to be erected hereafter may be, they will bear witness to the Faith and Hope in which they had their conception; and, wherever the name of "The Fannie C. Paddock Memorial-Hospital" is uttered, those who know the untiring spirit of her whose memory is thus embalmed, will remember that, such as she "rest from the labors, and their works do follow them."

West Virginia.—Bishop Peterkin tells a pleasant story about a missionary appeal lately issued by him, which we wish all our Bishops could tell. He says: "There is a gentleman whom I so much offended by not sending the appeal to him, that he immediately sent me \$50 himself, and not content with that, raised \$25 among his friends, and forwarded that also. I have been able to feel the pulse of the diocese, and can report that it beats with a fresh and vigorous life. We have a great deal of work to do, and I believe that with the blessing of God we can do it."

Wisconsin.—The Lenten Pastorals show throughout the Diocese a very general and devout observance of the Holy Season. In many of the parishes special attention is paid to appointing the Morning Service at an hour that will accommodate business men and school children. At Madison, the morning congregation during the weeks of Lent is largely of school-children, and of gentlemen on their way to business. The frequent Celebrations of the Holy Communion is an excellent feature of Lenten Services in many of the parishes.

DORA BENTLEY. A True Story of a Faithful Life. S. A. R. Erie, Pa.: A. H. Caughey. Price, 50 cts. This attractive and interesting book is published for the benefit of Bishop Spalding's Missions in Colorado. The story is told in a natural and simple manner, and is a story which would be read, and the character portrayed is one worthy of imitation. Bishop Whitehead approves the book for the Sunday School library.

JOHN EAX AND MANSION, or the South without the Sun. By William W. Tourey, LL. D. New York: Ford, Howard & Hulbert. The author of "A Fool's Errand" will lose none of his fame in the issue of these graphic sketches. They seem to be free from any complication with politics, and should not be offensive to the most sensitive reader of the South.

The Century Company have decided to destroy the plates of all the numbers of Scribner's Monthly up to November, 1881, when that magazine became the Century. Missing back numbers have been reprinted, and complete sets of Scribner's can be furnished until the limited number is exhausted.

The Young Scientist is published monthly, at 14 Dey St., New York; 50 cents a year. Every number contains something interesting, instructive and comical. It gives boys and girls something to work out. It teaches while it entertains. We commend it heartily.

The series of articles on the Christian Religion, which appeared recently in the North American Review, and which attracted so much attention, has now been published in pamphlet form. Price 50 cts. The Christian world will be glad to have, in a convenient shape, Judge Black's and Professor Fisher's convincing answers to the vulgar and blatant Atheism of Ingersoll.

The Discourse delivered on the Hundredth Anniversary of the Birth of Daniel Webster, January 18, 1882, by the Rev. Henry N. Hudson, LL. D., of Boston, Mass., has been published in pamphlet form. It was very highly spoken of when delivered, and will prove an acceptable memorial of the great statesman.

Messrs. Macmillan & Co., New York, are issuing a popular edition of novels. Kingsley's "Hypatia" and "Westward Ho!" are ready. They are printed on good paper, and are very neatly bound. The price, \$1, is marvellously cheap. Announcement is made of the immediate publication of "John Inglesant," a cheap edition. It is a new story by Mrs. Shorthouse, and has met with much popularity in England.

BOOK REVIEWS.

ECCLESIA ANGLICANA. A History of the Church of Christ in England, from the Earliest to the Present Times. By the Rev. Arthur Charles Jennings, M. A., Jesus College, Cambridge; Vicar of Whiteslade, Oxford. Published by Thomas Whitaker, 2, and 3 Bible House, New York City. Cloth, red edges, pp. 502. Price, \$2.25.

At last we have a book on the whole history of the Church in England, that will be a boon to the professor of ecclesiastical history and a comfort to his students. Put together Bates' College Lectures, Carwith's Church, Short, and all the other books through which we used to be obliged to wade, in order to acquaint ourselves, tolerably, with the history of our Church, and we should not do more than begin to approach the exact knowledge of its history which Mr. Jennings has furnished us with this single volume. Every man in Orders ought to get it, and putting all the rest in the locked bookcase with glass doors, or at least on the upper shelf of his library, set with reach of his hand, this one. Mr. Jennings gives us the motive of his present work in these words: "Those who have gone through such ordeals (theological examinations) may remember feeling the lack of a concise account of the whole history of the English Church. Handy volumes there were, which treated the subject from the sectarian standpoint, and made the Reformation the birth-time of her existence. The more appreciative authors, who admitted our claim to be one with the pre-Reformation body, had written too diffusely for the very practical purpose of an 'examinee.' The present author has endeavored to find a remote horizon on a small canvas, without disparagement to either perspective or detail."

Mr. Jennings occupies about the first hundred pages, in four divisions, with a concise history and examination of the Church of the Celts, the Conversion of the Anglo-Saxons, the National Anglo-Saxon Church, and Anglo-Norman Period. Forty pages are given to an account of the Thirteenth, Fourteenth and Fifteenth Centuries. Then follow over two hundred pages devoted to the era of the Reformation, from Henry to the close of Elizabeth's reign. Then to James the Second's end, in near one hundred pages; and, in the examination of the Georgian Period, with a study of the Church of the Present Day, conclude the work. There is a full alphabetical index at the end, and throughout the book the broad margins have distinct titles or summaries of the text of each paragraph, to catch the eye in its research of subjects.

In his weighing of events as to their order and value in the progress of the Church's history, as well as in his keen and unconventional estimate of the character and character-value of the prominent actors in the events of that history, Mr. Jennings displays the spirit of a broad-minded and liberal but yet sound English Catholic, free from the slightest taint of mere partisan judgment or conclusions, of a character in action which deserve contempt or reprobaton from men of simple heart and honest consistency of purpose. He forgoes none of the old style types of so-called history, which consisted mainly in hero-building. Every man, no matter who, stands or falls with him according to his personal worth and actual value in the Church events of his time. Altogether, this work is destined for long use by students of its subject, and we regard its production as one of the noticeable events of the present year.

THE COMMUNICANT. A Manual of Devotion for Holy Communion. Edited by W. O. Purton, Rector of Kingston-by-Sea. Adapted to use in the United States. New York: T. Whitaker. Cloth, pp. 127. Price, 40 cts.

This new manual begins with a short dissertation on the Institution of the Lord's Supper, which is followed by directions for Preparation, including an Examination. Then the Communicant is printed entire, with private devotions interposed for use before and after communicating, to which are added the hymns for the Holy Communion (in full) from our Church Hymnal. Next in order, we come to three forms of Thanksgiving, and last of all there is found a very Sacrifice in the Holy Eucharist. There are twelve contributors to the little book, foremost among whom are the Bishops of Liverpool, and Sodor and Man, and the Dean of Chester. As a manual for the great Office for which it is designed, it is good without being strong, and will help to deepen the subjective emotions of the communicant without edifying him in a high objective faith.

DIOCESAN HISTORIES. Durham. By J. L. Low, M. A., Vicar of Whittonstall, Northampton. With Map and Plan. The South Saxons Diocese, Selsey, Chichester. By W. R. W. Stephens, Prebendary of Chichester and Rector of Wooldean; Author of "Life and Letters of Dean Hook," "Christianity and Islam," "Life of St. John Chrysostom," etc. With Map and Plan. Peterborough. By George Ayliffe Poole, M. A., Rector of Winwick, near Rugby, and Fellow of the London Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, S. W. C. New York: E. & J. B. Young & Co. Price, 75 cts. per volume.

Each of the above Diocesan Histories has a volume to itself, and we presume that they are forerunners of a full series representing the Dioceses—or, at least, the ancient Dioceses of the English Church. All lovers of Church history will be ready to acknowledge the debt of gratitude which they owe to the venerable Society for this new evidence of its liberality, taste, and good judgment.

A work of this character, and one so admirably executed, is not confined in its interest to Englishmen alone; but, going back as it does to the earlier days of Anglo-Saxon Christianity in Britain, lays claim to the sympathy and interest of every loyal American Churchman, also. We have only to remark, by way of conclusion, that the attractive style in which these volumes are placed before the reading public is not unworthy of their contents.

GREAT MOVEMENTS AND THOSE WHO ACHIEVED THEM. By Henry J. Nicol. With Thirteen Portraits. New York: Harper & Bros. Chicago: Janssen, McClurg & Co. Price, 50 cts.

"Lives of great men all remind us we can make our lives sublime." At least they move us to be better, and to strive to accomplish more than we have done. Biographies enlarge the circle of our acquaintance and secure for us the society of the choicest spirits of every age. The characters grouped in this volume are not in every case noted for genius; they are noted for having accomplished some practical good that has added to the comfort of society and ameliorated the condition of mankind. The four longest chapters of this volume are given to John Howard, William Wilberforce, Sir Samuel Romilly, and Lord Brougham. It is a valuable work.

LAYING ON OF HANDS. A Manual for Confirmation, with Helps and Prayers to receiving the Holy Ordination. London: J. Masters & Co. New York: James Pott.

This is the third edition of this little manual. It was prepared, we believe, by Father Benson. Except for the chapter on Confession, which is very cautious and moderate, no one would expect the author to be a very advanced Churchman. It is earnest, scriptural, practical, and remarkably free from expressions at variance with Anglican standards. It is Catholic, without aping Rome, which is no manual that would prove such an aid to a clergyman in giving systematic instruction and advice to his candidates. It costs but a few cents.

THE CHURCHMAN'S ALTAR MANUAL, and Guide to the Holy Communion. With an Introductory Note by the Rev. Morgan Dix, S. T. D. New York: E. P. Dutton & Co.

This Manual contains Collects, Gospels and Epistles, and a selection of appropriate Hymns, in addition to private devotions and preparations for the Sacrament, the whole text of which being also given. Thus it is complete in itself, and no other book is needed for the Preparation, or the Service. The volume is small and very compact, a *multum in parvo*. It deserves high commendation for its condensation of so much good material. Its expressions, so far as the writer has observed, are guarded, and consistent with Anglican theology.

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

"Tobacco Poisoning."

To the Editor of the Living Church: In your issue for March 4th I notice a letter from a physician, portraying the pernicious effects of the use of tobacco upon the human constitution. The writer does not qualify his assertions by stating in what amount or degree this "drug," as he calls it, must be used to produce these appalling results. Judging from his letter, we should suppose that every smoker was a melancholy, nervous, broken-down dyspeptic, tottering to the grave with shattered body, enfeebled mind, and moral decrepitude. He admits that there are some whose constitutions are proof against the mischievous effects of tobacco. He thinks it especially reprehensible in the clergy to indulge in the "filthy habit" of using it. I have no doubt of the competence of your correspondent to pronounce upon the effects of nicotine, when used as a drug. I presume he could give you an equally learned and impressive discourse on theine and caffeine, the active principles of poison in tea and coffee; but similar conclusions would not be accepted by the millions of moderate users of tea and coffee. Nobody uses these or tobacco, as drugs, and very few use them so immoderately as to produce the effects which the concentrated extract is capable of producing. Such a use is simply intemperance, and cannot be justified by any principle either of hygiene or of morality. The argument of your correspondent is simply what we are accustomed to call in Logic, the Fallacy petitio prin cipi. It is a begging of the question, to assume that because tobacco in its concentrated essence, is a poison, it must be so in every form and degree. The argument, as I have indicated, proves too much, and is as valid against the moderate use of tea and coffee as against the moderate use of tobacco. The fact seems to be, that in all civilized communities a need is felt of some nerve that shall retard the waste of nervous tissue, and soothe the excitement which hard work of body or mind induces in the nervous system. Few hard workers are to be found who do not seek relief and rest in the moderate use of what in excess would prove to be poisonous. General consent and use are in favor of tea and coffee. Tobacco cannot claim a sanction so satisfactory; but the sanction that it enjoys is by no means despicable. To my mind, the question of use or non-use of such things is to be decided by the comparative danger of intemperance attending the use. In the case of tea and coffee, the danger is minimum. The experience of generations does not lead to any alarm in regard to the use of these. Their gently exhilarating effects are an aid to digestion, and a positive gain to the nervous system in its efforts to recuperate from the strain that labor compels. Yet, upon some temperaments, the effect is injurious. A cup of strong coffee, I venture to say, contains more of the "poisonous" principle than an ordinary cigar. Yet I have been solemnly lectured for smoking two or three cigars a day, by old women who drank coffee enough to set me crazy if I had imbibed it! Doubtless, the number of people to whom the moderate use of tea and coffee is innocuous, is much larger than the number who may safely venture to use tobacco. The young cannot use either without danger; nor do the conditions of their life demand the soothing influence upon the nerve-tissues that these seem to give. Women cannot use tobacco in any degree, without detriment. But experience seems to prove that active men can. The idea of your correspondent, that men of scholarly habit and sedentary life are most injured by it, does not seem to be sustained by fact. It is simply a question of temperance; and some men though not most men have found that there is no safety but in total abstinence. I am not writing to encourage any such to continue a habit which they cannot control. I have been a "smoker" for twenty-five years, with an interval of three years in which I discontinued the habit. My experience has been that without this stimulant I do not sleep as well, I cannot do as much work, I cannot secure as much rest, I am not as contented, as when I "smoke." It may be the result of a peculiar temperament; but I fancy that there are thousands constituted very much in the same way. That we should be charged with self-indulgence and "filthy habits," is unreasonable and unjust. By the exercise of ordinary thoughtfulness, we may avoid offending others in the exercise of our liberty, as we are bound to do in this as well as in all other personal habits. I will only add that I have experienced not a single one of the alarming symptoms portrayed by your correspondent. A BUSINESS MAN.

"Of Whom twenty were Adults, and ten Males." To the Editor of the Living Church: If the number of persons confirmed in our parishes must be reported in the papers (a thing which seems to me by no means necessary), why adopt such an objectionable form as the following: "The Bishop of the Diocese visited—Parish, Feb. 20, and confirmed twenty-five persons, of whom twenty were adults, and ten males?" Your readers will admit that the above is no caricature of the notices so frequently seen in some of the Church papers. It seems hardly possible that our clergy can be responsible for this. Leaving out of consideration the important question as to how much of spiritual pride must prompt such notices, I would ask if they do not arise from an utterly wrong conception of what the Church teaches with regard to Confirmation. The Prayer Book tells us that this Apostolic Rite is for children, who have come to years of discretion, who can

say the Creed, the Lord's Prayer, and the Ten Commandments, who have learned the meaning of the Baptismal vow, and are ready to ratify and confirm the same.

Now, from the theory of the Church, it follows that a Confirmation Class composed almost exclusively of elderly persons is worthy of especial note, only for the fact that it is thoroughly abnormal. We can thank God for bringing such persons to this Sacramental Rite, but we must not give their example too much prominence. If those who are reared in the Church defer the reception of Confirmation until they reach the meridian of life, there must be something radically wrong. In many cases, I fear, that their delay is attributable to the neglect of Sponsors and Spiritual Pastors, in not urging the duty at the proper time. There can be little danger of such delay where the subject is presented in full accord with the Church's theory, and where people are taught that children should come to Confirmation;—and that too, not in order that they may join the Church, but for the reason that they have already joined it through Baptism, and are now ready for its highest privileges. "And ten males!" If a Confirmation Class happens to have men in it, why proclaim the fact? In this connection also we can rejoice; but let us not convey to the world the impression that a Rector must be ashamed, the majority of whose candidates do not happen to be males. My own experience is that, by no means, the greatest earnestness and the deepest fidelity to the Church will be found in Confirmation Classes composed after the model which we are considering. The contrary is more frequently the case. If I mistake not, every clergyman will admit this to be true.

In view, then, of these facts, will it not be a great gain to see the last of that stereotyped and pernicious formula: "of whom twenty were adults and ten males?" If the clergy think it necessary to report the number of those confirmed in their parishes, let them adopt a seemly way of doing so. Perhaps the time may come when the Church's theory with regard to Confirmation will be sufficiently understood and recognized, for men to see that, if any Class is worthy of especial notice, it is the one composed exclusively of children;—and, shall I not add, largely of girls? E. W. WORTHINGTON. West Haven, Conn., Feb. 20, 1882.

The Diocese of Western New York.

To the Editor of the Living Church: My attention has been called to an article in the LIVING CHURCH for Dec. 31, 1881, in which there are certain statements or inferences which seem very wrong and unjust to the Diocese of W. N. York. The article is headed "W. N. York;" and the offensive part is a comment upon the statistics of the Journal of the Council. In comparing the Journal of '71 with that of '81, it says: "From this it will be seen that the increase of clergy and communicants during the decade is but little in excess of losses by deaths and removals." The writer would evidently have us infer that the Church has made little or no advance in the Diocese of W. N. York; but, by his own showing, there was a net gain of 14 clergy and 2,685 communicants. Here we have a net gain of the clergy of 16 per cent. During this same decade, the Diocese of Central N. Y. gained 4 per cent; the Diocese of Albany 13 per cent, the Diocese of Long Island 5 per cent, the Diocese of N. Y., 2 per cent. We thus see that the gain of clergy of W. New York during the decade was greater than that of any other one of the five Dioceses of New York. In the number of communicants, W. New York gained 32 per cent, Central N. Y., and Long Island each 36 per cent; a fair gain in each case when we consider the drain of the native population by emigration to our western Dioceses. The Diocese of W. New York, from its position, is especially affected by this emigration. This will account for the small difference of gain between itself and Central N. Y., and Long Island. This gain in the Diocese of W. New York is still more apparent, when compared with some of our most flourishing Dioceses outside of N. Y., east and west. The clergy and laity of W. New York look upon the statement of facts contained in the article referred to, as reflecting upon their faithfulness and devotion to the work of the Church in W. New York. Again, take another statement of the same article: "The heavy assessments upon the parishes for Episcopal support seem to operate as a bar to increased offerings for missions. Consequently, the missionary funds barely suffice to enable the Church to hold the ground already occupied, without much advance in new fields."

The parishes in the Diocese of Illinois would laugh at such an inference. Compare the assessments upon the three largest parishes in W. New York with the assessments upon the three largest in the Diocese of Illinois, together with the contributions of each for Diocesan Missions. St. Luke's, Rochester; families 251; communicants, 504; assessed for Episcopal Fund \$300; contributed for Diocesan Missions \$166. St. James', Chicago; families 180; communicants 477; assessed, and paid \$1,000; contributed for Diocesan Missions \$481. St. Paul's, Buffalo; communicants 375; assessed \$300; contributed for Diocesan Missions \$255. Grace Church, Chicago; families 200; communicants 525; assessed \$1,000; contributed for Diocesan Missions \$525. Trinity Church, Buffalo; families 170; communicants 350; assessed \$300; contributed for Diocesan Missions \$117. Trinity Church, Chicago; families 165; communicants 337; assessed \$800; contributed for Diocesan Missions \$400.

If we could compare the financial ability of these several parishes, we should naturally suppose that the stronger parishes would be in the older eastern cities and dioceses. Does this look as though the parishes of W. New York were assessed so heavily for the support of the Episcopate, as to "operate as a bar to increased offerings for missions?" J. E. GOODRUE. Bergen, N. Y., March 2, 1882.

An Objection and the Answer.

To the Editor of the Living Church: I have been perusing with interest the excellent chapters on the Church Catechism, and send them to a God-child of mine, marked for his attention. In the last number, however, on the subject of Reverence, there is an appellation used for the Blessed Virgin, which I can never see, or hear spoken, without a certain shock, as though it were going a step too far. Is it strictly correct to call her the "Mother of God?" We are taught to believe in the Holy Trinity—Three Persons, and one God; that Jesus Christ, the Son of God, and Second Person of the Trinity, was born of the Virgin Mary. But where are we taught to call her the "Mother of God?" or of the Holy Ghost, which would be equally proper? I do not know where or when this appellation originated; but write all deference to those who use it, I would suggest—would it not be more safe from an act of presumption, to speak of the Blessed Virgin, as the "Mother of our Lord," the title addressed to her by her cousin, Elizabeth, "being filled with the Holy Ghost?" Mrs. M. A. W.

[We feel sure that our correspondent will acknowledge the groundlessness of her objection, when she learns the circumstances which first led to the adoption of the term "Mother of God" as applied to the Blessed Virgin Mary; because we have no doubt that that objection has its origin in the idea that the phrase is intended to give to the first among women more veneration than is her due.

Its formal acceptance by the Church was due to the Nestorian heresy, which tampered with the doctrine of the Divinity of our Blessed Lord, and which was condemned at the Council of Ephesus [A. D. 431]. By this Council, and also by those of Chalcedon and Constantinople, which are known respectively as the Fourth and Fifth Ecumenical Councils, the title of "Mother of God" was given to the Blessed Virgin; but, be it observed, not with any view of rendering greater honor to her than she already received, but in order to assert, more emphatically than ever, the Truth of the Lord's Divinity, as a protest against the heresy which threw a doubt over, if it did not absolutely deny that great fundamental Verity of the Catholic Faith. The title was not intended to imply that the Virgin Mary was more than human, but to teach the absolute Godhead of Him, Who was born of her.

This consideration, we think, should be enough to satisfy the scruples of those, who, from want of full information, are disposed to revolt against the use of the term in question.

It is interesting to remember, too, in this connection, that the title "Mother of God" is sanctioned by the Church of England, inasmuch as she has incorporated into her canons the decrees of the above-mentioned Councils.

As to the expression, "Mother of our Lord," spoken of the Virgin by her cousin Elizabeth; we would ask what other meaning can properly be attached to that phrase, than one which implicitly acknowledges the Godship of Jesus Christ? If "Mother of our Lord" does not mean "Mother of God," what does it mean? Again, the expression "blood of God," would doubtless be objected to by some; and yet, St. Paul adopted it in the Acts of the Apostles (xx:28) where he speaks of "the Church of Gods, which He had purchased with His own Blood."

We are quite willing to admit that the phrase "Mother of God" is strictly a theological term, expressive of a great truth, and that, as such, it is not so well adapted for ordinary use in speaking or writing, as the term "Mother of our Lord." [Editor of the LIVING CHURCH.]

THAT RICH EXPERIENCE.

A Free Press Interview Sustained and Its Source Revealed.

A few months ago an interview with a prominent and well-known physician, formerly a resident of Detroit, but now living in New York, appeared in the columns of this paper. The statements made by the doctor and the facts he divulged were of so unusual a nature as to cause no little commotion among those who read them, and many inquiries were raised as to the genuineness of the interview and the validity of the statements it contained. The name of the physician was at the time suppressed at his own request. The seal of secrecy, however, can now be removed, as the important and interesting letter which appears below will abundantly show. In order, however, that the reader may better understand this letter, a few extracts are here-with given, from the interview in question. After an exchange of courtesies and a few remarks about the war, in which the doctor was a prominent surgeon, the reporter remarked upon the doctor's improved appearance, upon which he said: "Yes, I have improved in health since you last saw me, and I hope also in many other ways. One thing, however, I have succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do, and that is to overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order. Now, I am a physician, and of the old school, order, too; but I have, at 40 years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stands in the way of truth, so much the worse for them—they are certain to be crushed in the end. Why, when I knew you in Detroit, I would no sooner have thought of violating the code of ethics, laid down by the profession, or of prescribing anything out to give up my practice. For months I suffered untold agonies. Dull, indefinite pains in various parts of the body; a lack of interest in everything around me; a loss of appetite; headaches; all these disagreeable symptoms were added to pains which were both acute and constant. Sick as I was, however, I became restored to health in a most surprising manner and in an incredibly short space of time, and it was this that proved a revelation to me. That was the starting point, and my prejudices faded rapidly after that. I can assure you, I went to reading extensively, and since that time have discovered many things of real value to humanity. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life, and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid fever, rheumatism, or other complaints, when in reality it is from trichina, caused by eating poorly cooked and diseased pork. Thousands of children are dying every year from dropsy as the apparent sequel to scarletina, when in reality it is from diseased kidneys which have become weakened by the fever they have just had. "Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to me." "Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise, by doing so. Any

man, to be politician, preacher, or physician, who is so considerate of his pocketbook or of his own personal ends as to stifle himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."

The above are some of the principal points in the interview referred to in the sequel. The following outspoken letter from the doctor, himself which has just been received is published in full:

Editor Detroit Free P. 6:— Some time ago a reporter of your paper had an interview with me which he said he would like to publish. I consented on condition that you would mention my name until I gave you permission. I have now accomplished the purpose I had in mind, and wish to say to you (which you can publish or not, as you see fit) that I had debated for a long time whether I would shake off some of the professional fetters which bound me with others for years, and tell the truth, or not. When I looked back, and thought of the tortures, like those described by Dante in his trip to the infernal regions, which I endured from dyspepsia, and recalled how much I would have given at that time for the relief which I have since obtained, I determined that I would take the step so long meditated, and therefore discharge my duty to my fellow-men. If I could thereby save my fellow-men one night of the terrible suffering endured, I would be fully satisfied, but of the other consequences what they might.

My dyspeptic condition was produced by a torpid liver, which did not as a consequence, remove the bile fr. in the blood. This produced derangement of the stomach, inflammation of its coats, dyspepsia, constipation, headache, depression of spirits, yellow complexion, fat-covered eyes, chills and fever; in short, a miserable condition. The last day, I appealed in vain to my books, to my skill, and to my fellow physicians. The mystery of my ill-health grew deeper. I travelled everywhere—exhausted all authorized expedients—but to no purpose. I determined, then, to decline. But secretly, and without the firm determination that I would never let anybody know what I had done, I began its use. It was only an experiment, you know, but for that matter, all medical treatment is experimental. Well, to make a long and surprising story short, I experienced a sort of physical revolution. My skin got a better color. My liver resumed its functions. My headaches disappeared with my dyspepsia; but still I was not convinced. "Nature did it," I reasoned. But, determined to push the investigation to the extreme, while I was in active work, I tried the effect of the remedy on my patients afflicted with kidney and liver diseases, watching every development carefully and studiously. Then I was completely disarmed. For the remedy stood every test imposed! Under such convincing circumstances, the matter of confessing my cure became a question of conscience and of duty to humanity. "Here is a remedy," I said, "but I have done for me what the medical skill of the country could not accomplish"—and as an honorable man I will not suppress the facts. I therefore write you and most unhesitatingly assert that for all diseases of the kidneys, liver, or stomach, which are amenable to treatment, Warner's Safe Kidney and Liver Cure surpasses any remedy I have ever known or used; and since physicians have so much ill-success in the treatment of diseases of these organs, I am prepared to accept all the consequences, when I say that they are, if conscientious, in duty bound to use this pure vegetable compound in their practice. Yours very truly, J. W. SMITH, M. D.

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# The Living Church.

March 25, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.

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## The Maryland Controversy.

Since the year 1875, when a majority of the Standing Committees of our Dioceses, by the indirect method of a "refusal to consent," gave their verdict that the learned and saintly JAMES DEKOVEN was not fit to be "consecrated to the Holy Office of Bishop," no action of any Standing Committee has created such general interest, and evoked so much unfavorable criticism, as some recent proceedings of the Standing Committee of Maryland, in the case of Mr. Hutchins C. Bishop, a colored candidate for Holy Orders, and a graduate of the General Theological Seminary. Far from being a mere local controversy, it involves the correct interpretation of important Canons (Title I, Can. 2, etc.), which all Standing Committees are bound to be familiar with, and with which all dioceses are deeply concerned.

According to the Almanacs, the Standing Committee of Maryland consists of seven Presbyters, to wit: the Rev. Drs. Gordon (President), Hoff, Leeds, Lewin, and Elliott, and the Rev. Messrs. Chew, and A. P. Stryker (Secretary), and has consisted of the same or nearly the same members for several years—certainly since 1879. The Rev. Dr. Hoff, we believe, has died since the last Convention. Of the remaining names, it is scarcely invidious to remark that the one best known to the Church at large, is unquestionably that of the Rev. Geo. Leeds, D. D.; and from a letter of his, of which we shall speak further on, we have good reason to think that he is one of the minority who could not consent to that action of the Standing Committee which has been so severely censured. That Dr. Leeds, whose characteristic, we might almost say, is moderation, should feel impelled to dissent from his colleagues in this grave matter, raises, to begin with, for outsiders like ourselves, a strong presumption that the Standing Committee must have blundered.

Seldom have the facts of a disputed and interesting case been so amply set forth. Nothing photographs events, and lays bare motives and dispositions, like the production of the actual correspondence which has passed. It cannot be doctored and cooked to suit a purpose. *Litera scripta manet.* An undercurrent of unfairness, or evasion, or discourtesy, if it should exist, can no more be concealed, than a mole on the cheek or a cast in the eye can be hidden, when that side of the face is turned to the operator's lens and the truth-telling sun-light.

Now, what are the facts? They have been clearly set forth on the unimpeached and unimpeachable testimony of two eminent Presbyters—the Rev. Dr. Richey, and the Rev. Dr. Hodges—who signed one of the testimonials which Mr. Bishop was obliged to present to the Standing Committee. A more dignified, respectful, courteous, and cogent document than this letter, we do not remember often to have read. He who should deny this, would write himself down something worse than the appellation which Dogberry insisted upon as his due. He would pronounce himself unacquainted with the usual courtesies of correspondence, as they prevail among gentlemen holding important official positions. But, what shall we say of the next fact, which is—that such a letter, on so important a subject, from Presbyters so well known and respected, received from the Secretary of the Committee—no answer, no acknowledgment at all!

But, why was a man with the physical, moral, intellectual and theological qualifications of Mr. H. C. Bishop, not gladly accepted by the Standing Committee of a Diocese which has a colored population so enormous as that of Maryland, and whose spiritual destitution is so often spoken of? Six or seven columns of letters have been published in our excellent contemporary the *American Literary Churchman*; but, if our readers are like ourselves, they may "wind about, and in and out," through the labyrinth, without getting much satisfaction as to the real cause. See, in particular, the two amusing letters marked I. and K., printed in parallel columns in *American Literary Churchman* of February 1st. They irresistibly remind one of a plot in Wilkie Collins', or Trollope's novels.

An unexpected light, however, has been shed on the mystery, not only by an 'interview' reported in a secular paper (not very creditable to the clergyman to whom it seemed to be—with absolute certainty—attributed), but also by a very clear and important letter from the Rev. Dr. Leeds, given in the same Church paper from which we are drawing all our facts. From Dr. Leeds we learn that Mr. Bishop was rejected: 1. Not for his color (as was at first feared); 2. Not

for his character, "which was above reproach;" 3. Not for his lack of intellectual furnishings, which were "much beyond the average" of even white candidates; 4. Not for his "views," his theological opinions—"for (mark this) these were unknown to the Committee, except through testimony, and this testimony was favorable to him." The sole and exclusive ground, continues Dr. Leeds, was, that a majority of the Committee could not bring themselves to say, in the language of the Canon, that the candidate had laid before them "satisfactory" testimonials; this only, then—Dr. Leeds being witness—was the ground of the action of the Standing Committee! Surely, if the General Convention had ever dreamed that that dreadful word "satisfactory" was going to prove such an insuperable bar to the evangelization of the colored race of Maryland, they would have found some other adjective in the dictionary; or, perhaps, might have omitted the expression altogether.

It behooves all Standing Committees, and all Dioceses, to consider whether this can be the real intent of the Church, or is, rather, a narrow straining of the phraseology of the Canon. They should consider the possible consequences to the Church, if this action should become a precedent. Is an excellent candidate, such as Drs. Richey and Hodges have described and stood sponsor for, whose friends have defrayed the heavy expense of his education at the General Theological Seminary, which trains so many clergy whom most Bishops are glad to get, to be treated in this fashion? To lose his labor, to be disheartened, to be kept from doing his Master's work for his benighted race, because a Standing Committee boggle over the word "satisfactory?"—because they happen to be of a different stripe of theology or ritual from the candidate's Rector, whom they yet do not dare to bring to trial?

We must say that this does not seem to us to be a broad, statesman-like interpretation of the law. We think, in short, after a little consideration of this surprising case, that a Standing Committee ought to be "satisfied" with what satisfies the Church at large. Moreover, it is upon the examining chaplains, and the Bishops, that the chief responsibility for *theological soundness* rests. If the members of the Committee have an unfortunate *kink* in their "consciences," which prevents them from being "satisfied" with what is acceptable to the eminent divines of other Standing Committees throughout the Church, we are decidedly of the opinion that they are not the men to administer the delicate and responsible trusts which devolve upon a Standing Committee.

Our Presbyterian friends are still much exercised over Prof. Hopkins' vigorous plea for a liturgy. One writer denies that it is "especially needed in the West to keep Presbyterianism alive." He thinks those who advocate it had better change their quarters; which is a very sensible view of the matter. The door is wide open, brethren! Another writer announces his desire for a few forms such as the Creed, the Commandments, and the Lord's Prayer. Indeed, he has "carefully drawn up, for his own use, forms for the administration of Baptism, and the Lord's Supper, for the solemnization of marriage, and for funerals." We should like to see these products of his liturgical ability! One thing quite disturbs the equanimity of this writer, and that is Prof. Hopkins' confession as to the rapid growth of the Church, while Presbyterianism is at a stand-still. In his wrath, he perpetrates the following absurdity:

"The Protestant Episcopal Church does not gain in proselytes from all the 'sects' as many as she loses by conversion to Romanism. And of those whom Episcopacy gains from us, the majority go because they think the Presbyterian Church too strict, and the Episcopalians make the way into the Kingdom a little easier."

It is difficult to refrain from a smile at the stolid ignorance and utter self-righteousness of these statements. Of course, it was in stolid ignorance that the writer in question makes the Church lose by conversion to Rome as many as she gains from the Protestant denominations. Why, brother, the Church gains many Romanists for every one who leaves us to enter that corrupt Communion. We have heard a Western Bishop remark that he had known of three conversions to Rome in his diocese, while in the same period of time, several scores of Roman Catholics had identified themselves with us. A Southern Bishop reports having received four hundred within a few years. An Eastern Bishop received a whole congregation of Romanists at once. Our Bishops do not parade these matters; perhaps they might do so without harming any one.

The Pharisaic declaration that our way into the Kingdom is "a little easier" than the Presbyterian way is probably true in a sense. For assuredly, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," is decidedly less "strict" than the dogma of Presbyterianism that only those can enter the Kingdom who by an unconditional decree of God are from eternity selected from among their fellow-men to be saved. Episcopacy does gain a good many who cannot accept that "horrible decretum" as Calvin himself called it.

Once more, and only once more, we allude to the appeal of Dr. Fulton in behalf of a brother clergyman whose library is pledged to secure the payment of a debt on his church. Of the \$500 needed we have received \$429, leaving only \$71 lacking. Will not the brethren make speed to supply this lack? Let us announce in the Easter number that every dollar is paid, that the library is saved, that a brother's life, perhaps, is prolonged, by the removal of a great anxiety, and the assurance of the love and sympathy of his brethren. Contributions should be forwarded promptly to the LIVING CHURCH. Any amount, in excess of the sum required, will be refunded.

## Fasting.

It is not necessary to define fasting. Literally it is going without food. When we do not eat then we fast. In itself, however, fasting may have no religious significance at all. A man may fast, simply because he cannot get food to eat. The vagrant and the tramp is "in fastings often"—a very irreligious kind of fasting, however, because it comes from the sins of laziness and improvidence. A man fasts when he is too sick to eat, or when he is so troubled or excited that he has no desire for it. When great sorrow comes upon a man, he fasts because he does not want to eat. When his emotional or intellectual faculties are in unusually active operation, he has little or no sense of physical needs. In such cases, men fast naturally and without thinking of it at the time. But such fasting may have no religious significance. A lawyer may be so interested in a case, or a scholar in some problem, or the artist in his work, that he will fast unconsciously.

Fasting has a religious significance when we fast from a God-ward motive. And such fasting has prevailed, more or less, in all times and among all peoples. In itself, fasting is not peculiar either to Christianity or to Judaism. In all history and in general literature we find accounts of fasting, on the part of persons, communities, and whole nations. Anyone who has read his Bible with any care will recall many instances of fasting spoken of both in the Old and New Testaments. Moses fasted on the mount; Elijah on Carmel; David fasted in sack-cloth and ashes while his child was at the point of death; Daniel fasted in Babylon; John the Baptist, in the wilderness; and so also our Lord and Saviour Himself. He said, too, that His followers would have their time to fast, and he gave them express directions as to how they should fast, in what manner and with what motive. He more than intimates that certain high spiritual power can come only of prayer and fasting.

Yet, we do not find either in the New Testament or the Old, that fasting is made an absolute necessity for every man; like Repentance, Baptism, and the Lord's Supper. Still, the *essential element* in fasting is of universal obligation. And that essential element is self-denial, self-mastery, the curbing and control of our lower natures for our spiritual well-being. Such denial of ourself is expressly enjoined. The Saviour said: "If any man will come after Me, let him deny himself and take up his cross and follow Me." Though all cannot fast in the letter, all can in intent, and in the spirit. The infirm, the sick, the very young, the aged, cannot fast in the matter of food. Then there are the poor, whose fare is always very plain and who need all the strength they can get, to enable them to endure the toils of their daily life. Such need not fast from food, but if their mind be set on the Service of God, they will find many other ways for a true fast unto the Lord. But when every allowance is made, there yet remains a large class who can and ought, at such a time as this, to practise such a degree of fasting and abstinence in eating and drinking, as is especially suited to entering into the design and purpose of Lent. In the case of such, the literal rule of our Lord holds good. Their fasting should be done quietly, unostentatiously, with a God-ward motive, for a spiritual purpose. To anyone who fasts in suchwise, does the Lord's promise hold good to the very letter—"The Father which seeth in secret shall reward thee openly." Save in exceptional cases, literal fasting and abstinence is a religious duty and will prove very beneficial. It is easily justified by express "warrant of Scripture;" by the example of the saints, the prophets, the penitents of old time; by the example of the Saviour and of all those His servants who have followed nearest Him and shared most of that mind which was in Christ.

Such fasting and abstinence may have little or no encouragement from the easy-going and self-willed religion of the day, but it is none the less enjoined by the dictates of good sense as well as by the teaching of Holy Scripture. Such curbing of our appetites and desires is demanded also by those prudential considerations, which move wise men in the common affairs of life.

## Handsome Legacies.

Mr. Isaac Burr, of New York, died in 1857, leaving an estate to his wife and three daughters. A portion of this consisted in a tract of land extending from Fifth Avenue, between Fortieth and Forty-fourth streets, for a considerable distance east of Madison Avenue. This land has since become one of the most valuable properties in the city, and has made his heirs very wealthy. His widow died in 1862. The three daughters made wills, leaving their money to charities, upon the death of the final survivor. This survivor, Miss Sarah Burr, has just died, having been well known for many years for her philanthropic and charitable deeds. According to the wills of the elder sisters, Miss Margaret, and Miss Mary Burr, the following bequests now fall due:

American Bible Society	25,000	Mary	10,000
American Ch. Miss'ry Society	25,000	Margaret	10,000
Domestic Missionary Society of Episcopal Church	20,000	Mary	10,000
Foreign Missionary Society of Episcopal Ch. for Africa and China	20,000	Margaret	10,000
Burr and Burton Seminary of Manchester, Vt.	10,000	Mary	10,000
New York Hospital Society	10,000	Margaret	10,000
St. Luke's Hospital	10,000	Mary	10,000
New York Institution for the Blind	10,000	Margaret	10,000
Children's Aid Society	5,000	Mary	10,000
Society for the Relief of poor Widows with Small Children	10,000	Margaret	10,000
Episcopal Missionary Society for Seamen	10,000	Mary	10,000
Society for the Promotion of Evangelical Knowledge	10,000	Margaret	10,000
St. Ann's Episcopal Church for Deaf Mutes	10,000	Mary	10,000
Woman's Hospital Association	10,000	Margaret	10,000
Total	\$200,000	Mary	\$180,000

The eldest daughter also left \$10,000 each to the American Tract Society, the New-York Dispensary, and the Eye and Ear Infirmary. The

rest of her estate she devised to the American Bible Society, the New York Hospital, St. Luke's Hospital, and the Foreign and Domestic Boards of Missions of the Episcopal Church, to be divided in proportion to the amounts of the legacies given to them. The remaining bequests of Miss Mary Burr were as follows:

Eye Infirmary	\$10,000
Protestant Orphan Asylum	10,000
Society for the Relief of Respectable Aged Indigent Females	5,000
Nursery and Child's Hospital	5,000
New York Juvenile Hospital	10,000
Colored Orphan Asylum	10,000
Colored Home	5,000
Society for Relief of Widows and Orphans of Clergy of Episcopal Church	20,000
American Church Missionary Society for Missionary Objects in Nevada	20,000
St. Luke's Home for Indigent Christian Females	10,000
Society for the Relief of Destitute Children of Seamen on Staten Island	10,000
Total	\$115,000

The rest of her estate she bequeathed to the American Bible Society, the American Church Society, the New-York Hospital, the New-York Dispensary, and the Foreign and Domestic Board of Missions of the Episcopal Church.

The will of the younger of the Burr sisters has just been made public, in New York, and provides a great number of legacies for church and charitable institutions. The Divinity School at Philadelphia receives \$20,000; the Society for Widows and Orphans of Clergymen, \$20,000; the Church Missionary Society for Seamen, \$20,000; American Colonization Society \$40,000; the Syrian Protestant College, \$25,000; to establish a girl's school in Iowa, \$30,000; St. Luke's Hospital, New York, \$30,000; the Society for Relief of Destitute Blind, \$15,000; Sheltering Arms, New York, \$20,000; Female Guardian Society, \$20,000; and \$10,000 each, to the N. Y. Society for Aged and Infirm Clergymen, for a Missionary Fund in Kansas, in Texas, and Colorado, for Jewish Missions, for girls' schools in Kansas, Nevada, and Texas, for the Theological Seminary at Gambier, O.; Griswold College, Iowa; the Society for children of Seamen, the Seminary at Alexandria, Va.; St. Barnabas House, New York; House of Rest for Consumptives, House of Mercy, Society for Ruptured and Crippled, Church Orphan House and Asylum, Society for Relief of Half Orphans, Society for Prevention of Cruelty to Children, Society for Prevention of Cruelty to Animals, Hebrew Asylum Society, Nursery and Child's Hospital, Infant Asylum, American Seaman's Friend Society, German Hospital, Mt. Sinai Hospital, St. Mary's Free Hospital for Children, Hahnemann Hospital, Five-Points House of Industry, Peabody Home for Aged Women, Northeastern Dispensary, N. Y.; Young Men's Christian Association, N. Y.; Tract Society, Young Women's Christian Association, Home for Incurables, Home for Aged, Orphans' Asylum Society, Children's Aid Society, Women's Aid Society, N. Y. House and School of Industry, Asylum for Lying-in Women, Midnight Mission, Home for Old Men and Aged Couples, St. John's Guild, Floating Hospital, Training school for Nurses, Howard Mission, and Society for Employment and Relief of Poor Women: the sum of \$5000 each, to the Leake and Watts Orphan House, the German Ladies' Society for Widows and Orphans, Wilson Industrial School for Girls, French Benevolent Society, Foundling Hospital of the Sisters of Charity, Ophthalmic Hospital, Ophthalmic and Aural Institute, to eight Dispensaries, House for Fallen and Friendless Girls, Manhattan Eye and Ear Hospital, The Woman's Prison Association, and the Isaac T. Hopper Home. The interest on an endowment of \$200,000 is to be paid for the establishment and maintenance of an institution to be called the Good Samaritan Dispensary of the city of New York. The remainder of the estate, which is valued at between \$2,000,000 and 3,000,000, is to be divided (after the payment of some personal legacies) between the N. Y. City Bible Society, the American Church Missionary Society, American Board of Commissioners for Foreign Missions, American Home Mission Society, American Colonization Society, New York Dispensary, Sheltering Arms, Female Guardian Society, Northeastern Dispensary, House of Rest for Consumptives, Society for Relief of Ruptured and Crippled, House of Mercy, House for Incurables, P. E. Orphans' Home and Asylum, Orphans' Asylum Society, Hebrew Asylum, Nursery and Child's Hospital, German and Mount Sinai Hospitals, and Leake and Watts Orphan Asylum.

The legacies will be paid for the most part within two years, with interest to time of payment.

The proprietor of the *American Church Review* announces a new departure in the publication of a cheap edition of that incomparable quarterly, at an annual subscription of \$1.00 a year. This is probably the first attempt that has ever been made to popularize Church literature of this order, and we hope it will prove a success. It cannot be a profit to the publisher, for the paper and printing will cost nearly the amount charged. Twelve hundred pages in four volumes, in paper covers, for one hundred cents, is an offer that is truly wonderful. It will require 10,000 subscribers, at this rate, to make the enterprise a success.

Several communications on the subject of Good Friday Celebrations have come to hand, since the appearance of Dr. Rulison's letter, all of which, on consideration, we have concluded to decline; not for the reason that we are unwilling to give all sides a hearing, but that we think the discussion is not interesting to many of our readers. The amount of "copy" now on hand forbids the admission of lengthy discussions on topics not of general interest.

The Bishop of New York made a visitation of St. John Baptist's Church, New York, Sunday morning last.

Owing to circumstances beyond our control, the concluding number of the series of Chapters on the Catechism is delayed for the present.

## The Church Temperance Society.

The following minute was proposed and drawn up by Dr. H. C. Potter, Chairman of the Executive Committee:

The Executive Committee of the Church Temperance Society assembled on this 13th day of March, 1882, is reminded by that date of the first meeting called in the interest of this work a year ago. With doubts not a few, and with the abundant discouragement of more than one voice then present, the work of the Church Temperance Society was then inaugurated. Its record for the first year of its existence is to-day before the Committee, and it most surely affords abundant cause for gratitude for the past and encouragement for the future. The sympathy with which the work has been met in all parts of the Church, the honest, though tardy, recognition of the Church's duty in the matter of temperance reform by those in authority over her alike demand grateful recognition; and for all this the Committee desires this day to place on record this expression of its heartfelt thanksgiving to Almighty God.

It would be unjust if at the same time the Committee did not place upon record some expression of their hearty appreciation of the Services of the General Secretary, Mr. Robert Graham. Coming among us without previous acquaintance with American Institutions or modes of thought, Mr. Graham has shown himself capable of appreciating the peculiar difficulties of the work of temperance in this Church and in this country, and has dealt with them in a spirit of eminent wisdom and prudence. To this he has added an untiring energy and devotion to his work, to which the good results in which the Committee to-day rejoices are largely due. This minute would be incomplete if it did not make grateful mention of Mr. Graham's able and untiring services.

The approach of Holy Week will bring the subject of Maundy Thursday Evening Celebration to the thoughtful attention of our clergy. There may be some who have decided convictions of its propriety; but to a great many it is still an open question. It is with great diffidence that the LIVING CHURCH ventures any expression of opinion on the subject. What it does say it says in no spirit of dogmatizing. But it does seem to us that the Celebration on that evening, on account of that night being the precise time of the Institution, savors too much of sentiment. It seems to be too much a memorial of a memorial. The idea of showing forth the Lord's death is overshadowed by the idea of showing forth the Sacrament itself. We say this, knowing that the custom originated with those who honored the Sacrament most highly. But it is wise, even on this day, to depart from the Catholic usage of *morning Communion*?

An interesting and important Ordination occurred last Sunday, at the Cathedral in Quincy. The Bishop admitted to the Diaconate, Henry Cornelius Johnson, of Carthage. Mr. Johnson's father was an Englishman; but he himself was born in Hungary, and was educated at Vienna and Berlin. He became a minister of the Old Lutheran Church, and officiated as such for some time, with marked success. About a year and a half ago, he was confirmed by the Bishop of Quincy, and, not long after, became a candidate for Holy Orders. He cannot speak English with sufficient fluency and distinctness to officiate in that language. He finds, among the Germans of the Diocese, not a few, who see, in the American "Episcopal" Church ritual and doctrine more in accordance with that of their early education, than with those of any of the English-speaking denominations, or of the German Evangelical bodies, except the Old Lutheran. Mr. Johnson will see what he can do to bring them to our Old Catholic Faith and ways. All that may happen to meet him, in the Province of Illinois and the adjacent Dioceses, are requested by the Bishop of Quincy to further, as they may be able, his enterprise for the Lord and His Church.

The Rev. Walter F. Lloyd, D. D., Rector of St. Cyprian's, Carthage, presented the candidate. He also preached eloquently, taking for his text St. Luke x:1—a part of the Second Lesson.

Mid-Lent is passed, and we are called from the consideration of our sins to contemplate the infinite Sacrifice that was offered for them. Passion Sunday begins the story of the humiliation that was undergone by our Redeemer, that our humiliation might be crowned with glory. In the light of His suffering our sins stand out with more startling distinctness. We see Him bruised for our iniquities, and our iniquities are manifested in greater magnitude, multiplied a thousand-fold. Human infirmity becomes a crime, when we behold the sorrows of the Son of God, wrought by our sins. We had heard that He was too pure to behold iniquity, but we did not realize how abhorrent to Him it was, until He came to meet it and grieve over it as Man. We follow His passion with penitential tears; yet, as prisoners of hope, looking forward to the victory that shall be wrought for us out of His infinite Sacrifice.

In the trial now going on in New York, we have the melancholy spectacle of a Bishop sued at law by one of his priests. The latter claims that he did not get and could not get a fair trial in a court appointed by his Bishop and controlled by him. Whatever may be the merits of the present case, it is altogether improbable, on general principles, that a court constituted under our present law, in a missionary jurisdiction, should be impartial, or that conviction under it should carry any weight of moral influence. No man should risk his position, his good name, and the welfare of his family, in the finding of a court every member of which is dependent for his salary upon the prosecutor; and in which the prosecutor is the judge. Still, it is said, we do not need appellate courts. They will only increase litigation!

The *English Church Times* says: "The LIVING CHURCH ANNUAL surpasses all others in fulness and in elaboration. It is in short, a sort of ecclesiastical 'Whitaker'."

Personal Mention.

The Rev. C. Collard Adams has accepted a call to St. Mark's, Fort Dodge, Iowa. The parish is to build a rectory, without delay, for his family.

The Rev. Luther E. Irons' address is Creswell, Washington Co., N. C. The Rev. Charles Ferris has accepted the rectorship of Christ Church, Sharon, Ct.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work.

Table with 2 columns: Name and Amount. Chapel Fund for St. Mary's School: J. S. Brewer, Knoxville, Ill. \$100.00; Rev. J. J. Faude, Indiana, 5.00; M. A. O. Packard, 50.00; Miss Stella Packard, 40.00; Mrs. E. W. Stickney, Woodhull, 50.00; Bishop Burgess (second), 50.00; Miss Carrie Burgess, 25.00; Miss Hortense Couiter (second), 50.00; Miss Ada Hicks, Fremont, Neb., 5.00; C. W. L., 27.48; Treat & Foltz, Chicago, 50.00; Mr. Porter Skinner, 100.00; Miss Carrie Skinner, 25.00; Mrs. Porter Skinner, 25.00; Miss Baker, Quincy, 10.00; Amount previously acknowledged, 1551.92; Total, \$2,364.40.

Table with 2 columns: Name and Amount. In response to Dr. Fulton's letter: "A Great Wrong" - in the Living Church for Jan. 25th: Newport, R. I., 3.00; A new Subscriber, 1.00; Small sums, 45; Rev. L. W. ... 5.00; E. G. W. ... 10.00; F. ... 1.00; J. ... 5.00; S. ... 10.00; A Churchwoman, 1.00; A. W. S., 3.00; A Candidate for Orders, 1.00; A Stranger, 1.00; Previously acknowledged, 383.97; Total, \$429.37.

St. Luke's Hospital, Chicago. Subscriptions are asked for the endowment of the "Ascension Bed for News-boys and Boot-blacks, in St. Luke's Hospital." The sum of \$4,000 is needed for this purpose. Money may be sent to Mrs. Martin Andrews, 382 E. Chicago St., Chicago.

Miscellaneous. WANTED: The following numbers of Harpers' Magazine: December, 1880; May, 1881, and September, 1881. Of St. Nicholas: December, 1880 and February, 1881. Will send in exchange any of the following: Harpers' Magazine for June, July, and November, 1880, and January, 1881; St. Nicholas for August, 1880, and March, 1881; Appleton's Journal for October and November, 1880. Address: THE LIVING CHURCH.

A School Partner wanted in a Church Boarding and Day School for Girls, situated in the South, and in a highly prosperous condition. The applicant must be a Churchman or Churchwoman; a thorough and experienced teacher and disciplinarian, and with some capital. This is an unusual opportunity. Apply to Church School, care of Robert E. Parke, Macon, Ga.

WANTED: By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis.

WANTED: A sextonship; or would engage as janitor in church, school, or other institution. Good reference. Address, O. E. Kellogg, Blooming Valley, Crawford County, Pa.

A clergyman of 20 years experience in educational work wishes to hear of a place which has facilities for establishing a School for Girls. Address F. Box 1667, Boston, Mass.

A lady desiring a situation to assist lady with household duties, needlework included, where she could be made as one of the family. References exchanged. Address H. care Carrier 23, Detroit, Mich.

Call at H. H. Bryant's Chicago Business College to see a fine class of young men—no better material can be found at any college in the country—largely graduates of literary colleges and high schools.

The display of Easter eggs and novelties at Kranz's Confectionery, 78 and 80 State St., is larger this year than ever before. One object of special interest is a large ornate egg containing a life-size portrait of the late President Grant. Do not fail to see it.

Society for the Increase of the Ministry. Formed 1857. Incorporated 1859. Five hundred and eighty-seven of its scholars have been ordained. Five hundred and four names are found in the present clergy list, distributed as follows: New England, 86; Middle States, 122; Southern States, 82; Western States, 143; Domestic Missionary Jurisdictions, 81; Foreign Missions, 6; Abroad, 4; Permanent funds yield \$3,900. Annual income. The Society asks voluntary collections of parishes, and personal donations. REV. ELISHA WHITTESEY, Cor. Sec. HARTFORD, CONN.

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For Confirmation. And Now, Why Tarryest Thou? Some Words to Men and others of adult years concerning Confirmation. By the Rev. Henry C. Potter, D. D. 16 pages, paper, 5cts.

Baptism and Confirmation. By the Rev. Phillips Brooks, D. D. Paper, 10cts. Confirmation: or, Are You Ready to Serve CHRIST? By the Rt. Rev. Ashton Oxenden, D. D. 32 pp. Paper, 10cts.

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Goulburn's Manual of Confirmation. With an Introductory Note and an Appeal. By Henry C. Potter, D. D. Paper, 67 pages, 15cts. Easy Lessons. Addressed to Candidates for CONFIRMATION. By the Rev. John P. Norris. Paper, 108 pages, 25 cents; cloth, 35cts.

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Writers for April: Bishops Clark, Bedell, and Doane, Rev. Drs. W. C. Butler, F. Gardiner, Leigh-ton Coleman, and the Rev. J. T. Huntington, Prof. Henry Coppee, LL. D., S. Corning Judd, LL. D., and E. crett P. Wheeler, Esq.

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Calendar.

MARCH, A. D. 1882.

- 1. Ember Day.
2. Ember Day.
3. Ember Day.
4. 2d Sunday in Lent. Violet.
5. 3d Sunday in Lent. Violet.
6. 4th Sunday in Lent. Rose or Violet.
7. Mid-Lent (Refreshment Sunday).
8. Annunciation B. V. M. White.
9. 5th Sunday in Lent.
10. Passion Sunday. Violet.

Behold the handmaid of the Lord; be it unto me according to Thy Word.—S. LUKE 1:38.

The peculiar value of Mary's example consists mainly in exhibiting to us the dispositions of heart requisite to co-operate with the grace of God; for in her we see the noblest creature of grace co-operating with the most transcendent act of the Divine condescension.

REV. T. T. CARTER.

Ave Maria thou whose name All but adoring love may claim. Yet may we reach thy shrine; For He, Thy Son and Saviour, vows To crown all lowly, lofty brows With love and joy like thine.

JOHN KEBLE.

Thoughts for Lent.

Collected from Parochial Pastors.

Remember that the heart needs discipline as well as the body. See to it that the cross is laid on somewhere. All outward acts will be in vain, which are not accompanied by a devout spirit—by an humble and contrite heart.

REV. B. F. MATRAU.

Rector of Christ Church, Owasco, Mich.

Offer daily, till Easter Even, the Collect of the First Sunday in Lent. Select some devout books on Personal Religion and the Life of Christ, and read them very systematically.

REV. GEO. H. BUCK.

Rector of Grace Church, South Boston, Mass.

Another Lenten Season is upon us. Again the Church calls upon all men everywhere to "repent and turn to God." As your pastor commissioned by the Great Shepherd of Souls to watch over you, as one "that must give account to God," I address you personally and individually and ask you, "what of your souls?"

REV. W. N. WEBBE.

Rector of Trinity Church, Fort Wayne, Ind.

Above all, you will fast from sin. Some sins which you commit, you know well, and against these you should make a special effort, supported by the consciousness of the sympathy of your brethren, who are all making the same, and using the grace of God, without which you will lamentably fail.

REV. F. COURTNEY, S. T. D.

Rector of St. James' Church, Chicago.

Would it not be a good thing for many of you to fast from the bad habit of not coming to Church on Sunday Evenings? If the time were spent at home in the study of God's Holy Word, or in a review of your life during the previous week, or in recalling the lesson and sermon of the morning, so that you might grow in the knowledge of God, it might be well.

Cast aside the shams and inconsistencies and the foibles of fashion, what is the Lenten Season? Is it not the great heart cry of a humanity that is conscious of its failures and sins and needs? Is it not the yearning after holiness that will manifest itself even amid our worldliness, and which will give expression to itself in spite of our modern mode of thought and habits of living?

transactions of trade so thoroughly honest?—are the moralities of life so bright and untarnished? Is the Church so pure in its members' lives, that there is no need of this penitential Season, which is so consonant with all that is good and noble and pure and beautiful in the human character?

THE REV. W. J. MILLER.

Rector of Grace Church, Waterville, N. Y.

There is no better time to set in spiritual order the house which should welcome within it the Head of all the families of earth. Is food unblest—its family prayer unsaid—do husband, wife, and children go prayerless to their rest, and prayerless to the work and temptations of the day—is the Holy Book unread, and untaught?

REV. G. WALLACE.

Rector of St. Paul's Church, Waterloo, N. Y.

Lent may be to us, in some satisfying measure, what the solitary pasture was to David, the lonely mountain to Elijah, the wilderness to our Lord. Here, if really we enter its solitude, we shall have conflict and victory, the assaults of the tempter and the ministry of angels, sharp discipline and the gladness of increasing strength.

REV. J. P. HAMMOND, D. D.

Rector of St. George's Church, Baltimore.

But what can we poor sinful creatures do in return for the infinite love which He has bestowed upon us? Even that which He has set forth in His Holy Word. We can repent of our sins. We can manifest our sympathy with Him in His sufferings, by foregoing the pleasures and amusements, which at other times may be innocent, and frequenting His Sacred courts, as humble and earnest-minded worshippers.

REV. J. J. CLEMENS.

Rector of Christ Church, Houston, Texas.

Remember, Religion is Principle not emotion; and if you desire the benefits given by our Blessed Redeemer through His Church, you must do whatsoever that Church commands. She speaks in His Name, and the "means of Grace" she has provided must be used if you would obtain the Grace.

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Bishop Brown, in the Calendar, says: How rapidly we are approaching the week of tremendous memories! Soon, in the simple, vivid words of the holy evangelists, the Church will rehearse the incidents of those awful hours in which the Incarnate Son of God confronted all the powers of sin, of darkness, and of death, and subdued them.

But at what cost! The agony in the garden, the stripes, the crown of thorns, the rugged cross, the out-stretched arms, the nailed hands and feet, the bitter cry, the blood and water from the victim's side, the cloud and earth-quake, these were the outer tokens of the struggle and woe.

The terrors of the spiritual conflict no man can guess. The First Adam died to holiness, and did not seem to realize the blessedness he had lost for himself and his race, nor the dreadful misery he had won.

The Second Adam measured both. He knew both the height above and the depth beneath. He knew the surpassing worth, and glory and joy of holiness, and he knew the exceeding sinfulness of sin. None could share His knowledge. None could sympathize with His care, and grief and toil. "He trod the wine-press alone." Hence the hush of Holy Week!

Not this the time for money-making and jollity. Not this the time for anger, oppression or hate. Nothing mean or petty in thought, or word, or deed, fits in with the holy grandeur of the season. Hence the dignity of Holy Week!

The death unto sin was the triumph of love over selfishness and hate. The whole human race was glorified in that love. Self-sacrifice for God and for man was shown to be the brightest reflection of God's image in man. And love was revealed not simply as a sweet and pleasant element of human character, but the crowning grace of the strongest, bravest, divinest manliness. Hence the glory of Holy Week!

How Matches Were Discovered.

A good many of us can remember hearing our grandmothers tell how carefully they used to "bury" the fire at night, so that it should not go out, a process that required both care and skill, since it was considered a very unfortunate accident if the fire went out, as it was often a tedious process to kindle a fire on a frosty morning by means of a flint and tinder.

"I used to get up at four o'clock in the morning to pursue my studies, and I used at that time the flint and steel, in the use of which I found great inconvenience. I gave lectures in chemistry at the time at an academy. Of course I knew, as other chemists did, the explosive material that was necessary to produce instantaneous light, but it was difficult to obtain a light on wood with that mixture, and the idea occurred to me to put sulphur under the mixture. I did so, and told about it, and showed it in my next lecture. There was a young man in the room, whose father was a chemist in London, and he at once wrote to him about it, and soon after lucifer matches were issued to the world.

SPEAK TO ME, THAT I MAY SPEAK.

Lord, speak to me, that I may speak In living echoes of Thy tone; As Thou hast sought, so let me seek Thy erring children, lost and lone. O lead me, Lord, that I may lead The wandering and the wavering feet; O feed me, Lord, that I may feed Thy hungering ones with manna sweet. O strengthen me, that while I stand Firm on the Rock, and strong in Thee, I may stretch out a loving hand To wrestlers with the troubled sea. O teach me, Lord, that I may teach The precious things Thou dost impart; And wing my words that they may reach The hidden depths of many a heart. O give Thine own sweet rest to me. That I may speak with a soothing power A word in season, as from Thee. To weary ones, in useful hour. O fill me with Thy fulness, Lord, Until my very heart o'erflow In kindling thought, and glowing word, Thy love to tell, Thy praise to show. O use me, Lord, use even me Just as Thou wilt, and when and where, Until Thy blessed face I see, Thy rest, Thy joy, Thy glory share.—Havergal.

"The White Country."

Written for the Living Church.

That is what a gentle lady calls the snow-clad fields in the suburbs of our village. Since Shrove Tuesday, nature has shone resplendent in her pearly robes. The sun seems to have no power to warm and melt, but has lent his glistening rays to brighten and make dazzling. People in the cities, where mud and slush so quickly follow the downy fall, can have no idea of the wondrous charm of a landscape pure and white. Not even the track of beast or bird has broken the gleaming surface in the orchard near by. Smooth and perfect below the branches of the trees, it clasps their trunks around, and spreads, far and wide over the earth, its protecting mantle. On Ash Wednesday, our church stood on a sea of crystal, and was crowned with a garland of lilies. It is a little isolated from the houses of the parishioners, and varies its aspect both within and without, according to Nature's moods and demonstrations.

On the evening of St. Matthias' Day, the moonlight lay softly upon it, and upon the tomb stones in the burial ground beside it. There is a marble Cross marking the grave of a dear child who was called from our midst a year ago. Upon it the morning glory is exquisitely carved, the vine gracefully twining around; and buds, blossoms, and tendrils, perfect in their imitation of the real. This is a rare design, and seems to me a more suitable emblem than ivy for the very young.

Death has been busy in our parish during the past ten days, and has taken away two of the faithful servants of the Lord; one an estimable woman; the other a valuable member of the Vestry. Have they not gone to the White Country, to the land of unrivalled beauty and purity? F. B. S.

A Veteran's Funeral.

The Cleveland Herald contained the following description of the funeral of the Rev. Samuel Marks, of whose life we spoke last week:

"The public buildings, and all the vessels at winter quarters in Huron, had their flags at half-mast, which attracted general attention as we came in sight of the little town; and passengers eagerly questioned the train-officials as to the reason for the display. It was quite appropriate to honor in his way the memory of the gallant soldier of the war of 1812.

Reception committees awaited at the station the arrival of those coming from abroad to attend the funeral. Each member wore a badge of mourning. Carriages were in waiting to take the visitors to their respective quarters, for the citizens all kept open house and allowed no one to lack for hospitality.

We went to the church to attend the 11 o'clock children's Service. This was the most beautiful part of all the affection and honor paid their dear pastor's memory. As the church is small, and there were so many adults who could not possibly gain admittance to the afternoon Service, and all Huron children claimed Mr. Marks as their friend if not as their pastor, it was thought best to give them the privilege of looking upon his face once more and paying their respect to his memory. The main seats were reserved for his dear Sunday-School scholars. The side seats were occupied by other children and as many adults as could crowd in. I dare say that there was not a child in the whole town, over four years of age, who was not there.

The Sunday-School assembled, at the tolling of the bell, in Mrs. Winchell's yard. The body had been brought in and placed in the vestibule, guarded by six Knights Templar. A stool was placed so that the smaller children could step upon it and view the dear face once more, and as each class filed by, every hand deposited a tiny bouquet of white flowers on the lid. When all had passed into the church, and the last loving floral gift was deposited, the coffin was hidden under the white, fragrant pall. In these days of costly ostentation, when floral pieces at fabulous prices are a feature of great funerals, what a contrast were these offerings? There are no greenhouses in Huron, but many keep a few window plants, and everyone who possessed a flower willingly plucked it for the children as they went from house to house with their little plea: "Please can you help me make up my little bouquet for dear Mr. Marks?" After they were all seated they sang one of their sweetest songs, one that Mr. Marks especially fancied. Then the Rev. M. A. Tolman, of Mauch Chunk, addressed them. He was greatly affected, and broke down twice and sobbed. He told them that when he was as small as the littlest child present, he knew Mr. Marks as his pastor and dear friend; that all the years since they had written to one another, and that Mr. Marks always addressed him as "My Son." "And so, dear children," he said, "it is quite hard to ask a son to preach his father's funeral sermon. I feel as if I belonged in the seats with you, instead of being here in the chancel. I have attended many funerals of great men and honored men. Funerals are attended every day, but it is but once in a lifetime that we can witness such a sight as this—one laid away amid the tears of little children and his bier covered with loving gifts. There will none of you, whatever you may pass through in the years to come, or no matter how old you may live to be, provided memory lasts, ever forget Mr. Marks, or that you helped to lay him away." Then he impressed upon them the value of a noble, pure, Christian life; its effect on community, and upon personal relations. Then he explained to them why they could not attend the

Church Services in the afternoon; but told them they were to assemble at Mrs. Winchell's at 2 o'clock and fall in with the procession; that they were to have the position of honor in it; to precede every one but the clergy. Knights, congregation, neighbors, and friends would come after them; they must never forget the fact, but remember and appreciate it. Another beautiful song and Benediction, and they quietly passed out, and when the bell tolled for the funeral there they all were, ready to fall in when directed.

The church was quietly but beautifully trimmed. An arch, crape covered, in front of the chancel, and suspended from it in black letters, "I Go to my Father;" a crown, sickle and two crosses of flowers were on the communion table; the reading stand and pulpit lightly draped. The loss the people had sustained, was too self-evident to need heavy mourning emblems to denote their grief. The Knights and others wished to furnish flowers, but Mrs. Marks said "no,"—that settled it.

Not a quarter of the people who came could get into the church. Sandusky and Elyria were very largely represented. There were several Masonic Lodges and Knights Templar, who filled the aisles and the little church-yard. Fully three-fourths of the congregation listened to the Service through the open windows. The music was very sweet, and free from any evident effort. Nine clergymen were present. Rev. Dr. Bronson, of Mansfield, delivered the sermon on the text "For we know that if our earthly home of this tabernacle were dissolved we have a house not made with hands, eternal in the Heavens." 2 Cor v. 1. It was more of a familiar talk than a sermon. One of the most beautiful thoughts to which he gave utterance was that only one generation was mourning Mr. Marks here—two were greeting him in Heaven; that the rejoicing there far out-weighed the sorrow here, there were more smiles there than tears here. So long had he lived to comfort and cheer, to point the way to Heaven; so many had he baptized, married, and buried, that were they all here on earth now, no church, however large, could hold them; his congregations in Pennsylvania and Michigan, and his three generations or more in Huron. Then he drew a vivid picture of Mr. Marks' personal appearance, his courtesy, his dignity—never, however, touched with haughtiness, his character as a Christian pastor and as a gentleman. Never had he failed in his relations as a presbyter, knight, friend, or neighbor. The address was very short, but every word that he said found a response in every heart present.

How Sponges are Caught.

When a vessel arrives at the fishing ground it is anchored, and the men in small boats proceed to look for sponges in the water below. The water is a beautiful light-blue color, and so clear that a sixpence can easily be seen on the white, sandy bottom, in thirty-five to forty feet of water. Of course, when there is no wind, and the surface of the water is still, the sponges are easily seen; but when a gentle breeze is blowing a sea-glass is used. A sea-glass consists of a square pine box about twenty inches in length, a pane of glass about ten by twelve inches placed in one end, water-tight. To use it, the glass end is thrust into the water, and the face of the operator is placed close to the other. By this means the wave motions of the water are overcome, and the bottom is readily seen. Sponges, when seen on the bottom attached to rocks, look like a big black bunch. They are pulled off of their natural bed by forked hooks, which are run down under the sponge, which is formed like the head of a cabbage, and the roots pulled from the rocks. When brought to the surface it is a mass of soft, glutinous stuff, which to the touch feels like soap or jelly. When a small boat load is obtained they are taken to the shore, where a crawl is built in which they are placed to die, so that the jelly substance will readily separate from the firm fibre of the sponge. These crawls are built by sticking pieces of brush into the sand out of the water large enough to contain the catch. It takes from five to six days for the insects to die, when the sponges are beaten with small sticks, and the black glutinous substance falls off, leaving the sponge, after a thorough washing, ready for market. To the fishermen, generally, the occupation is not a lucrative one. I am told the wages will hardly average three dollars per week, besides board. There is but little diving for sponges, except for a particularly fine bunch which cannot be gotten with the hook. The sponge is formed by small insects, and is the hive in which they live. Different qualities are found growing side by side, although in certain regions the finer and more valuable sponges are found.

The Christian at Work says: "Poverty of thought is very quick to fly out of the open window of impoverished prayer; it would be a blessed thing for the Church, if some ministers could avail themselves of liturgical prayers instead of the salmagundi of irreverence, familiarity, philosophy, and oblique preaching, and strained metaphor, so often offered up in the sacred name of prayer."

A reporter in Little Rock discovered that, while Washington's birthday was not celebrated there by the firing of cannon or other public demonstrations, the father of his country, in name at least, was very numerously represented in that vicinity. George Washington, a colored man, was arrested for stealing a sack of flour in Argenta. George Washington was arraigned before Justice Howe on a charge of stealing a gun. George Washington was arraigned before Justice Pears on a charge of stealing a ham. George Washington, accused of robbing, was arraigned before Justice Bell. George Washington, accused of removing mortgaged property, was taken before Justice Whitmore. George Washington, charged with obtaining money under false pretenses, was arraigned before Justice Grindrod. All of these Washingtons are now in jail.

The laziest man is on a Western paper. He spells photograph "4tograph." There have been only three worse than he. One lived out in Kansas and dated his letters "11worth," another spelled Tennessee "10ac," and the other wrote Wyandotte "Y&."

A young man at Elkhart, Ind., says the Sun has started a six-column weekly paper with the avowed object of "restoring to the Republic its wonted grandeur and prosperity." You can't do it, young fellow. We tried for six years to restore the Republic to its wonted grandeur and prosperity, by publishing the ablest paper in this country, and taking turnips and slab wood on subscription, and never had money enough to buy a dog; but of late years we have left the wonted grandeur of the Republic to shift for itself, and the 1st of January we had over \$6.

We were unable to account for the heartiness of tone and liveliness of an English contemporary, until we reached the concluding paragraph of the paper. It read as follows: "The manager of the Universal Oyster Depot, Billingsgate, has submitted to us some hampers of Medway natives, and a personal acquaintance with them warrants us in recommending them to the attention of any one wishing to indulge with safety in a supply of fresh fish. From the same place we have received samples of champagne, possessing both good brand and low price."

ALL AROUND THE WORLD.

An explosion in a coal mine at Leoben in Styria has killed 150 persons.

China is steadily increasing her armament, and a Shanghai paper says it is in view of imminent war with Japan.

Mrs. Gaines, the indefatigable, has persuaded the committee on land claims that her title ought to be confirmed to 38,000 acres in Florida.

By the will of Miss Sarah Burr, of New York, nearly \$3000,000 will be distributed among the benevolent and religious societies of that city.

Some Vandal, who probably thought it a patriotic deed, has defaced the monument erected by Cyrus Field to the unfortunate Major Andre.

It costs Boston \$80,000 a year for sweeping and cleaning the streets, \$59,000 to remove house offal, and \$100,000 to remove house dirt.

By the explosion of a large amount of powder in one of the Canadian Pacific tunnels, in British Columbia, one man was killed and three wounded.

The residence of William Stewart, near Greensburg, Ind., was burned to the ground recently, and Mrs. Mary McElroy, 106 years of age, perished in the flames.

When the family of the late Chinese professor at Cambridge reached Cheyenne, the youngest child expired at the depot. The remains were sent forward by express to San Francisco.

At the West-side depot, in Chicago, on a recent Sunday night, some miscreants cut the connecting hose of the air-brakes on nearly one hundred coaches of the Burlington and Fort Wayne roads.

Cardinal McCloskey, who was born in Brooklyn in 1810, has celebrated the thirty-eighth anniversary of his election to the episcopacy. He is in feeble health, and his coadjutor attends to his official duties.

Solemn services have been held in St. Petersburg, on the anniversary of the assassination of the czar. His successor visited the tomb, driving in an open carriage. The chapel was guarded by two companies of infantry.

Some wag who knew that Cyrus W. Field had issued invitations to a tea party, in New York, sent out fifty postal-cards summoning men to the residence for employment. The police dispersed the crowd outside the mansion.

Sergeant Mason, who fired at Guiteau, has been sentenced to dishonorable discharge from the army and to be confined at hard labor for eight years in the Albany penitentiary. General Hancock has given the verdict his approval.

The fashionable ladies of England are indulging in rivalry to obtain moleskin coats. Catchers are now regularly employed on the large estates. Lady Brassey has a garment composed of one thousand skins, for which two hundred guineas have been offered.

The first proof of the new 5-cent postage stamp, containing the vignette of President Garfield, is ready to be forwarded to Queen Victoria. It has been enclosed in a costly frame of ebony, with a matting of silver and border of gold. A duplicate will probably be sent to Mrs. Garfield.

A passenger from New Orleans says the Mississippi is one hundred miles wide at Terrene; that back of Riverton there is an acre of unflooded land literally covered with snakes; that starving cattle are feeding on each other, and that five miles are given for a skiff.

Alas! for the romance about the poor Indian. The war-feathers, paint, blankets, &c., have disappeared. The present chief of the Cherokees is described as a highly educated and polished gentleman, dressed in black broad-cloth and spotless linen, with emerald studs.

Lord Houghton, better known as Monckton Milnes, is very ill in Athens, where a few days ago he suffered an attack of angina pectoris, and was at latest accounts, in a partial paralysis, with tears of congestion of the lungs. Milnes is of the same years as Tennyson, and two years younger than Longfellow.

St. Petersburg is having an unusually mild winter, and it is feared that there will be a heavy mortality. The city is an unhealthy place at best, and in the last twelve years the deaths have outnumbered births by more than 20,000. The influx from outside, however, caused the total of population to rise from 700,000 to 900,000.

An Eastern paper inquires with a great deal of emphasis: "What makes it a criminal proceeding for a woman to don man's garments?" We had always supposed it to be the law. Some girl has been wearing man's clothing, and passing herself for a man. She was arrested and sent to Blackwell's Island.

The bridge between New York and Brooklyn is a financial white elephant, which has grown to be nearly as big as the Hoosac tunnel. The people of the two cities are called upon for a million and a quarter more, and the day for the completion of the bridge is again fixed, this time for 1883. The total cost will then be about sixteen millions, in case the sum is not increased.

Sheriff Healey, of Montana, who is held captive by a band of Canadian Indians, is the courier who took the dispatches announcing the surrender of Chief Joseph, for the representative of The Times, from the boundary line to Helena, nearly three hundred miles, in less than forty-eight hours, having three relays of horses.

When the Chinese students got back from Hartford to the flowery kingdom, they were not exactly received with bands of music and torch-light processions. One of them writing to a friend on this side says: "The first two weeks we had a pretty tough time of it. The officials thought we all had our queues cut off and had Yankee wives, and all sorts of nonsense; in fact, they thought we were perfect barbarians."

It seems that the trouble with Bald mountain in North Carolina, which a few years since rumbled so as to fill all the newspapers with volcano stories, and the other day scared people in its vicinity by letting its top stone fall with a mighty crash, is that the lower part of it is yielding, unstable material and the upper of hard rock, which splits and falls as it settles unevenly. It was this rumbling and cracking of rocks which was mistaken for sounds of volcanic action.

The buildings of the Philadelphia exhibition of 1876 are widely scattered. One is a Coney Island hotel, others are hotels at Long Branch and Atlantic City, a number are private summer residences, and now the main structure is being taken down, some of it to build stations along the Pennsylvania railroad, and the rest for an iron-mill at Pittsburgh. The art gallery and horticultural hall remain, as they were intended for permanent features of Fairmount park.

Richard A. Proctor is not the greatest astronomer living, but he leads the list as an almanac, beating everybody but the "timists" of the Second Advent faith. Now he puts the end of the world only 15 years off from the comet of 1880, which is to come back and drop into the sun, making such a broil that this globe will be incandescently burn up in a minute or two. Nevertheless, Mr. Proctor's epitaph will probably read: "Gone to meet Mrs. Shipton." There are just two things to say about this: First, that Mr. Proctor is the peer of any living astronomer, and Second, he positively denies that he ever said it.

The Household.

According to the Practitioner, a simple and effective remedy for removing the pain of wounds caused by burns or scalds, is a saturated solution of bicarbonate of soda in either plain or camphorated water.

KEEPING ICE IN THE SICK-ROOM.—Cut a piece of flannel, about nine inches square, and secure it by a ligature round the mouth of an ordinary tumbler, so as to leave a cup-shaped depression of flannel within the tumbler to about half its depth.

CONFIDENCE IN CHILDREN.—Superintendent Stone, of Springfield, Mass., says, with much good sense: "Teachers should place confidence in children, until there is good reason for withholding it; and when a child exhibits a consciousness of truthfulness and honor, that principle should be carefully cultivated and strengthened, and guarded against unfavorable influences.

The thrifty housewife, whose laudable ambition it is—providing it is also a necessity—to make a little go a great way, and to seek out little economies of all kinds, may here find still another way. She can make her lemon extract.

A pretty tidy, which will brighten up a dark chair, is made of two strips of shaded scarlet sat-in ribbon. Paint a little green vine and two or three daisies on the ribbon; between the two strips put an insertion made of hand-knit linen lace, on the edge put lace made in the same way, pulling it at the corners, so that it will lie out flat.

When once a home is regarded merely as a place to eat, drink, and sleep in, there is begun the work that ends in reckless dissipation and degradation. If the hearth-stone fails to be a centre of happiness, of innocent amusement, and of healthful recreation, the buoyant spirit of youth will find expression at other and less profitable shrines.

House-work should be made as easy as is consistent with cleanliness and tidiness; and it is profitable to both body and mind, if a woman is able to take things by the smooth handle.

Pretty lambrequins are made of gray linen, for dining-room mantels, and are decorated with devices suited to the room; for instance, a cup and saucer, knife and fork, pretty shaped bottles and pitchers put on in outline embroidery, are much used.

Horse-radish sauce is preferred by some people to the plain grated radish. Take two tablespoonfuls each of made mustard and white sugar, half a teaspoonful of salt, one gill of vinegar. Beat these together, and pour over as much grated radish as it will moisten sufficiently.

One may utilize old matting, which is no longer fresh enough to look well, by putting it under carpets. It can be cleaned perfectly by washing it on both sides with hot salt and water; hang it on a line outdoors, to dry.

There is nothing better to clean window-glass with than a chamomile skin. Wash the skin carefully first; after washing the glass rinse the skin, wring it dry, and wipe the glass with it. No other polishing will be required.

Economy in cooking does not consist of using very little of what are called "the necessities," but rather, in preparing even the most ordinary dishes, so that they tempt the appetite of those before whom they are set.

MINUTE LOAF CAKE.—Three cups of flour, a cup and a half of sugar, half-cup of butter, cup of raisins, teaspoonful of soda, teaspoonful of cream-tartar, and nutmeg.

Slices of bread fried in a batter made of one egg, and a little milk and flour, are nice for breakfast, with ham and eggs, or with bacon and potato salad.

Japanese napkins folded, in the shape of fans, and put in glasses at each end of the top shelf on the sideboard, are light and ornamental.

Snowballs are made by dipping fried cakes in the white of an egg, and then in powdered sugar.

Nothing improves the appearance of the waitress at the table more, than a neat, tasteful apron.

The Last Show of Gladiators.

A. D. 404. Concluded. BY REV. J. M. NEALE, D. D. In one of the many vestibules that opened off from the arena, twelve or fourteen gladiators were collected, ready to make their entrance.

"Now, Thraso," said he, to a big brutal Albanian, "you leave your side a little less open than you did yesterday, or by Hercules, you will repent it. You, Scarus, you must get out of that habit of winking, or it will be your ruin. You have all heard of my old master, Athenodorus; I believe that half of his success rose from the steadiness of his eye-lids. What! cheer up, Tryphon! You are matched to-day with a man against whom it is an honor to be pitted. Come, come, beat him, and I'll engage you to get the rudis, (the rod given to a gladiator as a sign that he was discharged,) if you wish for it."

Tryphon, a young Lycian slave, had indeed reason to wish his discharge. He had come to Rome an idolater; he had heard the truth and had believed; then he had applied for baptism. But the Bishop of Rome, S. Siricius, refused to give it to him while he remained a gladiator; it was the wise and holy will of the Church, and he would not depart from it. In vain Tryphon urged that he was a slave; that he must obey his master and fight.

"So thought not the Martyrs," said Siricius, "else had their names never attained that honor in which the Church holds them. If you will pledge me your word never to appear in the arena—to endure the worst, rather—I will admit you to baptism; if not, God forbid that I should profane that holy mystery by admitting one to it who will so often, if he lives, be engaged in open and flagrant sin."

"But, holy father," pleaded Tryphon, "I will obtain my discharge as soon as ever I can. I hate my profession—I know it is wrong." "So much the better for yourself, my son," replied the Bishop, "if it shall please God to spare your life. But what right have you to reckon on that? And remember what a fearful thing it is to trifle with Him."

But Tryphon had not courage boldly to declare that he would no longer appear in the arena. He feared the trial of bitter mocking and scourging, which would have been assuredly his; for, in the then state of feeling, his master would not have dared to take his life. Twice he had since then fought in the shows, and each time he was conqueror; and, to his great joy, each time he had only wounded, not killed his antagonist.

He was already looked on as a most promising gladiator; and this day he was matched with a very strong and skillful Thracian, by name Maximus, the terror of the whole set of gladiators, for he boasted that he had slain forty-three. Tryphon knew himself to be inferior in skill to his adversary—he feared that God had delivered him into his hands—he hardly dared to pray for protection to Him Whom he had not had courage to confess; and it was sad that, in this case, out of self-defence, he must try to take his opponent's life. It would never answer to attempt to wound him; he must kill or be killed. And if he fell himself—if he, who might have had baptism, and had refused it, were called into the presence of God, without a moment for prayer, in a sinful deed! he shuddered as he thought of it.

"Cheer up, lad! cheer up!" said the rough but kind old lanista. "This Maximus has a worse name than he deserves. With such a secutor as you, he ought not to get off."

I must stop a moment to explain how they fought in this case. Maximus was renowned as a retiarius. He wore a short tunic, but no defensive armor, not even a helmet. His arms were a net, with which he tried to catch his enemy's head, and a trident, with which to despatch him. Tryphon had a helmet, a shield, and a sword; it was his business to avoid the net, and then to follow hard upon his enemy before he could have an opportunity for a second throw.

"Look you!" said the lanista. "Maximus always throws too far. Do you keep at the widest distance from him, and tempt him to make the furthest throw he can; then squat down, get within his guard, and you have him."

At this moment the trumpets pealed long and loud; the doors of the various rooms were thrown open, and the gladiators, amidst the loud shouts of the people, entered the arena. They walked round it by pairs; they bowed to the spectators; then they took their places; there was another blast of the trumpets, and the work of death began. Three pairs of gladiators fought in the first course.

Telemachus looked up to the sky, and murmured to himself, "Strengthen me, O Lord, I pray Thee, only this once." But the people, in wild excitement, stood up in their seats, stamped, clapped, shouted, as a stroke was dexterously aimed, or more dexterously warded off. Presently there was a loud cry of Habet! Habet! "He has it! He has it!" and one of the gladiators fell, a stream of dark blood pouring from his nostrils and mouth. The victor stepped back, amidst the thundering applause of the people.

The chief interest lay between Maximus and Tryphon. If Tryphon had received advice from his master, so had Maximus from his. Tryphon kept at his utmost distance; Maximus started close to him, made a cast with his net, and caught the fish that was the crest of his helmet. Tryphon dropped his head suddenly, and the net slipped off. Now Maximus had to fly for his life. Tryphon, amidst the shouts of the people, pursued him twice around the arena so closely, that he had no opportunity of making another cast. But as they rushed for the third time close under where Telemachus sat, Tryphon's sword all but piercing his enemy's back, Maximus, see-

ing that it must be now or never, leaped quickly to one side, made a cast with his net, caught the helmet of Tryphon, and threw him to the ground with a jerk. High in the air glittered the trident, and Tryphon felt that all was over.

A yell from every part of the theatre. Telemachus had thrown himself over into the knight's seats, pushed through them and the senators, jumped into the arena, and caught Maximus' right arm.

"You shall not kill him!" he cried. "God has sent me to put an end to this accursed sport."

Tryphon was on his feet in a moment, and free. Maximus grappled with Telemachus. But the arena was full of the lowest rabble. Savage at the interruption of their sports, they burst all fences, and crowded around Telemachus. Sticks, stones, bricks, they showered on the hermit; and when the officers of the theatre had again cleared the arena, scarcely could you have told that the remains of the saint had ever borne the form of man.

By dying, Telemachus triumphed. The games were broken off; and Honorius, taking advantage from the example of the Martyr, put an end, at once and forever, to the bloody shows of the gladiators.

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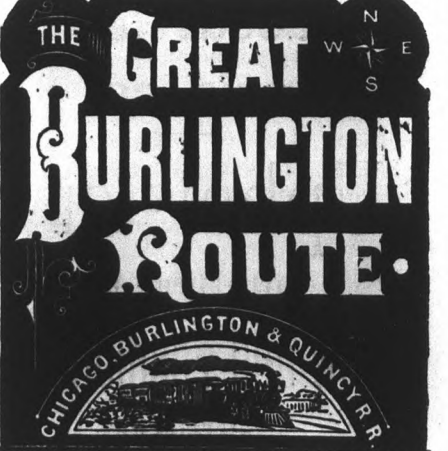
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Indiana.

Correspondence of the Living Church.

The Bishop of Springfield, the Rt. Rev. Dr. Seymour, acting for the Bishop of Indiana, visited Terre Haute, on Sunday, March 5th, addressed the Sunday School, celebrated the Holy Eucharist, preached twice, and again on Monday preached in the same church. The congregation was very large, and the interest manifested was very gratifying. The Bishop is to visit the parish again on the 9th of May for Confirmation. On the 7th the Bishop officiated in the evening at Worthington, preached, confirmed and addressed ten. The appointment for Bloomington, by direction of the Ecclesiastical Authority, was given up for the time, and the Bishop remained at Worthington until Friday morning, preaching each night, Wednesday and Thursday. The Missionary here has done a good solid work, and after patiently waiting he begins to reap. On Friday, the 10th of March, the Bishop, accompanied by the Rev. Dr. Reeves, missionary at Worthington, went to Vincennes, an ancient French settlement, and once the capital of the Territory of Indiana. Here the Rev. Dr. Austin, a faithful and excellent man is residing. He is about seventy-four years of age, and has done good service for the Church. He is now disabled, and this venerable and important parish has been without Services since last August. Notwithstanding these discouragements, a large congregation assembled on Friday evening to attend upon the Bishop's ministrations. The Rev. Dr. Austin was able to be present, although he could take no part in the Service. The Rev. Dr. Reeves and the Rev. Mr. Dooris, of Evansville, assisted the Bishop. There is good hope for the parish, it is believed, in the near future. On Saturday, the 11th, the Bishop, with the Rev. Mr. Dooris as a companion, went to Evansville, on the Ohio River. He remained over Sunday in this large and thriving City. On Saturday at Evensong, at 5 P. M., the Bishop gave a Meditation suited to the Season. On Sunday, the 12th, he preached in the morning at St. Paul's Church (the Rev. Mr. Morris, Rector,) confirmed and addressed eleven. In the evening, at 7:30 o'clock, he preached in the Church of the Holy Innocents (the Rev. Mr. Dooris, Rector,) confirmed, and addressed two. On Monday the Bishop went on to Madison, another city on the Ohio River, but in order to reach this place he was obliged to take three lines of railroad, retrace his course to Vincennes, and journey along three sides of a square, to compass the fourth. The Rev. Mr. Morris kindly accompanied the Bishop as far as Vincennes. On reaching Madison, the Bishop was met by the indefatigable Dean of Southern Indiana, the Rev. Edward Bradley, who took charge of him, and gave him enough to do the rest of the week. On Friday night, the 14th inst., in his own church, Dean Bradley presented to Bishop Seymour, after he had preached, a class of twenty-one, whom the Bishop confirmed and addressed. On Wednesday, the Dean went with the Bishop to Aurora, another town on the Ohio River, where the Bishop preached and confirmed three, and addressed them. On Thursday, the 16th, they went on Eastward to Lawrenceburgh, where the Services of Wednesday night were repeated, the Bishop preaching, confirming, and addressing three. At Aurora, the Bishop baptized the infant daughter of the Lay Reader. On Friday, the 17th, the visitation of the Southern Deanery was completed by the Bishop, with Evening Service and a sermon at Columbus. Here, on Saturday morning, the Bishop and Dean Bradley parted, the one to go to Indianapolis for Services and Confirmations on Sunday, and the other to return to his parish at Madison. During his visitation of the Southern Deanery of Indiana, Bishop Seymour preached fourteen sermons, delivered eight addresses, baptized one infant, and confirmed fifty candidates.

Church Work in Memphis, Tennessee. Correspondence of the Living Church. On the second Sunday in Lent, the Rev. William Klein, B. D., was duly installed Dean of St. Mary's Cathedral, Memphis, in place of the Rev. G. C. Harris, S. T. D., who has been transferred to the Diocese of Mississippi. The Service was at once simple, beautiful, and Churchly. The surpliced choir, preceded by its Cross-bearer, entered the Cathedral, singing the Processional Hymn, and was followed by the Rev. C. F. Collins, the Rev. G. C. Harris, and the Rev. W. Klein. After the Clergy, came the Bishop, his Pastoral Staff being borne by Mr. B. Calder Young, who lately arrived here from England, and is connected with the Cathedral work. The Bishop took his seat in front of the Altar, when the late Dean, in a very appropriate and admirable address, presented Mr. Klein for the position which he himself had occupied since 1871. The oath was administered to the new Dean, and he was escorted to his Stall. After this Service, the hymn, "The Church's One Foundation" was heartily sung by the choir and congregation. The Bishop, Clergy, and congregation of St. Mary's Cathedral, greatly regret the resignation of his office by the Rev. Dr. Harris. He had held it for a long time with great credit to himself, and usefulness to the Church in this City. He has largely promoted the welfare of the Cathedral congregation, and has, above all things deepened the spiritual life in its members. Since 1871, he has celebrated the daily Eucharist at the Altar of St. Mary's Cathedral. He is a man of many excellent gifts, broad and Catholic views, and scholarly attainments; and the good wishes and prayers of all with whom and amongst whom he has labored so faithfully, follow him to his new field of work. His self-denying devotion, during the fearful epidemic of 1878, when the saintly priests, Charles Carroll Parsons and John M. Schwager, with most of the Sisters of St. Mary in Memphis, laid down their lives, greatly

endeared Dr. Harris, not merely to the church community, but to the citizens at large.

Immediately after the Installation of the Dean, the Bishop proceeded to admit to the Order of Deacons, Mr. A. W. Pierce, B. A., son of the Bishop of Arkansas. In consequence of the floods, Bishop Pierce was unable to be present, and Bishop Quintard acted at his request.

The candidate was presented by Dean Klein, and the Sermon was preached by the Rev. G. C. Harris. At nine o'clock on the same morning, the Bishop had officiated in Emmanuel Church (colored), and advanced to the Priesthood the Rev. Isaac Edgar Black, the first colored man who has purchased to himself this good degree in the Diocese of Tennessee. The Bishop has made an earnest effort to carry the Church to the colored race, and has ordained to the Diaconate the following colored men, all of whom are now working in Tennessee: Rev. J. B. McConnell, Rev. Henderson Maclin, Rev. Wm. Cheshire, and Rev. Ossian Alston.

The Rev. William D. Wilson, D. D. LL. D., Professor of Moral and Mental Philosophy in Cornell University, is to deliver the Bishop Paddock lectures before the General Theological Seminary next year. The course for the present year is necessarily omitted, on account of the death of the Rev. Dr. John Cotton Smith, who was to have been the lecturer.

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