

# The Living Church.

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

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WHOLE No. 198.

## News and Notes.

### Foreign.

St. James' Day was marked in England, this year, by the consecration of a Bishop in each Province, a very unusual event. At Lambeth, the Archbishop of Canterbury consecrated Dr. Charles James Branch to be Bishop-Coadjutor of Antigua, and at Durham the Primate of the Northern Province consecrated Dr. Ernest North Wilberforce as first Bishop of Newcastle.

At a recent meeting of the "Additional Home Bishops' Endowment Fund" it was announced that of the \$360,000 required to complete the endowment of Southwell, \$155,000 had been already secured.

Religious instruction has been stopped in the primary schools of nearly all the communes of France, and will soon probably cease in all. One curé writes to the Association of St. Francis de Sales: "Our instructors no longer teach the catechism or offer a prayer, and are forbidden to make the sign of the cross." Another writes: "The poor little girls of the lay school come no more to Church nor to the catechism instruction, notwithstanding the repeated appeals which I have made to parents and to children." The *Bulletin* of the Association contains every month numerous complaints of this nature. They are described as sad and "frightful," for who can see without fear a generation of men and women grow up without religion? What will be the character of the succeeding generations, if the mothers of the families have not the faith?

The House of Lords has beaten a very ignominious retreat on the question of the Arrears Bill. The Commons assented to one of the minor amendments of the Upper House, but refused the others by an enormous majority. When the Bill came back to their Lordships, they calmly let it pass, almost without protest, and thus averted a crisis, perhaps a revolution which would have swept them out of existence.

The United States minister at St. Petersburg, has been advised that Congress has made provision for bringing home the remains of Lieutenant De Long and his companions, and Lieutenant Harber has received orders to bring the bodies on sledges to Orenburg, where metallic cases will be in waiting.

A pretty penny will the irrepressible Arabi cost England. Mr. Gladstone has already been authorized by the Commons to expend \$11,500,000, and it is by no means certain that this sum will suffice. This expenditure is to be met by the imposition of an additional threepence in the pound, more than a cent on the dollar, to the Income tax, which is thus raised to sixpence-halfpenny.

Turkey has yielded to the inevitable, and declared Arabi a rebel. Much pressure was needed to bring about this result, and it is reported that threats had to be freely used by England.

Miss Leigh, the admirable lady who has done so much for American and English women in Paris, has just uttered a strong and needed warning as to the dangers to which foreigners are exposed who marry Frenchmen outside of France. When they go to France with their supposed husbands, the poor creatures often find that their marriages, not having been celebrated with all the formalities of French law, are null and void; and often they and their children are deserted and left to starve by the heartless vagabonds who have entrapped them.

The London *Times* thus announces what it believes to be England's true policy in the Egyptian affair: "When the army of Arabi Pasha has been dispersed and its leaders brought to account for their misdeeds, we shall have to make sure that the difficulty will not recur in a new form. Egypt will be in our hands. It will not be open to us to retire from that country and leave events to take their own course. This is the resolve of England, and when it becomes necessary to seek the sanction of other powers for this result the concert of Europe will be invoked in a sense very different from that which we have been familiar."

The worship of Satan is becoming public in Europe. One of the crimes of the press noticed by Pope Leo XIII, in his address to the Romans of July 13th, was the publication of a hymn to Satan! But this is only a single incident of this dreadful cult, not new indeed, but hitherto followed out in secret. Not many weeks since the "anti-clericals" of Genoa, at the inauguration of a statue to Mazzini, "marched under the banner of Satan." It is well nigh inconceivable yet it is a fact, and one of the vile papers, noticing the fact says that hitherto this worship was secret and confined to the lodges, "but now it is the duty of Italians, who have so long lived under the menaces of hell-fire, to render at once to Satan the honors which are due to him."

The Canadian Parliament took it upon itself, some weeks ago, to forward an address to the Queen, in which her Majesty was advised to grant home rule to Ireland. Lord Lorne has just received an answer from the Colonial Secretary, administering a rather severe snub to the Dominion legislators, who are told that "Her Majesty will always gladly receive the advice of the Parliament of Canada on all matters relating

to the Dominion and the administration of its affairs; but, with respect to the question referred to in the address, Her Majesty will, in accordance with the Constitution of this country, have regard to the advice of the Imperial Parliament and Ministers, to whom all matters relating to the affairs of the United Kingdom exclusively appertain."

### Home.

There was frost at Portage, Wis., on Wednesday last.

The 47th Congress adjourned on Tuesday, the 8th inst.

Governor St. John, of Kansas, has been re-nominated for a third term.

No less than 422 persons received appointments in the Pension Department last week.

Some Philadelphia Irishmen have gone to join Arabi's army. It is an ill wind that blows nobody good.

The tide of the Dutch emigration has turned from the United States and is setting in for South Africa. A line of steamers will be established between Amsterdam and the port nearest the Transvaal.

The cattle plague now prevailing in two townships near Reading, Pa., has swept off thirty-one head within the past two weeks. The victims drop dead in the pasture or the stable, and their poisonous condition prevents any attempt being made to secure the hides.

The school census of Chicago furnishes the following figures: Total population, 562,695; under 21 years of age, 321,000; between 6 and 21 years, 100,648; under 6 years, 86,527. There are 4,812 colored persons, 4,267 of whom live in the South division; the total number of Chinese is 349.

### Ritualism that Violates Ritual.

To the Editor of the Living Church.

Will you allow me to say in all kindness that the order, the ritual, or the spirit of the Celebration of *The Supper of the Lord, and the Holy Communion, commonly called the Mass*, as laid down in the First Prayer Book of Edward the VIth, is not followed in the Church of the Ascension, Chicago, but the use there is in open violation thereof, and, so far, is in opposition to Anglican Catholicity as laid down in her first reformed liturgy.

First, As to the vestments, a white albe plain, with vestment, or cope, is specified in the "First Book." Other vestments are used at the Ascension.

Second, Two lights are specified in the well-known Injunctions. Six are used at the Ascension, if not more.

Third, The Kyrie is in English in Edward's First Book. It is sung in Greek at the Ascension.

Fourth, The First Book especially prohibits any elevation of the Host. This is openly practised at the Ascension.

Fifth, The preparation of the Communicants, their Confession and the Absolution for them, forms part of the unvarying order of King Edward's Mass. At the 11 o'clock Mass at the Ascension they are never used.

Sixth, There are special Rubrics in King Edward's First Book, positively prohibiting the priest from celebrating, unless there are persons known to him, who will there and then receive the Blessed Sacrament with him. At the Ascension the Priest receives alone at the late Celebration, and the people are instructed not to come.

There are other variations from Edward's Book but not of any very material character. They can easily be seen in the Reprint published by Roper, and in the same edition, all the above points can be verified.

It does not seem exactly fair for one who is constantly appealing to Edward the VIth's Book to be thus openly violating its letter and spirit, when to obey it would keep one within the line of Anglican practice, and give rest and assurance to those who may be disturbed.

If King Edward's First Book is after all a Protestant Document, it would be better to say so at once; but if it is the highest expression of Anglican Catholicity, it would be better for the growth of such Catholicity that it should be adhered to loyally and obediently, not violated in a forcible and self-asserting manner.

### ANGLO CATHOLIC.

Mrs. Weston, wife of the Rev. D. C. Weston, D. D., and sister-in-law of the Rev. Dr. Weston, of St. John's Chapel, New York, whose burial took place on Monday the 7th inst., from Christ Church, Greenwich, Connecticut, has been known to the Church at large for many years, as the author of "Calvary Catechism." It was so called from the parish in Connecticut, of which her husband at the time had charge. In the Sunday School, in the parish, in social circles, and in the various missionary organizations connected with the Church, she has been, with other near members of her own family, an active worker, deeply interested in all that pertained to the advance of Christ's Kingdom.

Sadly will she be missed from her accustomed sphere of usefulness, and long will her name linger on the lips and in the hearts of thousands throughout the land, with sorrow for her loss, but with deep thanksgiving that the Church has so long been blessed with her presence, and with the example of her beautiful life, and her good works which will be her perpetual memorial in the years that are to follow.

## University of the South.

Correspondence of the Living Church.

No place is so pleasant to visit as Sewanee. Delightful at all times by reason of the people of culture and refinement who reside upon its summit, it is made more so by the annual visit of the Board of Trustees of the University, and the many visitors who resort hither to witness the Commencement Exercises. The Board of Trustees met on Saturday, the 29th of July, and continued in session until the 5th day of August. Very much business of importance was accomplished. In the way of progress, it is purposed to erect during the coming year, another permanent building which will be the School of Chemistry. Over five thousand dollars has been secured for this purpose. As much more is needed, and it is sincerely hoped that this notice of it in the LIVING CHURCH, will cause the friends of the University to send contributions to the Chancellor without delay. Vacancies in the Faculty have been filled by the selection of Professor B. L. Higgins, M. A., to the chair of Ancient Language and Literature, in the place of Professor Harrison, resigned; Professor F. M. Paige to the chair of Modern Language and Literature; and Professor R. E. Nelson to the chair of Physics, Engineering, and Practical Surveying. In order to perfect the work of this school, three thousand dollars are needed to secure the necessary appliances. In the Theological Department, the Rev. T. F. Gailor, M. A., S. T. B., was elected to the chair of Ecclesiastical History and Polity. The introduction of so much young blood and vigorous life joined as it is with the wisdom and practical experience of its older and self-abnegating Professors, cannot fail to win a decided impetus to this great and important work of the Church in the South and South-West.

Of the gentlemen selected, Professor Wiggins is a graduate of the University in which he has won distinguished honor. Those who have watched his course through the varying fortunes of the work here, realize that no better selection could have been made. Professor Nelson is a graduate of the University of Virginia, and has occupied for some time, a chair in the Agricultural College, of Maryland. Professor Paige while a graduate of the University of Virginia, was for many years in residence abroad, Florence being chiefly his home. He is the son of the distinguished Commodore Paige. Professor Gailor graduated from Racine College, and also from the General Theological Seminary. He is possessed of fine presence and voice, is persuasive and eloquent, and charms all by the earnestness, power, and learning of his preaching. The young men are especially drawn towards him.

The following minute offered by the Bishop of Louisiana was unanimously adopted:

The University has suffered a grievous loss in the death of the late Professor John McCrady, and the loss is deeply felt. His remarkable attainments and exalted character would have made him eminent in any quarter where nobleness and scholarship are honored; but here, where his great gifts of mind and heart were so freely and generously bestowed, he was not only eminent but beloved. Pure in his life, brilliant in his genius, zealous in his work, and faithful in all things, he was a tower of strength to the University, which now stands bereaved and sorrowing by his grave.

Mr. C. R. Miles, the intimate friend and companion for years of this gifted man, in his speech offered the following prophetic and beautiful lines written by Professor McCrady twenty years ago:

### "THE FORGE OF THOUGHT."

"Work! Work! Work!  
From the crack of day to the close,  
And half the night  
By a dimmer light,  
And then thy needs repose."

"Toll! Toll! Toll!  
When thy veins with life are full,  
When tears would start,  
And the smitten heart  
Beat languidly and dull."

"Toll! Toll! Toll!  
With ever the Christ at hand,  
And the forms which pass  
In the mystic glass  
Of Time, shalt thou understand."

"Clang! Clang! Clang!  
Let the sparks leap out in showers,  
And the anvil ring,  
And the bellows sing  
From harvest moon to the flowers."

"Clang! Clang! Clang!  
And a wonder shall be wrought  
Whose head sublime  
Shall tower o'er time  
The masterpiece of thought."

"Clang! Clang! Clang!  
But this thy curse shall be,  
Through sun and snow  
The work shall grow,  
Yet never shall perfect be."

"Clang! Clang! Clang!  
And when thou art stiff and dead,  
The world too late  
May own thee great  
And laurel thy marble head."

"But far—far—far—  
In some grand and silent sphere  
With wise and blest  
Thou shalt take rest  
Thou wouldst not suffer here."

The government and discipline of the Institution are in the hands of the Vice Chancellor and the Hebdomadal Board. Of the members of the Board nine Bishops were present, and a majority of the clerical and lay Trustees, every Diocese being represented save one.

The Commencement sermon was delivered by the Rev. Dr. H. Stringfellow, of Alabama, in St. Augustine's Chapel, on Sunday, July 30th. On Monday the contest in declamation by the University and Grammar School students, took place in Forensic Hall; W. M. Miles, of South Carolina, winning the Lyman medal, and H. D. Terrell, of Texas, securing that awarded by the Vice Chancellor. The address before the Literary Societies was delivered by the Rev. T. F. Gailor, on Tuesday evening, August 1st.

After special Service in the Chapel on Wednesday morning, the Hon. W. Porcher Miles, President of South Carolina College, delivered the Commencement oration. The evening of the same day, in Forensic Hall, the contest between the Literary Societies took place, the Pi Omega winning the cup for oratory, and the Sigma Epsilon being awarded the one for essay.

Commencement day dawned bright and beautiful. At 11 o'clock the procession entered the chapel by the west door in the following order, hymn 138 being the processional: The choir, theological students, clergy, the Vice Chancellor in his robes, the Bishops, the Chancellor in his robes, the Faculty, lay Trustees, alumni, gownsmen, and the cadet corps composed of two companies under Commandant R. M. Rogers, U. S. A. After special Service, orations were delivered in Latin, French, and German; the diplomas were given in the various schools, and the following degrees were conferred by the Chancellor: *Master of Arts*: W. B. Nauts, Kentucky; W. A. Percy, Mississippi; B. L. Wiggins, South Carolina, and C. McD. Puckette, Texas. *Bachelor of Arts*; R. W. Barnwell, South Carolina. *Bachelor of Science*: W. M. Marks, Alabama, and E. A. Quintard, Tennessee. The honorary degree of Doctor in Divinity was conferred on the Rev. E. D. Cooper, of Astoria, Long Island. The whole ceremony occupied but one hour, and the procession retired in the order in which it entered, the recessional being "God bless our native land,  
Firm may she ever stand."

In the evening, the usual Commencement "hop" took place in Forensic Hall, which was beautifully decorated for the occasion.

On Friday, the Alumni Association assembled, and listened to an oration by T. M. Scruggs, of Memphis, Tennessee. Measures were taken at their subsequent meetings to aid in securing an endowment for the Institution.

The situation and advantages of Sewanee have been graphically and frequently described. In point of healthfulness, it is all that could be desired; the atmosphere is cool and bracing in the summer, and delightful at all times. Experience of the past thirteen years has justified the wisdom of its founders in making their selection as they did. In every way, there is no institution that possesses more or better advantages for its students. The boarding house system used in the beginning as a temporary expedient, has proved a great blessing, under the direct supervision of the authorities. Habits of politeness and regard for others, are formed among the students, and it is the testimony of each and every professor, that the conduct of the students has been gradually and steadily improving.

This University in all its departments, is the sole hope of the Church of God, throughout the South and South-western land; having within its territory, first, a race of four millions of people to whom have been given the right of citizenship, and to whom we must carry the Gospel of God. Second, a great mass of ignorant and poor people whom as a Church, with great a Commission we have been unable to do anything.

As an illustration of what has been already accomplished with our limited means and resources, the Church has unfolded in the ranks of her ministry, the brightest of her graduates; and in many walks of life, professional and otherwise, her Alumni are bearing witness by their walk and conversation testimony to the Faith once delivered to the Saints.

While large sums of money have been contributed freely to building up Educational Institutions in the North and North-west, and very large sums have been expended in the Indian work, this great field, infinitely more missionary in its character, with its people in comparative want, is almost neglected. Could this Institution secure two hundred thousand dollars, all its necessary wants would be met, and it would ask for no further assistance from the brethren in the Common Faith whom God has blessed with so much abundance.

The Theological Department is now fully equipped as to building and professors. Five thousand dollars is necessary for the running expenses of the year. Seventeen students have already entered.

Mr. W. Williams, of No. 1, Williams Street, New York, has been appointed commissary of the University, and will receive and forward all funds entrusted to him. The present needs will bear recapitulation: For the hall of Chemistry, \$5,000; Department of Surveying, \$3,000; Theological Department, \$5,000.

Mindful of the great kindness and courtesy extended to us in our work by the LIVING CHURCH, we beg a continued interest, realizing how much we need the help.

KENTUCKY.

## A Summer Cruise.

Editorial Correspondence.

DEAR LIVING CHURCH:—From Sheboygan, Wis., we had a pleasant sail to Manitowoc. We arrived on the day after the late President's murderer was hanged, and naturally desired to get the papers. The newsdealer made a surly reply to our first application, and we arranged a little plan of revenge by dividing the party into relays, each going in turn to ask for a paper, till the fellow's impatience made it dangerous to go again. We diversified our exercise by foraging for provisions, and laid in a good stock of eggs, fresh milk, vegetables, etc. From this point, we sailed by the first favorable wind to cross the lake, taking our course for the Manitowoc Islands.

Sunday morning found us on the great deep. It was only a sailor's eye that could distinguish the faint line of the distant shore, and it seemed for the first time as if we were really at sea. We had a fair but light wind and it was a glorious day; a very Sabbath day for peace and rest, a Lord's Day for the calm influence that was reflected in sea and sky where no distracting objects disturbed the contemplation of the reverent soul. Our little congregation of six gathered in the "cook-pit," and with uncovered heads joined in the beautiful Service of the Church. As we were sailing under the British flag (a compliment to S—, who is an English yachtsman and commander of our little craft) the Queen was included in the Prayer for the President and all in authority. The prayer for those at sea seemed never so impressive. Upon a great ocean steamer, with its vast magnitude and enormous machinery, it is difficult to realize entire dependence upon God's care and providence. But we could touch the water with our hands, and feel that only a plank was between us and the great gulf. It was not a sense of danger but a consciousness of a limitless power upholding and directing us, that was impressive.

I will not weary you with details of the voyage; the baffling winds and calms of the long night (we kept one watch and the sailors one); the beating around the Manitowoc Islands; the splendid sail down Grand Traverse Bay, finding our way by chart and compass and heaving the lead as we rounded into Old Mission harbor about midnight. The Fourth of July was celebrated there in patriotic style, notwithstanding the royal ensign. The stars and stripes were saluted with three guns; as many as we could conveniently manage. Freddy's cannon was not a breach loader, and the muzzle was a very small one. The deficiency in diameter was made up by prolonged pounding of the wad. When well loaded it was full to the muzzle and the boys were exhausted. The excitement of the report aroused them both to renewed exertions, but after three rounds they took to fire crackers as a more expeditious though less manly way of letting off patriotism. There was a great family picnic under the pine trees near the wharf, that day, and we were introduced to spring chicken and ice cream in the hospitable mansion of our good friend Mrs. Roberts. After this and other most delightful experiences, social and gastronomical, in this abode of peace and plenty, we came to understand why Mr. Roberts and his family are content to live out of Chicago, where there are so many good reasons for living, especially for a prominent and popular member of the bar. What were Old Mission without them? But courtesy forbids me to enlarge upon this theme. The climax of our Independence Day was the illumination of the yacht by Chinese lanterns hung from topmast to bow and stern, and a display of fireworks. It was all very pretty and very amusing, by turns, but I shall never get through if I tell you everything.

We had a gay party, the next day, across the bay to Elk Rapids, and some good fishing, the first we had been able to find. We learned that "it used to be good fishing here," at several places, but here found that there is good fishing.

It was nearly midnight, July 6th, when we weighed anchor and started with a fair wind for Mackinac. At six o'clock A. M., the mercury stood at 48 degrees. A bath over the bows, that morning, was a thing to be remembered. The water was almost ice-cold, and the motion of the boat, plunging through the waves, in a moderate sea, made it very exciting. The worst part of the performance was climbing up the chains, and getting on deck. After having bruised myself "black and blue," by such gymnastic exertions, I adopted a more convenient method of hydropathic treatment, and had the water poured over me by one of the sailors as I stood on the bow. In port we took our baths in the cook-pit, by pouring, shielded from observation. The water of the lake furnishes the most delicious bath that can be imagined, if one has the nerve to endure it.

(To be Continued.)

We tender the expression of our sincerest sympathy to the Rev. G. E. and Mrs. Purucker, of Elkhart, Ind., who have just lost their young son, a bright boy in his third year, under peculiarly painful circumstances. The child was threatened with an attack of malaria, and was ordered a dose of quinine. A druggist, a man of experience and position, put up morphine instead of quinine, and in a few hours the parents were bereft of their boy.

## THERE'S SOMETHING YE LACK.

Written for the Living Church.

John Peters, a parson, was walking about his beautiful meadow, in trouble and doubt. The chief thought of all that so troubled his bosom was this, that his preaching seemed labor in vain. He found, notwithstanding the trouble and care he took to oppose it, that many would swear. He thought his own life to be just as it should, a pattern of all that was noble and good. Just then he heard sadly, in greatest dismay, His honest old ploughman a swearing away. He crossed o'er the meadow and said to the man, "To swear at your work is not a good plan; I'd make your four horses the ploughing to do, And never would swear or be angry as you. In order to prove it, if you will allow, I'll give you a rest and will guide the good plough." "Well, mister, you try it, go over and back, And if you don't swear, there's something ye lack!" John Peters did try it; the very first yard He came to a place most provokingly hard. He muttered, "This hard for a novice to plough; I never saw the like of this land until now!" The same words he uttered six times in a row, "This is the worst place I ever did know." When the one row was finished, he said to the man, "I swore not at all; do the same if you can!" "True, mister, you swore not, but sure 'twas as bad To utter a falsehood each time you were mad. You said six times, sir, 'I ne'er saw the like,' When each was the same, so it cannot be right." "Its true, man, I'm wrong, and you've shown me a sight. That s'en the best mortal has some sin to fight.

Old Trinity, Wilmington, Del.

Correspondence of the Living Church.

The Holy Trinity Church—"Old Swedes"—Wilmington, having been closed during July for needed repairs, was re-opened on August 6, and presented a fresh and beautiful appearance. A semi-historical sermon was preached by the Rector, the Rev. H. B. Martin. In his sermon, the Rector said that "in 1829, the Rector of Trinity Church, in his report to Convention, said that 'the congregation finding the old church inconvenient and sometimes inaccessible, for worship, were about to build a new chapel in the town.' This chapel was built, consecrated, enlarged twice, and used for Divine Worship, and having been sold, was given up after last Sunday's Services. The present Rector, in his Report to the last Convention, reported the sale of Trinity Chapel and rectory, the purchase of a new lot in the western part of the city, and the immediate building of a Sunday School chapel to be used for worship until the new church is erected. In this interval of 53 years, how interesting has been the history of the work of the old parish. When the chapel was consecrated in 1830 by Bishop White, this old church was vacated, and was not used for Divine Worship again until 1842, being visited only for funerals, or only as a curiosity. In that year, the ladies of the parish secured funds for repairing and improving the sacred edifice, which was fast going to ruin, and the Rector, the Rev. Dr. McCullough, just 40 years ago this month, re-opened this old church. In his sermon, he predicted that although his hearers might not, their children would see the day when the venerable House of God would be open every Sunday and filled by earnest worshippers. That prediction is fulfilled to-day, for the congregation fills this church every Lord's Day, and is noted for its devotion and zeal, as is well shown by the appearance of the work of to-day. After the repairs of 1842, the old church was open occasionally. In 1847, Dr. Van Deusen succeeded Dr. McCullough as Rector, and in the winter of that year, the Rev. D. McCurdy became the Assistant Minister and held Services every Sunday at the old church, and celebrated the Holy Communion semi-monthly!" The Rector here took occasion to say, that we would at once return to this excellent custom, and enjoy a semi-monthly instead of monthly Celebration. "In 1850, the Rev. Azarius Prior became Assistant Minister. In 1856, the church was painted and the walls whitewashed, and the Rev. Stevens Parker became the Assistant. In 1858, 8 persons were confirmed, the first since 1820, and the 5th in the building, Bishop White having confirmed in 1793, 1819, and 1820, and Bishop Claggett, of Maryland, in 1803. In 1860, the Rev. Mr. Parker resigned, and the old church was closed for a number of years again, but was re-opened again in 1869, under the Rev. Charles Breck, when the Rev. Wm. Murphy became Assistant Minister, and served most faithfully until 1878. The present beloved and earnest Priest, the Rev. Louis K. Lewis, was placed in charge by the Rector, in January of this year, and was elected Assistant by the Vestry on Feb. 21st, 1882." The Rector also read a paper, prepared by Wm. J. Fisher (who has had charge of the Sunday School for the past five years), in which a brief statement was given of the important work done at the Old Church from Aug., 1881, when it was re-opened after being closed nearly four years, to the present time, with a description of the repairs, etc., and signed by the clergy, wardens, vestry, and other officials of the parish, Guild, and Sunday School. The principal repairs consisted of removing the old whitewash from the walls, and painting them with oil paint, the ceiling a light gray and the walls a darker shade; painting all the wood work outside and inside; removing the old pulpit from the top of the original stone altar, where it had been improperly placed during some previous repairs, and erecting it on the right or north side of the chancel; restoring the old altar by encasing it with wood and covering it with marble, and a handsome marble re-table. The expense of removing the pulpit was borne by a lady of the parish, who is a descendant of one of the early Swedish Rectors. Before closing the altar, Wm. J. Fisher, as President of Holy Trinity Guild, sealed up and inclosed in the altar, a Bible, Prayer Book; and a metal box, containing a copy of the above statement, a copy of Bishop Lee's Historical Sermon at the Diocesan Convention, a copy of the Journal of the Convention, the LIVING CHURCH of July 29, 1882, and a copy of all the city papers. In addition to the

above improvements, the robing room has been much improved by painting the walls, etc., carpeting the floor, removing the library to another part of the church, and introducing gas. The latter was done by Mr. Wm. Forrest, who so generously put the gas into the church some time ago. A clock has also been presented by Trinity Chapel Guild, of which John Sidney Grohe is President. A very handsome Brussels Carpet of Churchly design, was presented by the Sunday School, for the chancel. The whole appearance of the church is wonderfully improved, without changing the venerable character of the building in the slightest, but rather preserving it. The large east window of the chancel, which should be a memorial window, and we hope probably will soon, has been much improved by the erection of a reredos of wood painted red, with the sacred monograms in gold, and a passion flower on each side of the altar cross, also in gold. The present condition of the Church and Sunday School is excellent, and we hope, under God's Blessing, by which it has so prospered in the past, it may continue to grow and improve in the future. At the Bishop's visitation in May last, 16 persons, the largest class in the Diocese, were confirmed. The music on Sunday was very well rendered by the re-organized choir, of which J. Mitchell Hebb is organist and leader.

## A Mission Tour in Tennessee.

Correspondence of the Living Church.

On the morning of the eighth Sunday after Trinity, a zealous priest of the Church and a lay-reader started in a buggy, in the cool of the day, for Mount Pleasant, to say Masses and celebrate the Holy Eucharist for a faithful few. The day was beautiful, not a breeze was stirring, the birds even appeared to know that it was the holiest of days. Our way led through the most picturesque country, past stately mansions, smiling cornfields, rural cottages and homesteads, through scenery surpassingly lovely. Occasionally we would see signs that the evil hand of war had been laid even on these peaceful scenes. Now and then the proverbial darkey would be seen dressed in his showy garb going his way to "meeting." On approaching Ashwood we saw a beautiful church after the Norman style of architecture, with its ivy-mantled tower, surrounded on every side with magnificent trees. So peaceful it looked in its sequestered shade, yet sorrow and regret was in our minds when we remember that this sacred edifice was rarely used. Yet its memory will ever be revered because in its sleeping place lies the first saintly Bishop of this diocese, James Harvey Otey, the Apostle of the South-Western Church. In half an hour's ride we reached our destination where we found that the Female Academy building had been secured by the exertions of a lady, a staunch upholder of the Church. The place had undergone quite a transformation; its appearance was truly Churchly. The large congregation, mostly composed of different denominations, met, no doubt, with much curiosity as a priest had not officiated in this community for many years. The attention of the congregation was gradually secured, when the officiating clergyman—the Rev. W. G. S. Thompson—read the opening sentences. As he proceeded they became more and more moved with what was going on, answering heartily in the responses. Methinks that the eyes of not a few were wet with tears of sorrow and contrition when responding to the beautiful Litany. The hymns were heartily sung. The preacher gave for his text: "We will go along the king's highway," and in simple and telling language told them of "the faith once delivered to the saints," giving a short history of Christianity, and then appealed to them to think of the old paths wherein so many of the saints of old, martyrs, and their forefathers had trod, winning crowns of glory immortal in the heavens. In closing he asked them for their sympathy and aid; the response was very encouraging. Several partook of the Holy Sacrament, thus ending one of the most interesting services it has been my lot to witness.

In conclusion I would say that there are twelve communicants who have raised \$400 for the erection of a church; \$1,000 still being necessary for its completion. The people have resolved not to incur any debt. If any faithful member of the Church Catholic, to whom much has been given, feels disposed to encourage the Lord's work, I am well assured that no offering would be better appreciated and valued than by the few communicants of Mount Pleasant, Maury County, of this State. The Mission Priest, the Rev. W. G. S. Thompson, resides in Columbia, Tennessee. LAYMAN.

A despatch from Rochester, N. Y., says that Niagara Falls have been purchased by a syndicate of Boston and New York parties, who will use the immense water power to generate electricity. It is stated that the land contract contemplates the execution of a deed in fee simple, controlling the water power of the entire American fall at Niagara, some two million horsepower altogether. The land purchased comprises Prospect Park. It is stated that the capital of the company when organized will be \$20,000,000. Colonel Henkle, the local agent of the syndicate, says, "We will conduct electricity through properly insulated cables underground to sixty-five prominent American cities and towns between Boston and Chicago. Just as good and forcible an electric current can be conducted five hundred miles by my process as can be utilized within an area of one mile."

When a certain Prince of Salm-Salm came during the civil war to offer his sword to the Federal Government, his title puzzled Mr. Seward. "Psalm—Psalm!" he exclaimed, "where does he come from?" "Perhaps from Sing Sing," said the person addressed.—Dr. W. H. Russell in *Hesperothén*.

## LETTERS TO THE EDITOR.

## ON VARIOUS SUBJECTS.

## "Adapting" the Services.

To the Editor of the Living Church:

Your paper recently contained an account of a short and easy method by which the Rector of a certain church "adapts the Sunday Service to the needs of his congregation during the summer."

On "Communion days," the report says, "the Litany is not used at the Morning Service, and is substituted for Evening Prayer." Does that mean that the "Communion days" are only occasional in this adaptation, or as appointed in the Common Prayer? The Litany, the beautiful Service which takes less than ten minutes to say, is left out at Morning Prayer and "substituted" for Evening Prayer which is ignored altogether, with its beautiful Psalms and lessons and its appropriate ending of the day.

On the other Sundays, which are not supposed to be "Communion Sundays," that meaningless Service called the Ante-Communion Service, in which the priest goes to the altar and begins a Service which he has no idea of finishing—is left out. So far, good; but this seed of the Eucharistic Service, is substituted on that day for Evening Prayer, and said at a time of day when the Church never intended a line of it to be used, viz., in the afternoon. Even the prayer for the whole state of Christ's Church Militant, one of the most sublime Prayers in the Divine Office, is said at this strange substitute for Evensong. The Gloria in Excelsis, the great Eucharistic Hymn, the peculiar heritage of the faithful at the Communion, is sung at this Service of bits and portions of the brightest Office we have. And all this in the "twilight" (so sweet!) and all "with pleasing effect!"—I suppose to those who assist at this peculiar Communion Service, at which there is no Communion nor the least intention of having one.

And then the address is so brief, "and the entire Service is less than half an hour in length."

Is it not about time, my dear Mr. Editor, that we cease to adopt these "short and easy methods" in the summer for our easy going and indolent people who cannot attend the Services of the Church on the Lord's Day unless they are adapted to the "summer," and unless assured that something will be omitted, and something else substituted, and the address be "brief," and it be at "twilight," and be done "with pleasing effect," and that it be "less than half an hour in length?"

Perhaps it will be suggested to the Committee for enriching the Book of Common Prayer, to point out a way to adapt the Sunday Services to the needs of our congregations "during the summer." But I hope the above is not the "Use" of the church referred to. G. C. TATE.

Niles, Mich.

## The Church and Dissent.

To the Editor of the Living Church:

Will you permit an "ex-dissenter," six months a clergyman in the Church, if it be only for sociability's sake, to say a word to your readers scattered abroad through this great country?

Down here in Florida, a hundred miles from any church clergyman, with mails twice a week by steamboat, without railroad or telegraphic communication, you and others will charitably allow me to speak, even if I seem a little prolix or dull; for you know one must "say something to somebody."

I enjoy the visits of the LIVING CHURCH all the more, no doubt, from my isolation. I like the paper too for the Catholic spirit manifested. I am glad it is not exclusively "Low," nor "Ritualistic," nor "Broad," nor "High Dry," in its teachings. I rejoice in that magnanimous spirit that sees and feels the good that is in every righteous man, whatever the classification of his Churchmanship.

Our brethren of the "denominations," say that, when a man leaves them to become an "Episcopalian," he immediately "blooms out a great, fine, High Churchman." I don't know about the *great and fine*; but I am a very decided Churchman, of what I consider the Catholic and Apostolic type; and, if that be "High Churchmanship," or "high treason," make the most of it.

I was very near being a mere "Episcopalian," or "Low Churchman," or "Evangelical"—whatever that may be—once upon a time. I loved the liturgy; I accepted the creeds and articles; I even interpreted the baptismal office not to "mean any harm." I was persuaded by others, and almost persuaded myself, that I could use all the "Romanizing" expressions in the Prayer Book in—not to say irreverently—"a Pickwickian sense." But further study of the matter satisfied me that I at least must believe literally in the one Catholic and Apostolic Church, or I could not serve at its altars with an honest heart. So it took me years to see what it now surprises me I did not see at first. I think there are thousands of our Protestant brethren to-day where I was five years ago. Is there not some way for us to help them out of their difficulties?

So I am not a believer in what you aptly style the "Episcopalian denomination." But I should be blind indeed, if I did not recognize the good in those who think of the Church as a little better, perhaps, than others, but still only one among "Protestant churches." True, some of them are always "smelling" out "Popish plots" among those dreadful people, the "Ritualists." Their fears are little better founded than those which created the panic of the "Irish Night," among the good Protestant Londoners of 1688.

But then I am not a Romanist, and I want that distinctly understood too. We have some little people, and I have seen them, who have such a lofty horror of "Protestantism" and "Dissent;" who are such devoted "Sacramentarians," who are so fond of vestments, and candles, and bells, and holy water, and the like, that they terrify other little people, who think these things fright-

ful, "in fact, mere Romish idolatry, you know." But Doctor Cummins-Genevieve and Doctor Trent-Vatican are needlessly afraid of each other. Sir Andrew Aguecheek, in his terror of the disguised Viola, had about the same cause for dismay. One sees the overthrow of the Church, if the clergy are permitted to wear chasubles and colored stoles, and have about them the additional enormity of surpliced choirs. The other takes as much delight in these "enormities" as a new midshipman, in his uniform coat and brass buttons.

Well, something is to be said on both sides. But I think a great deal is said, which goes to prove that there are very narrow, un-Catholic people in both parties. I don't object to the midshipman's buttons; they are very proper and necessary in the navy. What I disapprove is the midshipman's estimate of his buttons. I can't see any harm in the candles and chasubles, and colored stoles. But I see much harm in the notion that these things make a man a Catholic Churchman. Even the little foxes may spoil the vines with tender grapes.

What I do long for is the triumph of the Catholic Church. There will always be different schools and different shades of opinion. I have no doubt this is best. One party will check the excesses of another. But let us all try to cultivate that Catholic spirit which feels that the Church of the Living God is comprehensive enough for all Christian men. We want a *Living Church*, not several parties having the form and denying the power of unity. It is not enough as some appear to think, for us to "stand still and bear witness." This were indeed our duty, if we could do nothing else. But we can do something else. Our success during fifty years proves it. Hundreds of thousands among our Protestant brethren are tired of narrow sectarianism. Let us show them, if possible, that the Church is a remedy for this evil. Denominationalism is a great incubus upon the religious life of our age and nation; but let us not doubt that there are many righteous men and women, ay, Christian heroes and heroines among those who dissent from us. I have no sympathy with the spirit that fosters harsh feelings, and prompts harsh words against those who follow not with us. It may be true that these people sometimes think and speak ill of us; but, if we are of the true Church, we ought to manifest our more excellent way by the exhibition of a broader and loftier charity. I have lived among "Dissenters," and should know something of their modes of life and thought. If we inclose ourselves with a hedge of cold formal "respectability," we shall never win them. But a living, earnest, Catholic Church will gain them in heaven's good time. Trust one who knows them, they are worth having.

C. A. A.

Apalachicola, Fla.

## Good Reading.

To the Editor of the Living Church:

I am sorry you have "shut down" on the bad reading of the clergy. In my opinion you might do the clergy a good deal of good (and through them, of course, the laity), by allowing us fault-finding laymen to preach at them a little.

Your remark, that no man has had an opportunity to hear nine-tenths of the clergy read, is of course true; but then, if nine-tenths of those whom he does hear read, do not read well, for that person it all the same as though nine-tenths of the whole body were blunderers, and there's no need of it, there's no excuse for it. It is not always the fault of the poor clergyman, however. The origin of the fault is in the primary school; and it "grows by what it feeds upon," all the way along, till the man reaches the Ministry, and then, alas! there's hardly any remedy for it.

But there is a point in this career, where I think much blame rests. If I were on the examining committee who were going to pronounce on the fitness of a person applying to be admitted as a candidate for Holy Orders, and a man or boy applied to me for a certificate, *he would know how to read the Bible* before he would get that certificate. I do not know whether the Church can authoritatively and effectually go back of that point or not; but I believe that the Sunday-school itself might be a far greater power for good, by teaching the scholars to read the Bible, than it oftentimes now is, in its attempts to teach religious truth.

Did you ever, when you were a boy, hear the silence of the sacred edifice broken by the feeling utterance of the minister of "the Lord is in His Holy Temple; let all the earth keep silence before Him?" Can you at all compare the good effect it had upon you, with that of the sermon, long or short, which you have since listened to from men who think that "rhetorical reading is altogether out of place in the desk."

Well, I do not know what your answer may be to this; but, for one poor layman, who, in nearly fifty years' experience of constant church-going has not found one good reader in ten among the clergy whom he has heard, I am prepared to state it as my decided conviction, that you are entirely wrong in your idea that no layman could hold a congregation together four weeks; because I have evidence directly to the contrary.

GEO. G. IDE.

Claremont, N. H., July 30, 1882.

## Praying for Rain.

To the Editor of the Living Church:

It seems to me that the position of the Bishop of Melbourne on Prayer for rain is but partially stated—and therefore mis-stated—in the extract from the N. Y. *Sun*, given in the Rev. J. D. Harris' letter in your issue of July 22nd. If I understand the situation, it is similar to that of Colorado, in our own country, where the rainfall in the growing season is insufficient for the successful raising of crops; but there is plenty of water in the rivers and streams, which the farmers bring out by means of irrigating ditches,

to water their crops, and thereby raise *better* crops than they could with the seasonable rains of other States. The Bishop of Melbourne advocates a system of irrigation, and evidently thinks that it would be presumption to pray for more water, when that already provided is not used. Would it not be a good plan for some of the Bishop's critics to turn their attention to Iceland and Greenland, and urge the inhabitants thereof to pray for sunshine at mid-winter?

B. L.

Hyde Park, Mass.

## We are Brethren.

(From a sermon preached by the late Dean Stanley, on July 4th, 1869. Matt. v., 22.)

This day is the Fourth of July. It is the anniversary of the Declaration of American Independence—the anniversary of the breach between the mother and the daughter country. On such a day may we not feel that our Lord's warnings have a peculiar significance and force? The sons of that great Republic are, indeed, our brothers—brothers in a sense in which no other two great nations on the face of this earth are brothers and sisters to each other; speaking the same language, inheriting the same traditions, descended from the same ancestors; entwined with the same dearest relationships, rejoicing in the same history, in the same faith, in the same hopes.

Both, no doubt, of these two mighty brothers have, like the actual brothers of an actual family, had their temper tried or their passions roused, sometimes the elder by the younger, sometimes the younger by the elder; but not the less are the ancient bonds of union indissoluble, not the less of them are the poet's words true:

No distance breaks the tie of blood;  
Brothers are brothers evermore;  
Nor wrongs, nor wrath of deadliest mood,  
That magic may o'erpower.

And how especially true is it of these brothers that hard words may kill, and gentle words save, the peace and life between them? How deeply was that first breach widened on the first anniversary by the bitter recriminations of king and statesmen, of the mother country and of the daughter colony! How fiercely were the words tossed to and fro across the Atlantic—"Raca" on one side, and "Moreh" on the other; "tyrant" from one side, and "rebel" from the other! Yet how speedily, how easily was the wound closed! How soon did the Declaration of Independence become the name for the peaceful birth of a new and glorious nation! How soon did the minister of the young Republic pay respectful homage, and receive respectful recognition, in the court of the ancient sovereign! What American is there who is not now proud of that history, which he then spurned behind him? What Englishman is there who is not now proud of the once dreaded name of Washington?

So, as years roll on, may all those fierce watch-words of party strife and national hatred perish and cease to be! So may each succeeding generation learn to leave those ancient curses to consume away in the fires of the dark valley whence they came, among the offal and carrion from which they originally sprang!

Woe on either side to those who revive those relics of barbarous days, those signals of strife and bitterness! Blessings on those peacemakers who, from either side, by gentle phrase, by conciliating temper, by determination not to give or take offence, by rigid abstinence from insulting words, as from something altogether unholy and accursed, bind together the two nations in one communion and fellowship of good deeds, great thoughts, and undenying hopes of a yet more blessed future for both, in the far distant history of which this day was the first inauguration—when neither distance of space nor wrath of man shall put asunder those whom God, by speech, by blood, by the wonders of Science, and by the grace of Religion, has joined together.

## A Word to Clergy and Laity.

From Bishop Whipple's Convention Address, 1882.

I know the sore temptations which come to the clergy, the weariness and loneliness of missionary life; the anxious care which comes of a scanty support; the hope of relief from writing sermons, and the thought that some one else can do better. I know of no success which was not won by the united labor of men who knew how to work and wait. Brethren, we do not go to minister to saints, but to save sinners. It will be very like heaven when you find a cure which has in it no selfish, self-willed, fault-finding folk. Such people lived in the Primitive Church; and it was of them that St. Paul said: "I tell you weeping, they are the enemies of the Cross of Christ." We have no right to abandon the field committed to our care, unless plainly called away by the Province of God; unless incapacitated for ministerial work, we have no right to turn aside to secular pursuits. The vow of Holy Orders is upon us; and this vow will be the measure of our accountability in the judgment. Your lot is a hard one. Never allow yourself to brood over troubles. Your Master trod this rough way before you and these very sorrows may be the badge of your fellowship with Him. The field may be barren and yet be the Lord's harvest field, where He will fulfill to you His promises that "He who goeth forth bearing precious seed and weeping, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

Brethren of the laity, we are men like you. We need your sympathy, your love and your prayers. We have an Office that would be heavy for angels' shoulders. We ask nothing for the poor, frail, fallible man; but we do ask everything for Jesus' sake, and say to you, with the apostle: "Pray for us."

The great truth that needs to be taught to every child, impressed upon every youth and established in every mind, is, that the basis of all happiness is loyalty to truth and right.

BOOK REVIEWS.

A TREATISE ON THE LAW OF STOCK-BROKERS AND STOCK EXCHANGES, by John K. Dos Passos. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co.; 1882. pp. 1043.

In view of the vast proportions to which the business of stock-broking has attained (the sales of the Stock Exchange of New York alone, in a single year, 1881, exceeding the enormous total of \$12,800,000,000), the law controlling such transactions has naturally grown into vast importance. Considering that this is almost the first attempt at a formal treatise upon the subject, we think Mr. Dos Passos is entitled to great credit for the manner in which he has discharged his task. His treatment is full, thorough, and satisfactory; his style being lucid and yet concise, and his arrangement clear, logical, and convenient for ready reference. The author has avoided the vicious style so common among makers of law-books. Instead of compiling a new digest or list of decisions (often disconnected and even complicating), he has extracted the rule or principle involved, and has aimed to confine his statement of cases to the legitimate purpose of illustration. A summary of its contents will best illustrate the scope and purpose of the work. Ch. I: "Origin of Stock Brokers and Stock Exchanges." Ch. II: "Legal Nature and Incidents of Exchanges, and of membership therein, and Rules and Regulations thereof." Among other things, in this chapter, is discussed the question—whether, to what extent, and how, membership in a stock-exchange may be made available as assets, and made liable for the owners' debts. Ch. III: "Analysis of Transaction between Broker and Client, upon Purchase or Sale of Stocks, in the United States;" wherein, Purchases on "Long" Account and Sales for "Short" Account, &c.; Chs. IV-V: "Stock-Brokers and Stock-Broking in by-laws, etc.;" Ch. VI: "The Paris Bourse;" Ch. VII: "Usages of Stock-Brokers;" Ch. VIII: "Stock Jobbing;" wherein, of all the mysterious learning of wading controls, "Options," "Puts," "Calls," "Straddles," "Spread-eagles," "Pools," and "Corners" (reasons, stratagems and spoils). The author cites, in full, Judge Jameson's charge to the Cook County Grand Jury, in October last, as "forcibly and thoroughly illustrating the law of Illinois," on the subject of stock gambling. Ch. IX: "Negotiability and Non-negotiability." Perhaps to the general reader, this is the most useful portion of the whole work, discussing the transfer of stock, the rights of bona fide holders of forged or stolen stock, or stock issued in excess of corporate power, etc., etc. Ch. X: "Remedies;" Ch. XI: "Measure of Damages." The whole is supplemented with a very full and convenient index; and, in the matter of printing, paper and binding, the work is all that can be desired.

THE ONE RELIGION: Truth, Holiness and Peace desired by the Nations, and revealed by Jesus Christ. By John Wordsworth, M. A. New York: E. P. Dutton & Co. Chicago: F. H. Revell, 148 Madison St. Price, \$3.50.

These discourses constitute the Bampton Lectures for 1881. As a comparative study of religion, especially as presented under the three great types of Buddhism, Islamism, and Christianity, the work is perhaps without an equal. It furnishes also facts and arguments bearing on missionary work and the evidences of religion, with a powerful demonstration of the complete correspondence of the Christian religion to the wants of man. Biblical Theism is contrasted with other conceptions of God, and a table is given showing the chief contrasted types of false teaching grouped under the heads of Deistic and Pantheistic. The Incarnation and Atonement are exhibited as a revelation of holiness, worthy of God, and meet for the needs of man. An appendix on Buddhism is furnished by Dr. Oscar Frankfurter, and an account of the notion of conscience among the Zulus, by Bishop Callaway. A full index completes a work of unusual interest, profound scholarship, and great practical value.

CATHARINE AND CRAWFORD TAIT, wife and son of Archbishop Campbell, Archbishop of Canterbury. A Memoir, edited at the request of the Archbishop, by the Rev. Wm. Bonham, D. D., Vicar of Marden, and one of the six Preachers of Canterbury Cathedral. Abridged Edition. London: Macmillan & Co., 1882, 192 pp. Chicago: Jansen, McClurg & Co. Price 90 cts.

These beautiful and most touching memoirs of two persons eminent in loveliness of character as in social position, have now for a long time been familiar, in a larger form, to the generality of our readers.

The history, even at its briefest, of Mrs. Tait and her son, is necessarily, more or less, the history of the Archbishop; so far, at least, as the chequered incidents of his domestic life enter into and affect his public career.

We heartily commend this little volume to the perusal of all who can appreciate the record of two singularly pure and unaffectedly holy lives.

EVERY DAY LIFE AT ETON, HARROW, RUGBY, and other great public schools. Sketched by head scholars of Eton, Winchester, Westminster, Shrewsbury, Harrow, Rugby, Charterhouse. Edited by Charles Eyre Pascoe. With 24 illustrations. New York: E. P. Dutton & Co. Chicago: F. H. Revell. Price \$1.50.

This book will prove of great interest and value to those, and their name is legion, who wish to know something of the inner life of the far-famed English schools. Nor will it be less welcome because what is therein related comes from public school boys themselves. The Editor has done his work carefully and well, and the illustrations add an additional charm to the book.

CHARLEMAGNE. By the Rev. E. L. Cutts, with map. London: New York for promoting Christian Knowledge. New York: E. & J. B. Young & Co. Price \$1.05 By mail, \$1.15.

The S. P. C. K. is doing an admirable service to the Church and to Churchmen by publishing these excellent histories of Mr. Cutts's. We have already had occasion to refer to the life of "Constantine the Great," which told so well the story of what may be called the formative period of the Catholic Church. This life of Charlemagne takes us on a stage further, and shows us the Church actively engaged in overcoming the world, and in creating a new and splendid civilization. To those who know and feel what is meant by the words the Holy Catholic Church, to those who seek to trace back their spiritual lineage beyond Luther and Calvin, to those who believe that the Church of to-day is the "heir of all the ages" the manuals, of which this is neither one of the least interesting nor the least instructive, will be at once aids to faith, and weapons for successful argument.

THE DIVINE CONSTITUTION OF THE CHRISTIAN MINISTRY. By the Rev. Wm. Graham, D. D. Nashville: Robert H. Howell & Co.

This admirable sermon of Dr. Graham's was preached as the "Oney" sermon, before the Tennessee Convention of 1873. It is now re-issued by special request, having been revised and enlarged. It is well worth perusal and would make an excellent parish tract.

THE PSALTER OR PSALMS OF DAVID together with the Canticles, Selections and Proper Psalms pointed and set to appropriate chants. By Walter B. Gilbert, Mus. B., Oxon. Chicago: F. H. Revell, 150 Madison St. Price, \$1.25.

We have already, in a previous issue, made note of this excellent work of Mr. Gilbert.

PRO AND CON OF SPELLING REFORM. By Prof. O. E. Vaile. 16 pages; price, 10c.

This is another argument for reform in spelling. It is very conclusive, no doubt, to those who believe in it, but not very clear to the uninitiated.

The Number Counted, 666. By the Rev. J. A. Upjohn, Neenah, Wis. To be had of the author 1882. We frankly confess our ignorance of the lore of which this little book professes to be an exponent. The science of the mystic numbers of Holy Scripture is a study in itself; and we have reason to believe that Mr. Upjohn has peculiar qualifications for pursuing it. He is a man of unquestionable ability, and has devoted years of research to the subject; so that we can commend this volume to the consideration of any whose tastes and predilections may lie in that direction.

The Blessedness of Obedience as the Rule of Life. A Sermon, preached in the Chapel of Lehigh University, on Sunday in University Week. Being the second Sunday after Trinity, June 18, 1882. By the Rt. Rev. Henry Champin Lay, D. D., LL. D., Bishop of Easton. A sermon from the words: "Whosoever He saith unto you, do it" (St. John ii:5). Timely and suggestive, as might be expected from the lips of Bishop Lay.

Thoughts on Calvary; the substance of Two Good Friday Addresses. By the Rev. George H. Wilkinson, M. A., Vicar of St. Peter's, Eaton Square, and Hon. Canon of Truro. London: Wells, Gardner, Darton & Co., 2 Paternoster Buildings, E. C., 1882. For sale by E. & J. B. Young & Co., New York. Price 6 cts. It is sufficient to know that this tract was prepared by Canon Wilkinson, in order to ensure its hearty acceptance. The earnestness and spirituality of that good man characterize every line of it.

Christian Liberty. By Pastor Tophel, of Geneva, Switzerland. Chicago: F. H. Revell, 148 & 150 Madison St., Publishers of Evangelical Literature, 1882. This is a translation, made, with the permission of the author, by Dr. Geo. E. Shipman, of three Discourses upon the "Limits of Christian Liberty." An Appendix treats, further, of the question of the Stage.

Doctor L'Estrange. A Novel. By Annette Lyster. Price 20 cts.

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A Model Father. A Novel. By D. C. Murray. Price 10 cts.

Unknown to History. A Story of the Captivity of Mary of Scotland. By Charlotte M. Yonge. Price 20 cts.

My Watch Below; or, Yarns Spun When off Duty. By W. Clark Russell. Price 20 cts.

The above are the most recent issues in the Franklin Square Library.

The Rhine, which in February shrank to the lowest level it has known, during the present century, rose steadily during the month of June, and has now attained a very high point. At the dangerous spot where the Lorelei is supposed to have cut her capers, the mid-river-channel

has now a depth of more than eight feet, and as the largest vessels on the river do not draw more than about seven feet, navigation is perfectly free from Mannheim to Rotterdam. The first steambot on the Rhine arrived at Coblenz in 1817 from London, during high water, creating great excitement. Some years later, the Netherlands Steam Navigation Company inaugurated regular trips between Rotterdam and Cologne; in 1827, the Cologne company began to send boats from Cologne to Mayence, and ten years later the Dusseldorf company was established, with regular trips from Rotterdam to Mannheim. At present the Rhine is navigated by a fleet of nearly 300 steamers and about 2,800 sailing vessels and freight barges.

The following story is told of a distinguished Edinburgh professor: Desiring to go to church one wet Sunday, he hired a cab. On reaching the church door, he tendered a shilling—the legal fare—to the cabby, and was somewhat surprised to hear the cabman say "Twa shillin', sir." The professor, fixing his eyes upon the extortioner, demanded why he charged two shillings; upon which the cabman drily answered: "We wish to discourage travelling on the Sabbath as much as possible, sir."

We must try to act unselfishly, as if men were worth helping, and we soon find they are. There are cases, indeed, that baffle and perplex; there are those about us from whom truth seems to have vanished, to have declined and died from sheer atrophy of neglect. But one thing at least we each can do: we can try not to add to the evil, but to make a life so dark by one streak brighter; a world so sorrowful in some slight measure less joyless by our presence in the gloom. It is possible to be sincere, yet kind; possible to see the best rather than the worst in human character; possible to make the best of what is good. Some truer recollection of our own grave and depressing faults, amid, all the time, our conscious sincerity, will often teach a lesson of long-suffering and charity towards our fellow-men. . . . What can we do? Reverse the question, and you have the answer:—Let us do what we can.—W. J. Knox Little.

The occasion of silence are obvious, and on a world that should be easily distinguished by everybody; namely, when a man has nothing to say, or nothing but what is better unsaid; better either in regard to the particular persons he is present with, or from its being an interruption to conversation itself, or to conversation of a more agreeable kind; or better, lastly, with regard to himself. Discourse on the affairs of others, and giving of characters, almost perpetually runs into somewhat criminal. It were very much to be wished that this did not take up so great a part of conversation, because it is indeed a subject of a dangerous nature. Let any one consider the various interests, competitions, and little misunderstandings which arise among men, and he will soon see that he is not unprejudiced and impartial; that he is not, as I may speak, neutral enough to trust himself with talking of the character and concerns of his neighbor in a free, careless, and unreserved manner. There is perpetually, and often it is not attended to, a rivalry amongst people of one kind or another, in respect to wit, beauty, learning, fortune, and that one thing will insensibly influence them to speak to the disadvantage of others, even where there is no formed malice or ill design. Since, therefore, it is so hard to enter into this subject without offending, the first thing to be observed is that people should learn to decline it; to get over that strong inclination they have to be talking of the concerns and behavior of their neighbor.—Bishop Butler.

BRILLIANT RESULTS.

There can not be found, in the journals of any school of medicine, an account of such brilliant results as have been made during the past ten years, in a wide range of chronic diseases, by the new Compound Oxygen Treatment. In a single number of our quarterly journal, Health and Life, will be found a record of cures, some of which would make the reputation of any medical practitioner. Not a day in which our large correspondence with patients does not bring us new reports of cures, or ameliorations of distressing symptoms, or expressions of thankfulness and gratitude for relief from pains which have tortured for years, and for which no treatment had hitherto availed anything. Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starcut's have been made during the past ten years, in a wide range of chronic diseases, by the new Compound Oxygen Treatment. 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## The Living Church.

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Subscription, \$2.00 a Year  
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C. W. LEFFINGWELL, D. D.  
162 Washington Street, Chicago.

After November 1st, 1882, the subscription price of the LIVING CHURCH will be \$2.50 a year; to the clergy, \$2.00. All subscriptions and renewals forwarded before Nov. 1st, will be received at the present rate.

All letters relating to the editorial or business department of this Journal should be addressed to the undersigned. Letters addressed to others in this office are considered private and personal and are not opened in regular order of business.

C. W. LEFFINGWELL.

### The Cowley Fathers.

Readers of the LIVING CHURCH will recall a letter which appeared in these columns last October, an open letter from Father Grafton to Bishop Huntington, relating to the Society of St. John the Evangelist, in which were these expressions:

"We have as yet no constitution, only a spiritual rule of life. In the formation of the former we desire the advice and assistance of those set over us in the Lord. We are under no obligations to any Superior which do not leave entirely undisturbed the obligations we owe as clergy to our Bishops. \* \* \* Such a Society must, in order to have the moral support of the Bishops (and without this it can do little good) submit its Constitution and rule of life to their approval."

These sentiments,—as we have been informed, were approved by a majority, if not by all of the members of the Order belonging to the American Church; and the enunciation of them by one who has been regarded as the head of the Order in this country, was gratifying to a vast majority of our bishops and other clergy. The work of the Fathers in Boston and Philadelphia has been highly appreciated by our people; at the same time, there has been an anxiety felt and expressed concerning the subordination of the members of this Order to a priest of the Mother Church; and the conviction has grown that such an "obedience" must be incompatible with the canonical obligations of the American members of the Order towards their bishops, dioceses, and parishes. This feeling found expression in a correspondence which appeared in the LIVING CHURCH, and which attracted considerable attention.

The difficulties of the situation, which have been patent to observers, have been, as we have reason to believe, most keenly felt for years by the American members of the Order of St. John the Evangelist. As "Cowley Fathers" they have acknowledged Father Benson of England as their Superior, accepting the rule of life, methods of work and personal "direction" of the head of the Order; while, as priests of the American Church, they have been amenable to its Canon law, and subject to its bishops. Open and serious conflict has been avoided, but it has become evident for some time that such contradictions could not be permanently harmonized, and that Religious Orders in this Church must be free from foreign entanglements.

The LIVING CHURCH has avoided editorial discussion of this delicate question, having confidence that the good sense and loyalty of the American members of the Order of St. John the Evangelist would bring about a solution of the difficulty with the least possible detriment to the good work in which they are engaged. Its columns have been open to correspondence upon the subject, and its readers have been informed thereby of the facts and principles involved. The object of this Article is to summarize these without prejudice to either. We are now able to state, upon good authority, that the American members of the Order have received a full release from obligations of obedience to the English Superior, and that they are free to

organize and associate for religious life and work, without any compromise of duty and obligation towards their bishops or the dioceses and parishes with which they are canonically connected.

The quotation made from Father Grafton's open letter clearly shows that the American members of the Order have always understood that their obligations to Father Benson should not conflict with their Ordination vows, nor with any canonical obligation which they might be under as priests of the American Church. Whatever of conflict has arisen was not foreseen, and it may be thought by some that there is in reality no conflict. But, that the situation has been perplexing and unsatisfactory to those who are most concerned, is apparent from their recent action. Father Benson himself seems to have appreciated the difficulties of the situation, as indicated by his consent to this amicable adjustment.

What course Fr. Grafton and his American associates will now pursue, whether they will abandon their distinctive work, or organize anew as an American branch of the old Order, or found a new Society, we are not able to forecast. One thing is certain, that the anomaly of American clergy in parochial work, being directed by a priest of the English Church, has ceased to exist, and can never be revived among us. We might learn from Rome (which inherits the genius of organization from the old Empire), that national lines are to be regarded, even in a Communion so compactly joined as that which acknowledges one supreme head. The Tridentine Canons forbid the subjection of a "secular" priest even to a foreign bishop; and no member of a Religious Order, save in districts assigned to the Propaganda, may have any canonical relation to diocese or parish. In the case of the Cowley Fathers in America, similar safeguards have not been provided. Its members of our Communion, while rectors of our parishes, have been under a vow of obedience to a priest of the English Church; and, being members of a Religious Order, having its home in England, they have been bound by Ordination vows and by diocesan canon law in America.

Under the late Mr. Bowles the *Springfield Republican* gained an enviable and national reputation. In fact, it made the little provincial city of Springfield a well-known place. Since Mr. Bowles' time, however, the *Republican* has degenerated into an organ of New England Unitarianism. It lately flew into a fine frenzy because the Bishop of Central New York presumed to intimate that Ralph Waldo Emerson's opinions were not Christian. It went on to say:

Bishop Huntington has said he "cannot think of this man's religious frame without a painful sense of its desolation;" but Emerson never felt desolation, any more than an archangel might, fresh from the presence of God.

Thoroughly human as he was, a man like his neighbors, and never removing himself from them, this earth was but a small part of his concern; he was at home no less in the interstellar spaces outside of all the atmospheres. He needed no commiseration from any churchman,—as though a useful lantern should pity the solitude of a star!—he needed no atonement, for he was at one with God by birthright. He was one of the prophets, but their office was not to die with him, and did not die with him; and Emerson in due time succeeded to that office, being a voice of God to this age, as Jesus had been in his.

Such words are melancholy proof of the short, sad race that Puritanism has run on its native soil. The fact of the matter is, that the Unitarianism represented by Channing, Buckmaster, Osgood, and Lowell, has ceased to be. It is dead. We suggest that at its "funeral occasion" the hymn be:

"How short the race our friend has run,  
Out down in all his bloom!  
The course but yesterday begun  
Now finished in the tomb!"

A new and striking feature of the LIVING CHURCH ANNUAL for 1883 will be a complete list of every episcopal see in the world, with the name of its occupant. This list has been prepared especially for the Annual, by the Rev. Charles R. Hale, S. T. D., and embraces the Anglican, the Holy Eastern, the Roman, and all lesser episcopal jurisdictions. The editors believe that such a compilation has never before been given to the world, and they are confident that, as a document of unique interest, and a statistical table of great value, it will attract the attention of Churchmen not only in this country, but throughout the world.

### A Confession of Doubt.

The recent controversy relative to the aeligious principles of the late Ralph Waldo Emerson, by some invidiously turned into a dispute as to his present spiritual whereabouts, seems to us rather suggestive as to the position of certain classes towards Christianity. It is quite clear that his theological views were not those which, for almost the whole cycle of Christian centuries, and by all Christendom formerly, and four-fifths of it now, have been held as distinctively Christian. His moral notions, in many respects admirable, were what they were, not because he accepted them as parts of the Christian system, but only because they accorded with his personal excellence and theistic culture. He neither identified himself with any of the generally accepted Christian organizations, nor claimed to be a Christian; most probably would not have thanked his would-be defenders, for calling him one. Yet, no sooner is he gone, than the popular pulpit canonizes him as a Christian, and the secular press cudgels those who venture to question the correctness of that classification.

Now the only thing at the bottom of all this, its real occasion and animus, is the doctrine of "Future Punishment." The zeal of the eulogizer, and the irritation of his accomplice, have no *raison d'être*, other than the secret conviction, that there is so much of truth in the doctrine, that a man's position with regard to the Christian Faith is a matter of importance; in other words, that there is a measure of truth in the Christian doctrine of salvation only through faith in Christ and His Gospel. Certainly if there be no vital truth in either doctrine, there is no occasion for any such concern about any man's Christianity, either supposed or real. If the mere practice of a respectable morality; or a bare belief in Christ as a historic personage; or an easy sort of faith in the gospels, as—apart from their unreasonable supernaturalism—containing a morality singularly pure, and an exemplification of it as singularly pure and heroic; if this be, either separately or as a whole, all that is necessary to be a Christian; what need is there for concerning ourselves about any decent person's chances for salvation?

The truth is, the discussion is suggestive of the fact, that, for all they take the matter so easily in the ordinary course of life, when it has to be considered in connection with the stern realities of death, the liberal Christian, the polite moralist, and the journalistic wisacre, find more in the question, "Was he a Christian?" than they like to acknowledge. The enlightened conscience bears too sharp a testimony to the claims of "Righteousness, temperance, and a judgment to come;" and a sober reason discovers it to be no easy task, to set aside the witness of the Catholic Church for nineteen centuries, to the existence of a sharply defined Christian Faith, the reception and practice of which, and that alone, determines a man to be a Christian. If it be so important a matter to these persons, that men die Christians, let them do more while they live, to draw them to this faith.

### Contrasts.

There can be no possible mistake as to the teaching of our Lord and His inspired Apostle on the subject of marriage and divorce. Our Saviour said:

Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whose marieth her which is put away doth commit adultery. Whosoever putteth away his wife, and marieth another, committeth adultery; and whosoever marieth her that is put away from her husband committeth adultery.

St. Paul says:

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man.

In the light of this Scripture we read this announcement:

The Hon. ———, editor-in-chief of the ———, was married this afternoon to Mrs. ———. The bridegroom is well-known for his fine literary attainments, and has held various positions of trust and hon-

or under the United States government. The bride is a daughter of ———, formerly a prominent merchant, and for many years an influential member of the Methodist Episcopal church.

The marriage ceremony was performed by Rev. J. M. Waldron, D. D., of the Methodist book concern. The Hon. ——— has been married twice before. His first wife was a German lady, from whom he was divorced, and who is now living in Chicago, having been engaged there in the millinery business. He had no children by this wife. His second wife was a Miss ———. This marriage proved incongenial, and a short time ago a divorce was procured in the courts.

Nor is this at all an exceptional instance. Contrasting the polygamy of the Mormons of Utah with the legalized polygamy that obtains in New England, the Rev. Dr. Bacon, a Congregational minister of Connecticut, says: "One would suppose that the last circle of society for its reach would be the church, and the last region in the church would be the faculties of theology, and the last point in the theological faculty would, for obvious reasons, be the chair of New Testament interpretation. But within a few months this chair in an orthodox theological seminary in the dominant Christian sect of New England has been occupied by a man, who, during the period of his incumbency, sued for separation and bigamy permits for himself and wife, and of course secured them. The fact did not interrupt his tenure of his professorship, nor the course of his official duties, unless, perhaps, he would glide a little lightly, in the course of his expositions, over the nineteenth chapter of St. Matthew and the parallel passages. So far as known he continues still in good standing with the clergy of the Congregational order throughout the country." And yet, adds Dr. Bacon, "They are unanimously and conscientiously opposed to polygamy—in Utah!"

During the summer the New York *Tribune* has been sending parties of poor city children into the country for brief holiday recreation. The little folks, most of whom have never before seen green fields, or breathed country air, are recommended to Mr. Parsons, of the *Tribune*, by superintendents of missions, missionaries, or physicians, and are sent in parties, under proper care, to farm houses in Northern New York and elsewhere, where a volunteer welcome is accorded them. After a brief sojourn they are returned to their parents, and others take their places—several thousand boys and girls having, up to the present, been made rosy and happy by this thoughtful philanthropy. Money has flowed in from various parts of the country to pay expenses of travel, about \$12,000 having thus far been contributed. Transportation companies and private individuals have provided special privileges, and aided in promoting the comfort and enjoyment of the diminutive tourists. On a recent occasion, a little fellow, eight years old, paid for a breakfast for a whole party of them, at a point of their journey, when a breakfast was needed.

A correspondent uses the expressive phrase, "Protestantism in a Chasuble." It is a queer combination, but it actually exists. As the protestant in a frock coat is a law unto himself, so is the protestant in a chasuble. As the protestant in the pulpit shows his disregard of the Church's authority, so does the protestant at the altar. As the protestant in prayer meeting pays no attention to the rubrics of the Prayer Book, so with the protestant in his ritual. Not all priests who wear chasubles, however, are protestants. The chasuble may yet come to be the badge of a protestant party in the Church. It would seem as if the wearing of vestments would tend to catholicity; but not even a chasuble can change the protestant heart.

One of the great needs in our educational work is endowment of scholarships for the aid of children of the clergy and other worthy students. Scarcely a bishop and few of the clergy can be found who have not in mind and heart some promising boy or girl who ought to be sent, for a few years, to a good Church school. Such cases press upon the pastor and teacher with a weight and anxiety that few understand; and often great sacrifices are made by bishops and other clergy in order to secure a year or two of discipline and Church influence to the son or daughter of some widow whose husband's means, perhaps, had been devoted for many years to the Church. It is a great need that the rich should look after.

### Brief Mention.

The English *Church Review* honors us with the following very complimentary notice: "The LIVING CHURCH is by far the brightest Church paper in the States. It unites the usefulness of a newspaper with the pleasing and instructive interest of a magazine, and in both branches it is not only excellent but brilliant. We congratulate American Churchmen in possessing so valuable a representative."—Lest we should get puffed up with too much praise, a subscriber provides an antidote like the following: "Now do have mercy on us, and don't make the L. C. such a lumber yard! We want a Church paper that is not loaded down with all the details of Conventions and pages of uninteresting matter that very few wish to read."—Nearly discouraged by the above, we open a letter from a dear Bishop, trembling lest we have been doing something or saying something to arouse episcopal ire, and we read as follows: "THE LIVING CHURCH manages to give its readers an admirable resume of Church news throughout the world, and to inform them on the interesting and important questions of the day without involving itself in partizanship. It seems to me a thoroughly honest, loyal, devout, good-tempered, wide-awake journal."—The *Independent* does not like the Rev. Arthur Little's letter in the LIVING CHURCH, on the name of the Church in this country, and calls him a Protestant Episcopal minister, "whether he likes it or not."—A complaint has been lodged against a Presbyterian minister in Scotland for holding a daily prayer-meeting, in conformity to the usage of English High Church clergymen."—Subscribers will please take note that a renewal of subscription before November 1st, will entitle them to the old rate of \$2 a year. After that date the subscription will be \$2.50; to the clergy, \$2.—It is reported that the "Salvation Army" officers in England do a thriving business by the sale of peculiar bonnets, watches, and other paraphernalia. It is one of the straws that show the direction of the wind. This religious enthusiasm, with its antecedents of ignorance and depravity, may be used for evil by wicked men. It needs a balance wheel.—A contemporary, commenting on the utterances of Geo. Barnes, the Kentucky revivalist, characterizes him most fitly as a "religious clown." Barnes says that "Baptism for the remission of sins, is red hot from hell." Here is another of his choice sayings: "Job was an old pup; Job was an old coward; Job was an old liar."—A subscriber writes: "The news columns of the L. C. are full of interest every week." Of course, it is not every reader who takes an interest in every report of Church work; but it should be remembered that we have a large constituency to serve, and that every item has an interest to a certain number, and that every locality has a right to be represented. The LIVING CHURCH is a newspaper. If it were a party paper it might be printed in small pica, double leaded, and contain only what partizans would admire.—It is stated that the colored Baptists in the South practice "infant blessing." Just how it is done we are not told. The primitive method was to baptize them, as Christ directed. They were anciently considered as a portion of the "nations" which were to be gathered into the kingdom by baptism.—Mr. Miln, of agnostic proclivities, editor of the *Alliance*, remarks: "I shall commence the life of a tragedian next autumn, and expect to engage my leisure hours in editorial work. Is that a crime?" That depends upon the way of doing it, Mr. Miln. Most editors are regarded as criminals, and would be treated as such if their opponents could have their own way. As a tragedian you may murder some good plays, while you are trying to play murder.—"Light lie the earth above thee," was the closing sentence of the address made at the grave of good Dr. Hill, in Athens. How does this compare with the ancient formula, "Perpetual Light shine upon thee?" Better pray for the living soul than for the dead body.—Harper's Weekly thus characterizes the River and Harbor Bill which was recently passed by congress over the President's veto: "Nobody denies that the bill was a vast aggregation of jobs, a net of swindles and steals. It is a huge log-rolling bill, in which one job balances another, and one jobber is as deep in the mud as another in the mire."—The *Rock* lugubriously says: "We now learn with sorrow that the simple Scriptural piety which with some exceptions characterizes the poems in the *Christian Year*, was not the religion of the writer's old age, but has been 'outgrown' in favor of a system of superstitions from which in his better days he would have recoiled."—Speaking of the measures taken for the repression of intemperance in England, an exchange says: The tricks and subterfuges resorted to by women to disguise their purchases of drink from the knowledge of their husbands are most disheartening. Dealers who connive at that sort of thing are not likely to have their licences renewed.—"An Eton Boy" writes to the English *Church Review*: "Dear Mr. Editor: Mr. Gladstone was down here last Sunday week, and heard a most edifying sermon in the College Chapel. The text was James i., 26. If you look that up, you will see that it is a passage about 'bridling the tongue,' and it amused the fellows immensely. What could have possessed the preacher to choose such a text?"—*Appropos* of Moseley's "Reminiscences," the *Tablet* remarks: "There is hardly a Church or a minister, we venture to affirm, that has not been profoundly influenced for the better by the Oxford Movement. The very buildings have assumed a different aspect; the Services, however inornate, are performed in a much more reverential way by the officiating clergyman; the congregation have an idea—rudimentary though it may be—of worship, which their grandfathers lacked. What Tractarianism certainly has done for England

generally is to elevate its religious sentiment. The English Secretary for War has addressed a letter to the Bishop of Bloemfontein...

[For Personal Mention see page 8].

Obituary. PURUCKER.—Fell asleep, at Ekhart, Ind., August 4th, 1882, Gustava Edmond, younger son of Rev. G. E. and Julia P. Parucker, aged 2 years, 4 months and 15 days.

Acknowledgements. Contributions to Cot for Crippled Children. Robert Rumbold, Chatsworth, Ill., 2.00; Calvary Church, Batavia, Ill., 1.00; N. E. Williams, Danville, Ill., 1.00; P. Scott, Du Quoin, Ill., 1.00; Miscellaneous contributions, 1.00; D. B. Conwa, Elmhurst, Ill., 1.00; Previous contributions, 1600.48; Total, \$1688.13; Mrs. A. Williams, Treasurer.

Miscellaneous. For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall.

Miss Grinnell's. English, French and German Boarding and Day School for Young Ladies and Children will re-open Oct. 2. Collegiate and Elective courses. Superior facilities for Art and Music.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—1 and 23 West 32nd St., New York City, between Broadway and Fifth Avenue.

CATHEDRAL SCHOOLS. Garden City, Long Island. St. Paul's for Boys. St. Mary's for Girls.

TRINITY SCHOOL FOR BOYS. Rev. Jas. Starr Clark, S. T. D., Rector. The sixteenth year will begin Tuesday, Sept. 12th, 1882. [188-10]

MARY WASHINGTON SCHOOL. Mayville, Chautauqua Co. N. Y. (On Chautauqua Lake). A Church School for Girls. The second year will begin on Thursday, September 28th, 1882, and close on Tuesday, July 3d, 1883.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D. The 12th School Year will commence on Wednesday, Sept. 13th, 1882. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Cox, D. D., Visitor. For circulars address the MISSES BRIDGE, Principals. 191-13

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

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A CHURCH CLERGYMAN. An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 13th. Terms \$500. Address Rector, Office Living Church.

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Write for reference and particulars. HERBERT ROOT, President.

SCHOOLS AND COLLEGES.

New York City, 6 and 8 E. Fifty-third Street. MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies reopens Oct. 1. French and German languages practically taught. Thorough training in Primary and Secondary Departments.

MADemoiselle DE JANON'S. (Successor and former partner of the late Miss Haines). French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 28th, 1882.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above.

CHARLIER INSTITUTE, New York City. On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

AT MISSES PERRIN'S SCHOOL, 2021 Fifth Avenue, N. Y. Terms per year, \$400; with musical course, \$500.

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SCHOOLS AND COLLEGES.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday Sept. 18th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

MAD. CLEMENTS FRENCH PROT. SCHOOL. Established 1857. Fall term commences (D.V.) Sept. 18, 1882. Address Mad. Eugene Paulin, Germantown, Phila., who will be in Europe through July and August.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies. W. Chelton Ave., below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th, 1882.

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MISS MONTFORT'S SCHOOL FOR YOUNG LADIES. Grove Hall, New Haven, Conn. Highly endorsed by the late Dr. Leonard Bacon, by Prof. Dana and others. Eighth year begins Sept. 20. For circulars address MISS MONTFORT.

Golden Hill Seminary for Young Ladies, Bridgeport, Conn. For Circular, address Miss EMILY NELSON, Prin

MISS ISABELLA WHITE'S School for Young Ladies, will open (D.V.) Sept. 20 until Sept. 1. Address MISS WHITE, at Butler, Pa. Connecticut, Stamford.

MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23.

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CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-7 The Rev. GEO. W. WEST, M. A., Rector.

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Home Comforts

Calendar.

August, 1882.

- 6. 9th Sunday after Trinity. Green.
13. 10th Sunday after Trinity. Green.
20. 11th Sunday after Trinity. Green.
24. St. Bartholomew. Red.
27. 12th Sunday after Trinity. Green.

Eleventh Sunday After Trinity. The Collect.

Written for the Living Church.

O God, Who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure: through Jesus Christ, our Lord. Amen.

A special divine favor is to be sought. But in order that we may "come boldly to the throne of grace," our courage must be strengthened against our feeling of unworthiness, by some consideration touching divine mercy. Hence, the Collect, in its preface, reminds us that while God, in Nature, shows His almighty power chiefly by His works of creation; under the system of grace, He expressly reveals or declares His supreme power, chiefly by showing mercy to sinful man. By this mercy, we are encouraged to come to Him, in prayer; and this all the more, that this mercy is exercised, not merely because it is needed by us, but also because it is, in a measure, necessary to the full setting forth of the glory of His almightiness.

We come now to the petition; but not at first to ask for the real blessing desired. The good things prepared by God, for those who love Him, are not only to be sought by prayer; they are also to be sought by the use of means. And these means are twofold—human and divine; divine grace and human effort. Hence, we first implore His mercy, to bestow on us the needed measure of heavenly grace. We may have somewhat to do ourselves, but our strength and our sufficiency are of God. Without Him, we can do nothing.

If any strength we have, it is to ill; But all the good is God's, both power and also will.

But as prayer is nothing without faith and, faith without works is dead; so even divine grace avails nothing, except as it is actively asked or applied. Hence, not only do we plead for that grace, but we also pray that we may run in the way of God's commandments. Not directly, however, but rather as accepting the active obedience as a necessary consequence of the grace pleaded for and received; perhaps even more, accepting it as our proper, our imperative duty, grace or no grace; though still, in a humble sense of our weakness, to be fulfilled only through a prayerful seeking of divine help.

But how forcibly is the character of the active obedience, under the use of divine grace, set forth in the terms used. In "running the way" of God's commandments, what honest forecasting of the divine will; what promptness in setting about its performance; what joyful alacrity in possessing the faith of holy obedience; what eager counting upon the attainment of the perfect goal! How completely would an honest effort in the Church, to realize this implied request, to fulfill the pledge virtually contained in it, banish all the current coldness, indifference, half-hearted service, and selfish refusal of self-sacrifice! How long, O Lord, how long, before this one Collect even shall cease to be "a solemn sound on thoughtless lips"—devout words substituted for devoted works!

And now, after proposing to render a true obedience, comes the proper prayer of the obedient, that we may obtain, as really ours—spoken for us, graciously applied to us, and to be really fulfilled in our behalf—the promises of God to His people; and that, in their fulfillment we may be made partakers of His "heavenly treasure," not the earthly blessings which the secularized religion of the age seeks and practically prays for in all its thoughts and desires, but "heavenly treasure," God's heavenly treasure; not any treasure of our own remembering, thinking, and feeling, the mere fleeting of our own subjectivity; but the real objective, spiritual and supernatural gifts of the Divine One, His love, His purity, His peace, His power, breathed into and diffused throughout, the "whole body, soul, and spirit."

How comprehensive also are the words, "Thy Heavenly Treasure!" What an enriching of the soul, the petition contemplates! Can such a petition be preferred in any cold, half-hearted manner? Is it a "treasure" which the Kingdom holds in trust for the petitioners? Then, indeed, will the Kingdom of Heaven suffer violence—eager, excited assault by prayer—in order that the treasure may be obtained.

"Through Jesus Christ, our Lord?" Yes. How can such a heavenly treasure—God's own possession and offered gift—be secured, other than through the divine mediation He Himself graciously provides. With our petitions, must be blended the supplications of the Divine Son Himself. How cheering the thought: if we pray aright, we ask not alone! He also pleads within and for us. Yes, the Spirit also "maketh intercession for us, with groanings which cannot be uttered." Thus it is a threefold cord—"not easily broken"—of petition, that makes fast to the heavenly treasure, and draws it to us—the prayer of the believer; the intercession of Christ; and the supplication of the Spirit. And for those who will faithfully run the way of God's commandments, these must prevail. Amen.

A farmer's will was presented for probate (it was in old days) to an Archdeacon during his visitation. He found a name scratched out. The widow stepped forward and explained: "I tell you how he be, sir. When we comes to look in to the will we sees £50 left to John Wheeler. 'What's he got to do with master's money?' says I. So I gets a knife and us scratches him out, and that's just how he be, sir."—Mozley's Oxford Reminiscences.

A FREE SEAT.

He was old and poor, and a stranger In the great metropolis; And as he bent his feeble steps To a stately edifice, Outside he enquires, "What church is this?" "Church of Christ," he heard them say, "Ah! just the place I'm looking for; I trust He is here to-day."

He passed through the spacious columned door, And up the carpeted aisle, And, as he passed, on many a face He saw surprise and smile. From pew to pew, up one side aisle, Then across the broad front space, From pew to pew down the other side, He walked with the same slow pace.

Not a friendly voice had bid him sit To listen to Gospel truth; Not a sign of respect had been paid To the aged one by youth. No door was opened by generous hand (The pews were paid for—rented); And though a stranger, old and poor, Not a heart to him relented.

As he paused outside a moment to think, Then again passed into the street, Up to his shoulder he lifted a stone That lay in the dust at his feet, And bore it up the broad grand aisle In front of the ranks and pews; Choosing a place to see and to hear, He made it a seat for his use.

Calmly sitting upon the huge stone, Folding his hands on his knees, Quietly reviewing the worshippers, A great confusion he sees. Many a cheek is crimsoned with shame, Some whisper together low, And wish they had been more courteous To the poor man they did not know.

As if by magic some fifty doors Open instantaneously, And as many seats and books and hands Were proffered hastily. Changing his stone for a cushioned seat, And wiping a tear away, He thinks it was a mistake, after all, And that Christ came late that day.

The preacher's discourse was eloquent, The organ in finest tone, But the most impressive sermon heard Was preached by a humble stone. 'Twas a lesson of lowliness and worth That lodged in many a heart; And the church preserves that sacred stone, That the truth may not depart.

—Selected.

Singing the Psalms.

And here I may remark in passing, that it seems to me to be a most incomprehensible thing that in any Church Service these Psalms should be read. They are grand poems, written to be sung, and David, in frequent places commands them to be sung. They were sung, and when Christianity was established, the singing of the Psalms was not discontinued. The Catholic Church sang them, and it was not until the Protestant reformers discarded so many good things in their endeavors to get rid of all the bad, that these Psalms were ever read. It is an anomaly of the strangest kind to read them. They should be sung or let alone. The night before our Saviour was betrayed, He met the disciples in an upper room, "And when they had sung a hymn!" The hymn they sung was the Hallel, which is a grand hymn of praise, including Psalms cxliii. to cxlviii. This Hallel is divided into two parts, the first comprising Psalms cxliii. and cxlvi., and the second comprising Psalms cxlvii. and cxlvi. It is this second part which is generally supposed to have been sung by our Saviour and His Apostles at the conclusion of the Passover Supper, as related in Matt. xxvi. 30, and Mark xiv. 26.

There were two Halls used in the Temple Service. The one already alluded to was called the Egyptian Hall, because it was chanted in the Temple while the Passover lambs, which were first enjoined in Egypt, were being slain.

The other was the Great Hallel, which consisted of Psalms cxviii. to cxxxvi. In this Hallel the response, "For thy mercy endureth forever," was repeated after every verse as in Psalm cxxxvi. This Hallel was chanted on the first evening at the Passover Supper, by those who wished to have a fifth cup—one above the enjoined number. It was also chanted on occasions of great joy, as an expression of thanksgiving to God for special mercies.

The Jews to this day use the Egyptian Hallel at the morning prayer, immediately after the Eighteen Benedictions, in all the festivals of the year except New Year and the Day of Atonement, omitting Psalms cxv. 1-11 and cxvi. 1-11, on the last six days of the Feast of the Passover, and in the new moon. Before the Hallel is chanted, they pronounce the following benediction: "Blessed art Thou, Lord our God, King of the World, who hast sanctified us with Thy Commandments and enjoined upon us to recite the Hallel." At the Passover Supper, on the first two evenings of the Festival, both the Egyptian and the Great Hallel are now recited, and the former is still divided, as it was in the days of our Saviour.

In Emil Nauman's "History of Music" we find also an interesting description of the manner of singing and accompanying the Psalms. He says: "The instruments which accompanied the Psalms consisted of harps, timbrels, psalteries, trumpets, drums, shopphars and sometimes flutes. The instruments used were most likely selected with especial reference to the character of the Psalms they were to accompany. Stringed instruments were effectively employed in the accompaniment of the Penitential Psalms: trumpets, drums, shopphars, timbrels, an increased number of harps of a larger size, and a greater number of strings being added for hymns of praise. The choruses were arranged and led by a precentor. The modes of singing the Psalms appear to have been multifarious. They were probably sung antiphonally either by the priest and congregation, the divided choirs, or the precentor and chorus. In such a manner Psalms xii., xx., xxxviii., lxxxv. and cv. were perhaps executed; the response of different voices or choirs, would, under these conditions, be explainable in accordance with the poetical form of the verse.

The musical purpose of the Psalms is often clearly indicated in the text. Thus in Psalms xvi., xviii., and cxxxix. there is "Sing to the Lord a new-made song;" in Psalm cxxxvii, "We, hanged our harps on the willows in the midst thereof. For they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land." In Psalm cviii, "Awake, psaltery and harp," the instruments are, as it were, summoned to join in the praise of God; and in Psalms cxxxix. and cv. the whole of the instruments which accompany the choir are enumerated. "Sing praises unto Him with the timbrel and harp, praise Him with trumpets, praise Him with the psaltery, praise Him with strings and pipes, praise Him with the cymbals, praise Him with the well-tuned cymbals." The German Bible of Luther contains a number of musical directions. Thus, it is ordered that the chanting of Psalms iv., liv., lv., and lvii., is to be preceded by a prelude, performed on stringed instruments. Psalms xi., xiii., xiv., xix., xx., xxi., xxxvi., xxxix., xl., xli., li., and liiii., have the simple superscription, "A Psalm of David." In reference to the Psalms vi., viii., xii., and lxxxii., the directions, "To be sung on eight strings." Psalm lxi. is directed to be sung to the accompaniment of a stringed instrument." Antiphonal singing is enjoined in the Psalm cxlvii., and also in I. Sam. xviii. G and 7.

The manner of singing in the Psalms the Temple Service is called cantillation. This is described as a kind of chant, its character varying from time to time and in different places. Its irregularity rendered it singularly appropriate for the use to poems of a complicated or constantly changing rhythm, such as the Psalms. The rigidity of the form of the single or double chants to which the Psalms are now sung in many churches is really their great fault, for although it gives a congregation of hearers the great advantage of quickly learning its unvarying tune, yet it must remain exactly of the same length and cadence whether the verses be short or long, or whether the parallelisms of the poetry run in half verses, whole verses, or in sets of two verses. This defect is partly remedied by the use of the Gregorian tones with their unequal mediations and endings, giving greater freedom and elasticity to the musical recitation, and it cannot be disputed that the Psalms should always be chanted to the Gregorian tones properly and suitably arranged to the words, the different tones to different Psalms, or to different portions of the same Psalm, whenever the parallelism demands such treatment. A most judicious arrangement of the whole Psalter of this character has been made by Richard Redhead, of England, which is largely in use in England, and also in this country, where the Psalter is habitually chanted.—ALFRETTON HERVEY, in Frank Leslie's Sunday Magazine for August.

The Theory of "Evolution."

It would be far more unreasoning to believe that the unrivalled mechanism of the human frame was self-developed, than to believe that, if a "fortuitous concourse of atoms" of brass and steel swept up from a workman's floor, were put into a bag and thoroughly well shaken, they would spontaneously evolve a first-rate chronometer.

If this experiment were made, and, as is highly probable, attended by failure, the advocate of unadvised evolution would probably exclaim: "Aye, but you have not shaken the bag long enough; if you will only shake on for countless eons, no reasonable doubt can be entertained that your efforts will ultimately be crowned with the happiest results. The course of development, you may reasonably anticipate, would probably be something of this kind; the atoms of brass and steel would respectively aggregate themselves into rounded masses; and these, when old enough to cut their teeth, would become wheels and pinions. As time rolls on, you must expect some examples of imperfect development, one for example, without a main spring, another without a balance, and another without face and hands; but never mind, pitch them back into the bag again, where they will no doubt 'perish in the struggle for existence,' and be shaken to pieces again, that their disjecta membra may reform themselves more successfully. Moreover, if you want your chronometer to go on a diamond, and to be jewelled in eight or ten holes, you must put into the bag a little soot and a little pipe-clay." "Soot and pipe-clay! what good can they do?" "All the good in the world; we only want the material atoms, you know, and chance and plenty of time will enable their inherent powers to accomplish all the rest. The diamond, as you are aware, is only carbon; and, in the course of time, the carbon-atoms will rush to each other's embrace, and constitute little diamonds, which will grow bigger by accretion. I know that these carbon-atoms are very coy, no one has ever induced them to take the final step, but time, my friend, time will work wonders. Again, the rubies for holes are nothing more than alumina with a small quantity of iron, and a trace of lime, which they can easily pick up; and pipe-clay is the handiest source of pure alumina that I can suggest to you." Is not the unintentional evolution of organised beings indefinitely more absurd, a fortiori than this?—Faith and Free Thought, Randolph N. Y., pp. 83-85.

The Jewish Messenger thus describes the spread of religious liberality in "Blissful Blanktown":

"It was determined to organize a Grand Co-operative Church and Synagogue Association for the diffusion of Humanity, the Good, and the True, and the Beautiful. Sure enough, the stock was taken in such enormous quantities that very soon the Pan-religious Churohagogue arose with

the beauty and celerity of Aladdin's palace. On Saturday, the Saturday Jews assemble in force in that lovely Pantheon. On Sunday morning it is occupied by church-going Christians, in the afternoon by free-thinkers, in the evening by spiritualists. On Sunday morning a small room is also provided for Sunday Jews, a select and distinguished few. Monday being wash-day, the edifice is reserved for Baptist tea-parties and prayer-meetings. On Tuesday the Methodists hold exclusive possession. On Wednesdays, the Episcopalians; on Thursdays, the Congregationalists; on Fridays, the Positivists, who generally wait until the evening, when each is invited home by the Jews to share their Friday night fish. As a natural result, the utmost fraternization has ensued. The other day, the Episcopalian choristers assisted at the Jewish service, and their liberality aroused much applause. On a recent Sunday the rabbi mistook the church door for the door leading to his Sunday Synagogue, and, ascending the pulpit, delivered a lecture on 'The Theism of Atheism,' which was received with such enthusiasm that he consented to deliver the following Sunday a discourse on 'The Truth of Error.' In return, Rev. Dr. Livingston preached a sermon before the Saturday Jews on 'Jesus; the noblest Jew of them all,' and \$375 was offered in memory of the Nazarene. Even the colored people became infected by the prevailing cosmopolitanism, and desired to hold their services in the Churohagogue. Their request aroused the severe opposition of the Episcopalian who said the line must be drawn somewhere; but the rabbi, the embodiment of the genius of cosmopolitanism, sturdily asserted that the line must be drawn nowhere, and, thanks to his eloquence, the colored people were admitted to the shrine. In return, they presented Rabbi Black with resolutions and a pair of silver-plated candlesticks. The presentation took place during the 'colored' service, and the papers related next day with what liberality the rabbi had joined in a camp meeting song. And this is the point to which liberality has brought Blanktown, although if the olden prophet lived to-day he would call that liberality by a much stronger term than abomination."

The Care of the Eyes.

At the recent Sanitary Convention at Ann Arbor, Mich., Dr. C. J. Lundy, of Detroit, read a paper on "Hygiene in Relation to the Eye," which should have the widest circulation, especially among teachers and school officers. A fruitful source of eye troubles is shown to be the excessive strain upon the muscles and nerves of the eyes due to faulty educational methods, the ill-planned and insufficient lighting of school rooms, poor ink and fine print in school books, and other causes, which education might correct.

In conclusion, Dr. Lundy lays down the following rules for the better care of the eyes:

- 1. Avoid reading and study by poor light.
2. Light should come from the side, and not from the back or from the front.
3. Do not read or study while suffering great bodily fatigue or during recovery from illness.
4. Do not read while lying down.
5. Do not use the eyes too long at a time for near work, but give them occasional periods of rest.
6. Reading and study should be done systematically.
7. During study avoid the stooping position, or whatever tends to produce congestion of the head and face.
8. Select well printed books.
9. Correct errors of refraction with proper glasses.
10. Avoid bad hygienic conditions and the use of alcohol and tobacco.
11. Take sufficient exercise in the open air.
12. Let the physical keep pace with the mental culture, for asthenopia is most usually observed in those who are lacking in physical development.—Scientific American.

Don't forget to say "Good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers,—and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind inspiration in every "Good morning" heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "Good morning," it is so also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—Anon

There was a certain Sunday-school superintendent who once every week had something fresh and interesting to say to his school. He was a lawyer with a large practice, and time was very precious with him, so that his friends wondered how he found time to prepare so much for his school. He explained it thus: "My great mission in life is to make that school a success. I am first a superintendent and then a lawyer. In all my work I have that school in my mind, and out of everything I try to get something for that school." And right nobly did he succeed. Scarcely ever did he take a ride into the country without forcing the trees, flowers, animals, grass, rocks or sky to contribute to the interest of the school. What a field there is for imitators of this noble man.

PERSPIRATION.—While the body is constantly dying, old particles of bone, muscle, nerve, etc., being supplanted by new, made from the daily food, the flow from the body of this effete matter, by the way of 7,000,000 openings or pores, we call perspiration. These are the scavengers of the system, carrying off about three-fifths of all the food and drinks consumed, this perspiration being to a certain extent poisonous. When this is retained—in what we call a cold, or closing the pores—the body ceases to

be purified in nature's way, soon becoming very impure. Hence the commotion, the fever and inflammation, which we call disease, or the effort of nature to do the best that she can under the circumstances. Of course, the heat results from burning the rubbish or dead and waste matter, that which should have passed off through the pores—a real combustion, that the system may become freed of this retained poisonous waste. Since most of our acute diseases result from these colds, it becomes a matter of vital importance to avoid them, or to remove them by sweating, as soon as possible, by friction of the surface—by a flesh-brush, by exercise, extra clothing, a Turkish bath, or its equivalent—anything to open the pores and equalize the circulation.

Christianity in India.

"You have there (India) a great civilized population, four times as numerous as that of Christian America; as numerous as all the populations of Europe, excluding Russia. They are quite as advanced in all the arts of social life—I may say they are more advanced—than were the populations of Europe in the time of our grandfathers, before the great French Revolution and the outburst of modern mechanical invention. They have practically had nothing to do with Christianity, until the last half-century. But every other religion in the world is there, and has been long represented on the grandest scale—idolatry more varied than the popular superstitions of Greece and Rome; a full third of all the Mohammedans in the world, and every form of esoteric religion, philosophies, mysterious and secret creeds without end.

How does Christianity fare in the face of all these powers of the air? Is it forced to give way? Is it silent? Inoperative? Is it powerless, or put to shame?

I speak simply as to matters of experience and observation, and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you, that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindoos and Mohammedans, in India, is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities, within the memory of men yet alive—preached by only a few scores of Europeans, who with rare exceptions have not been remarkable among their own people in Europe for intellectual power and cultivation, who had little worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."—Sir Bartle Frere.

An exchange says: "Mr. J. H. Shorthouse, the author of 'John Inglesant' has lately edited a fac simile reprint of the original edition of George Herbert's Poems. Various opinions have been hazarded as to his religious opinions, but the following extracts from his introductory essay would seem to leave that matter no longer doubtful: It is well that in these days, amid the blatant idols of the market and the forum, culture and refinement, usually so silent, should for once be heard, and the gage-of battle being for once thrown down, this should be confidently asserted, that this constantly said service, this monotonous repetition, this simple ritual have produced an effect which no undisciplined effort, no individual enthusiasm, have ever wrought—that this despised Church of England has produced a culture unequalled in the world beside; that it has produced families, generation after generation, which no other country, and no other class in this country, ever saw."

The Kenwood convent near the Hudson river, about two miles below Albany, has recently been supplied with the telephone. One of the Sisters invited the Superioress to test it. After persuasion, the Superioress consented, and was told by the Sister to say "Hello," and put the telephone to her ear. Turning to the Sister, she remarked: "I am surprised to hear you make use of such a word." "But it is necessary, mother, it is used in calling up the central office." No sooner had the Superioress uttered the word, than she turned to the Sister with fear and said: "Why, a man is talking with me." The young fellow in the central office heard the exclamation, and was ready with the reply: "Yes, madam, it is a man, but he is two miles away." The answer was too good to keep, and the Superioress told it to the Sisters, who all joined in a hearty laugh.

Dr. Mark Trafton writes in a recent number of Zion's Herald a memorial of his late wife, of whom he says: "Through all these forty-six years she has been all that a minister's wife should be. She was a marvel in what is so little thought of in these degenerate times—domestic arts. What a home has been that of mine and my children! How much she made of a little! She had been taught by a wonderful mother the art of housekeeping and cuisine; that good mother, in her unlightened condition, regarding that as peculiarly a womanly function. She had ambition, but it was to discharge her duties as a wife, a mother, a member of society, rather than to pour from the platform prosy platitudes, or be jostled at the polls with a ballot in hand. She discussed the question, 'What shall we do with our girls?' or 'What shall we do with this boy?' by carefully training them herself; and the children gathered about her dying couch thanked God for such a mother."

The Household.

If you beat the gridiron before putting meat on it to broil, you will find it an improvement over the usual way of putting it on a coal.

Plain linen carriage-ropes, which are both useful and ornamental, can be made at home. Finish them around the edge with a hem about two inches wide, in one corner embroider the owner's monogram, and in another a spray of golden rod with poppies, in Kensington stitch.

A pretty and useful rug can be made of a piece of stair-carpet. Put fringe on each end. Often when the stair-carpet is so much worn that a new one is necessary there will be a yard or more that is good enough to use for the rug. If you choose, you can put the fringe all around it.

Bathing, and the rubbing of the skin of the whole body, at least every few days, is a great preventative of disease. To take time for this would save us many pains and much expense. Be careful not to get a chill by too cold or too warm water, and never leave the skin wet, nor put on damp or chilly clothing.

Before putting a roast of veal in the oven cover the upper side of it with thin slices of bacon. Unless you have tried this you will be surprised to find what a delicate flavor and rich brown color will be imparted to the otherwise almost tasteless meat. The gravy will be greatly improved, and the dressing also if the knuckle is stuffed.

BOONY CLABBER.—This dish is in perfection in the summer, when milk sours and thickens very rapidly. It should be cold when served. A nice way is to pour the milk before it has thickened into a glass dish, and when thick, set in the ice for an hour or two, and it is ready to serve, and is a pretty and appetizing addition to a luncheon or supper table. Serve in dessert plates with sugar, and cream if you have it.

Baking-plates and pudding-dishes that have been used for a long time need a thorough cleansing occasionally. To do this, put them in a kettle of water in which you have put a spoonful of wood ashes to one quart of water. Let them boil in this for an hour, and if any grease has been absorbed through cracks in the glazing, it will be removed, and piecrust baked on a plate thus cleaned will be sweet and not unwholesome.

When you are cooking fish do not leave it lying in the pot in which it has fried, after it is done; it will absorb the fat, and the delicate flavor will be destroyed. Be sure that it is done, and then remove it at once to a platter. People who say that they cannot eat fish on account of its oily, indigestible qualities, do not know that in many cases it is not the fish that is to be blamed for this, but the careless cook who allows it to spoil after it is cooked.

A plain cushion of silk, satin, or silesia can be kept fresh by having two extra covers to pin over it; for from twelve to twenty-five cents very pretty lace mats can be bought, and they may be put on diagonally, so that the covers of the cushion will show (if of silk or satin), or be put on the usual way. The holes made by the pins in a handsome cushion, and which, after a little while, spoils its good looks, are hidden by these lace covers. When one cover is soiled put the other on.

A PERPETUAL PASTE.—Dissolve a teaspoonful of alum in a quart of water. When cold, stir in as much flour as will give it the consistency of thick cream, being particular to beat up the lumps; stir in as much powdered rosin as will lay on a dime, and throw in half a dozen cloves to give it a pleasant odor. Have on the fire a teacup of boiling water in a suitable vessel, pour the flour mixture into it, stirring well at the time. In a few minutes it will be of mush. Pour it into an earthen or china vessel, let it cool; lay a cover on, and put in a cool place. When needed for use, take out a portion, and soften with warm water. Paste thus made can be kept twelve months. It is better than gum, as it does not gloss the paper, and can be written on.

FLOATING ISLAND.—Make a cake with a cup of sugar, cup of sweet milk, a well-beaten egg, a piece of butter size of an egg, little salt, two teaspoonfuls of cream-tartar, and one teaspoonful of soda sifted in two cupsful of flour. Beat all together several minutes, and pour the batter, half an inch thick, into a common long, square-corned tin. Remainder of the cake will make a small Washington pie. Bake quickly. Make a soft boiled custard by beating four cupfuls of milk in a pail set in a kettle of hot water; when scalding hot, pour a cupful on to three eggs, beaten with a cupful and a half of sugar, and three teaspoonfuls of corn-starch; and then pour all together, and cook till it begins to thicken, and pour through a tin strainer, and flavor with lemon. Lay your cake, cut in small squares, on a platter; sift over powdered sugar, and put a slice of jelly on each piece. Serve by filling a saucer full of custard and laying on a slice of the cake.

HOW TO COOK BEEFSTEAK.—Sometime since a complete encyclopedia of useful knowledge, in human form, became an inmate of a family. When this learned guest came among them, he was constituted as an oracle in many cases, and was asked one morning, "Would he tell or show them a better way to cook the steak for breakfast?" He took the thin, long-handled frying-pan from its nail, and, putting it on the stove, heated it quite hot. In this he put the piece of steak previously pounded, but to their surprise, did not put a particle of butter into the frying-pan, and did not salt the steak. He allowed the steak to merely glaze over, and then turned it quickly to the other side, turning it several times in this manner until it was done. Few minutes were not employed in the operation, but a juicier steak was never eaten. It was, when done, laid on a platter, previously warmed, and was buttered and salted, and set a moment in a hot oven. Allowing the steak to heat but a moment on each side, helped it to retain all its sweet juices, and putting the salt on the last moment, after it was on the platter, drew out its juices.

THE CARE OF CLOTHES.—A clothes brush, a whisk broom, a bottle of ammonia, a sponge, a hand brush, a vial of alcohol should form a part of every toilet. After all dust has been removed from clothing, spots may be taken out of black cloth with the hand brush dipped in a mixture of equal parts of ammonia, alcohol, and water. This will brighten as well as cleanse. Benzine is useful in removing grease-spots. Grease spots may be removed from some colored silks, by putting on them raw starch made into a paste with water. Dust is best removed from silk by a soft flannel, from velvet with a brush made especially for that purpose. Shawls and all articles that may be folded when taken from the person, should be folded in their original creases and laid away. Cloaks should be brushed and shaken and hung up in place. Gloves pulled out length-wise, laces smoothed out nicely and folded. A strip of black broadcloth 4 or 5 inches wide, rolled lightly and sewed to keep the roll in place is better than a sponge or cloth for cleansing black or dark colored clothes. When black clothes are washed, and they often may be, previous to making over, fresh water should be used, and they should be pressed on the wrong side before quite dry.

The Mississippi Steamer.\* A. D. 1858.

BY REV. J. M. NEALE, D. D.

There is no sermon like that which we preach by our actions; and, therefore, instead of saying anything else to you about this text, I am going to tell you a story. It is not only perfectly true, but it happened scarcely a year ago. Any one of you, my children, might have been in the same situation that the poor servant was of whom I am about to tell you; and then I wonder whether you would have acted as she did? Her sufficiency was not of herself, any more than ours can be; but the grace which she had, any of you might have—some of you, I hope, have; and though I dare not wish for any so fearful a trial, yet, if God does call you to the same trial, then I pray that God may give you the same strength.

Now we must let our thoughts take us away into America. You know that the rivers there are infinitely larger than our English streams; that the Thames is little more than a ditch compared with the Ohio or the Mississippi, the Father of Waters, as it is called, in North America; or the Amazon in South America. It is with the Mississippi we have to do. This river comes down out of the cold North, the land of white foxes and bears, and icy lakes, and running 3,500 miles, it falls into the sea into the Gulf of Florida, in the land of everlasting spring. Great part of its course passes through huge forests, that stretch a hundred miles away on each side—forests never trodden by the foot of man; where one generation of leaves falls and rots over another; where it is marsh, marsh, marsh, league after league; where everything that is deadly to human life abounds; where the air after sunset is fearful poison; where tangly under-wood springs up, so that you cannot force your way a hundred yards without a hatchet; where here and there the white man has tried to make a settlement, but a few mounds show that the typhus and marsh fevers have cut off those who were daring enough to make the attempt; where you hear no sweet song of birds, as with us, but only the whip-poor-will's, that is called, like our cuckoo, from his note, and the great bull-frog, that goes on droning all day, "More rum, more rum!"

I know that, by-and-by, American children will read this story; and they will wonder that it was necessary to explain to you so much about these forests; but you must have a clear understanding of them, or you will not enter into that which follows. How mile after mile, league after league, as you go up in the great steamer, hundred miles after hundred miles, you hurry night and day, night and day, through the same forest, tangled, slimy, fearful; now and then calling at some white city, the child of the last ten years; then plunging again into another forest, with its fearful solitude. You must try to fancy the river, too, of dark turbid waters, bearing along its fierce stream stocks of trees, and snags, as they are called—that is, upturn roots; sometimes in middle stream (the river, perhaps, two miles broad), sometimes on this side, and then on that, according to the situation of the place you are to call next.

Well, last December, an English family, consisting of father, two daughters, son and a servant girl, were standing on the Levee, at New Orleans, about to embark on the Mississippi for their new home, two thousand miles away in the cold north-west. It would take twelve days' steaming to get there; and all their worldly goods were with them in the boat. These steamers are not like ours. They are long fast-going ships, with a kind of huge house built up the whole length of the deck, containing two tiers of cabins, one above the other. They could not go to sea, but as they are only intended for river-navigation, they are safe enough. At the top of this erection, which rises high above the deck, there is a long walk—backwards and forwards—from one end of the vessel to the other; there is also a kind of passage or corridor round the second tier of cabins, like the verandahs in the houses at Brighton. The vessel by which these settlers were going was called the Bute; and there it lay, puffing and belching out smoke and steam, with the Blue Peter flying at the mast, the signal of immediate departure. That huge Levee! It is a paved quay, along the river side, two miles long; everywhere steamers lading, cranes swinging up barrels of sugar, or treacle, or rice; negroes trundling up and down barrows with goods for lading; boats darting here and there on the great river; men lounging about in the cool of the evening, for New Orleans has a climate like the tropics; omnibuses rattling up and down the quay; long lines of funnels of steamers; everything that speaks of a great merchant city, and commerce, trade, and wealth.

Our party—the name of the family was Kindersley—went on board. The gentleman looked to the stowing away of his goods; Emma Willoughby, for that was the servant's name, had her charge below, to look after the cabins. The eldest child was thirteen, the next eleven, the little boy only eight. They had no mother; but at their future home their aunt was waiting for them, and with her they were to live.

Now, children, any one of you might hereafter be in Emma Willoughby's place. She had been brought up in an English National School; she had the offer of a place with a kind master, and good wages; and though she had rather not gone abroad, yet, as she was an orphan, and had no brother or sister, the priest of her parish had advised her to accept the offer; and she had become very much attached to the family during the voyage. She was only eighteen.

Well! by-and-by the paddles began to move; the houses of New Orleans fled past swiftly; now they are in the rice-fields and sugar planta-

tions that skirt the city; and when the sun went down, Emma took the little ones to bed, because of the poisonous night air. They spent their time as people do on board ship—walking a great deal on deck, sleeping a great deal, reading at night in the great saloon, that glittered with stucco and sham ornaments, and was lit up till it was as light as day. The third day the weather became colder. When they had passed the mouth of the Ohio, where it rushes into the Mississippi, they began to see patches of snow here and there. When they had passed the mouth of the great Missouri, the days shortened very much; and now they had scarcely anything but forest, forest, forest, all day. Great gloomy pine-forests, groaning and moaning in the winter wind; dark clouds overhead; dark waters, through which they ploughed their way; dark shadows on either shore. Twice a day, or so, they stopped at some city; then on—on—on again, the forests growing wilder, and the shores darker.

It is the tenth night—Monday; on Wednesday they will be in. They are rushing along, with Illinois on their right; they pass the Rock Rapids, where the river roars and foams as it were down hill; and when the moon rises, it comes up behind snow-clouds, and shows trees, bare and stripped, stretching out their gaunt dreary arms over the water edge.

"A cold night, Captain!" says Mr. Kindersley as, buttoned to the chin, he walks up and down the deck.

"Cruel cold!" replied the captain. "I guess you will be glad to be at Galena;" that was where they were going.

"Indeed I shall—and my children, if possible, gladder still."

"There will be snow," said the captain, "before morning."

And so, after a few more words, Mr. Kindersley went down to give his children the good-night kiss. They were snugly in bed, and just contrived to raise their sleepy heads, and faintly kissed their father. Then he crossed to his cabin, and was soon in bed, too.

Emma Willoughby still sat up, reading by the light of the saloon lamp. It was now empty, except for one or two gentlemen, who sat with their heads on their arms, leaning on the table, fast asleep. There was the jarring motion of the paddle-wheel; every now and then the bump of some snag; the tramp, tramp of the officer on watch, backwards and forwards, and sometimes stamping his feet to keep them warm.

Still she read on. Eleven by the saloon clock. The children had long been asleep. Down stairs, Emma was the only person awake.

Suddenly, a frightful yell from the engine-room. A great cloud of steam—a shout—and then screams that gradually made themselves out into the words, "The ship's on fire!"

At the same moment the captain rushed into cabin. "Ship's on fire—don't stay to dress—I must run her on shore!"

Catching the children up as they were in their night-dresses, opening her master's door, and screaming to him to wake, Emma Willoughby hurried them up-stairs. When they got up, a fearful sight indeed! The vessel driving straight on shore—the whole fore-part in flames—the passengers huddling together, as they had pressed out of bed—no leader, no one to tell another what to do.

"When she touches the shore," cried the selfish captain, "every man for himself!" By Mr. Kindersley, with scarcely anything on, was his children. In less time than it takes me to tell it, the ship touched the ground, and lay there for a moment. In that moment he had placed them, Emma, and himself, on one of the branches that lay over the water. The huge ship drifted on; many of the passengers leaped, and were drowned; some were choked in the thick herbage and mud; some perished in the flames; some few got on to other branches, in the same way as the Kindersleys.

In one quarter of an hour, out of the two hundred that belonged to the Bute, all but fifteen had perished, and the vessel had sunk.

True, the survivors were safe for the moment—but how?

Think of the poor tender children, dragged out of a warm bed, having on only their night dresses, exposed to the bitter freezing wind of a December night, where pieces of ice floated down the river!

There was but one hope; the Diamond, another large steamer, was to leave New Orleans six hours after the Bute; if they could hold out till the forenoon, they might be saved.

Now, children, if any of you had been in Emma Willoughby's place, what would you have done?

She asked her master about the Diamond. "It is true," he said; "but, poor darlings, how can they hold out till then? I have nothing that I can give them (it was true—he had not even his coat and waistcoat, nor boots), nor have you. They must perish of cold."

"They shall not, sir," she said, "if I can keep them alive."

Now remember it is not as if she had had a shawl or cloak to give them; even that I should have called a great work of love. But though she had been up when the alarm of fire was raised, she had not been prepared for going out of doors, and had therefore only her gown and her under-clothing to wrap them up in; and all that she possibly could spare (let me tell you the greatness of her sacrifice—its marvellous greatness—by speaking quite plainly), all except her very shirt, she did.

(It seems so strange to know that these things happened when we perhaps were all together in this house; that, making allowance for the difference of time here and there, we very proba-

bly last December were saying Compline here, when that deed of love and faith was wrought on the Mississippi.)

And those little ones, clustering altogether, and each to Emma, thus held on for life for some two or three hours. The snow fell faster and faster, melting on the one side into the broad black river, on the other drifting over the frozen swamp, and hanging on the underwood; there was not one single star to be seen, not one ray of light to pierce the darkness anywhere.

The few others who had managed to find an escape in the same way, were unable to help the English family; each little party, where it had at first taken refuge there, was forced to cling on without the possibility of moving; and how happy was it for those who happened, by that Providence of God which we call accidental, to have a brandy flask with them! Mr. Kindersley, too, with a brave English heart, though suffering as much as anyone from the cold, did what he could to keep the children awake and amused, knowing very well that if they once yielded to sleep, they would wake no more in this world. He talked to them; he made them answer when they seemed drowsy; he told them story after story; he comforted them with the hope that the Diamond must soon come in sight; he told them to keep a sharp look-out in the direction where it would first be seen; he did everything that man could do to make that long fearful night seem shorter.

The two girls, as is often the case, held out the best; but the poor little boy very soon gave signs of sinking. It was in vain that Emma took him on her lap, herself almost perishing with the bitter wind, and the thinnest of all thin covering; in vain that she tried to pull him closer to her, to chafe his hands, to give him all the life-heat that she herself could supply. The poor little eyes could hardly be kept open; the voice became drowsier and thicker; the tiny hands returned her clasp more and more feebly.

The father again and again thanked her in such words as could only come at such a time; he reminded them all of that land where the winter of this world would be over; he told them that the dear Lord, Who had so often suffered cold for our sakes, could even then save them, if it were His Will, or could remove them from the black night on the great icy stream, to the Eternal Sunshine that is by the river of the Water of Life. Emma listened too; and I doubt not—for what I am telling you is really true, and I cannot say for certain what I do not know for certain—and I doubt not that her prayers went up to that same blessed place, and were accepted by Him Who can hear supplications from the depth of the forest, as well as from the Altar of the Cathedral. But in spite of all, the life of the poor little boy was ebbing away; and long before there was the slightest trace of light in the east, that which Emma held was only the casket from which the jewel had gone forth.

It is very easy to speak of all those hours of misery—to sum them up into a few moments—to have done with them. But think how we should have felt, had we been told at Compline that, for the love of Christ, a poor servant girl was giving herself up to one of the most painful of deaths; if six hours later we had heard that still she was carrying on the same struggle; that still, though one of her charges had gone, she was preserving the two others at the cost of her own life! Yes; for when cold and bitter wind could no longer hurt that poor little child, then the wraps that had been put round him served as additional defences for the two sisters. And so the night wore away. Every now and then there was an alarm that the lights of the Diamond were in sight; every now and then, if a night-bird flapped heavily from one tree to another, the poor deserted sufferers thought that it was roused by the sound—though they could not hear it—of the distant paddle-wheels. Many and many a time did they fancy that they saw the dawn; and when the gray light first began to steal in, it was so desolate a scene, that the dark was almost preferable. Very slowly it crept in, for the clouds were heavy with snow; and as the river ran north and south, the eastern sky was shut out from sight by the enormous forest.

"Let me go, for the day breaketh." And that text was fulfilled here. For all those hours Emma had struggled against sleepiness—had exerted herself in every way to keep in the heat of life—had spoken cheerfully to the others, even after she knew, and Mr. Kindersley knew, that the youngest was gone. But the only wonder was, as was said afterwards by the physicians, that any woman so dressed could have so long resisted the effects of cold; for literally keeping only one dress to herself, she had given everything else, even her stockings, to the children. And perhaps God, Who foresees all things, knew that she would have a higher place in His Kingdom if taken then, than if, being preserved for longer life in this world, she had lived carelessly and forgotten Him, and had, in that forgetfulness, been called to meet Him.

Several times, when overcome by sleep, she had only just roused herself soon enough to prevent falling; and at last the muscles could do their work no longer. There was a splash, just as the morning was light enough to see her fall; but there was no scream, and no struggle in the water; most probably she went home in a state unconscious of what she was suffering.

But by her means the two little girls were saved. About half-past eight in the morning, after so many false alarms, the smoke of the Diamond's funnel was seen far down the river. And though, as she passed, she was nearly half a mile from the Illinois shore, the shouts and cries of the wrecked passengers were heard. The vessel brought to, and they were saved.

For many a winter hour that which had been Emma was carried down by the icy river; but at length (the angels who have charge of us no doubt ordering it so) it was washed on shore

close to a small town in the State of Louisiana. Then, of course, they who buried it knew nothing more of its history than that it had been one of the passengers in the unfortunate Bute. But when the story of the English servant girl's endurance became known, and how she had stripped herself of almost all her clothing for the sake of the children, they who had committed it to the grave knew what were the circumstances under which it had been carried down the Mississippi. And there it now rests by the side of the broad river; and over the tomb-stone might well be written: "Thou shalt forget thy miseries, and remember them as the waters that pass away."

Now, my children, as I told you at the beginning, any one of you, had you been a little older might have been in Emma Willoughby's place. Does any one of you think that she has been kind enough in little things—self-denying enough in little things—ready enough to give up her own way in little things—to make her believe, or hope, or even think it possible, that she would have had grace in that case to die as Emma Willoughby died?

[From the Toledo Blade.]

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Mack's Oat Meal and Cracked Wheat.

Michigan Church News.

From our Detroit Correspondent. The new Trinity Church, Mackinac, was opened for Divine service on Sunday, August 6th, the rector, Rev. M. C. Stanley, officiating, and the Rev. Paul Zeigler, of Detroit, assisting.

The rising importance of Mackinac as a summer resort was attested by the presence of the large congregation of Church people from all parts of the land.

This greatly-needed church edifice is another example of the Bishop's success in re-awakening Church interest in fields long ago abandoned and apparently sterile.

The colored glass windows bear the following names: Chancel windows, Maj. Charles A. Webb, U. S. A., a former commandant at the Fort, whose widow lives at Mackinac; west-end windows, John B. Becker, Nellie C. Highstone, Bertie V. Highstone, Wm. Van Nuy Becker; the side windows, Lieut. D. H. Kelton, Reuben Chapman and Wm. A. Disbrow, Lula and Cora Gaskill, Sarah Bailey, Cora J. Cable, John Bates, Mary, Winifred V. Webster; the tower window, David Carson. A nameless window was the gift of Mrs. Jessup.

The chancel furniture, which has been doing service for many years in the old garrison chapel, and in the various halls used by the mission, though rude in form, material and finish, is almost in itself a benediction to the church, which it is now called to serve.

The cost of the church lot, including the parsonage, which needs repairs, was \$800. The church edifice has thus far cost about \$1,500. A small debt remains which the wealthy visitors on the island will doubtless take pleasure in assisting to pay.

The new church at St. Ignace, a frame building of tasteful design, intended to seat two hundred persons, is to be finished by the 27th inst., when the Bishop has appointed a visitation of that promising mission, and the neighboring parishes of Sault Ste. Mary and Mackinac.

St. Ignace, as northern terminus of the Detroit, Mackinac & Marquette R. R., connects with the Michigan railways of the southern peninsula by the ferry over the Strait of Mackinac, and is now the main door to the Upper Peninsula.

Immense sums are expended in the development of the place, and the diocese is to be congratulated on the energetic work begun there by the Bishop and the judicious missionary, Rev. M. C. Stanley. The latter has just begun a journey of observation to Newberry, Gilchrist and Grand Marais, adjacent points on Lake Michigan and Lake Superior, with a view to the establishment of new mission stations of the Church.

The Rev. Robert Linn, a recent graduate of Hobart College, ordained deacon by Bishop Harris, at St. Paul's Church, Detroit, on Sunday, July 2d, by the Bishop's appointment, has assumed charge of Trinity Church, Hudson.

The Rev. R. W. Rhames, deacon, a recent graduate of Seabury Divinity School, Faribault, has assumed charge, as rector-elect, of St. John's Church, Midland, in the Saginaw Valley.

The new missionary in the Huron Peninsula is the Rev. H. B. Jefferson, lately of the diocese of Minnesota. His charge will include the stations of Bad Ax, Ubley, and Bloomfield.

The new missionary in Alpena County is the Rev. John Evans, lately of the diocese of Missouri. His charge will include Trinity Mission, near Alpena, and Long Rapids, and for the present he will live at Alpena.

The vacant parish of St. James', Sheboygan, has called the Rev. James H. Magoffin, now rector of St. James' Church, Dexter.

The Rev. Edward Seymour, who lately resigned the parish at Sault St. Mary, has been appointed to the charge of Ontonagon and Rockland in the Upper Peninsula. At the former of these two points there is a church and parsonage, but owing to the depression of the mining interests there, the parish has been long vacant.

The Rev. P. T. Rowe, lately of the diocese of Algoma, Canada, has assumed the rectorship of

St. James' Church, Sault St. Mary, and is successfully at work; the parish has added to its new church building a recess chancel.

St. John's Church, St. John's, is adding to the church a new tower and bell to cost \$1,000, and is otherwise manifesting renewed activity under the rectorship of the Rev. John W. Trimble, who is also in charge of the neighboring Trinity Church, Ovid.

Mr. Geo. D. Wright, who has been doing so successful a work as lay reader, at Owosso, is about to commence a full course at the General Theological Seminary. He is a graduate of Michigan University, but has lately been engaged in teaching.

The Rev. John H. Eichbaum has assumed charge of Escanaba and Menominee, in the Upper Peninsula, occupying the parsonage at the former place.

The Bishop of Michigan has returned to Detroit, and resumes his visitations on the 22d inst. The Rev. Messrs. Brewster and Zeigler, of Detroit, have returned after brief vacations. The Rev. Mr. Clark, of St. Paul's, Detroit, is spending the month of August with his brother, Rev. W. W. Clark, Tompkinsville, Staten Island, N. Y. The Rev. M. C. Dotten is gone East, his place at Emmanuel Church being supplied by the Rev. E. C. Alcorn.

Church News.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished by reliable Correspondents.]

Albany.—A late member of St. Thomas' Church, New York City, gave a fund to "All Saints Cathedral" Albany, yielding \$5,000 annually for the support of a Dean, thus giving to that dignitary \$7,000 and a house. The donor also gave \$1,000 for the erection of a "Stall" like those of the English Deans.

Kansas.—As announced in our last issue, the Rev. T. W. Barry, Rector of St. Paul's Church, Leavenworth, has been appointed a Chaplain in the U. S. army. St. Paul's will not however lose its popular and energetic Rector. Mr. Barry will continue in charge of the Parish, although he will reside at the Fort.

Maryland.—The work of building St. George's Church, Baltimore, which is to be a Memorial to the late Bishop Whittingham, is steadily progressing; and it is expected that it will be completed before Christmas. Much interest is manifested in the success of the work, both within and without the Diocese. Contributions have been already received from the Bishops of Minnesota, Mississippi, New York, Rhode Island, Missouri, and the presiding Bishop, Bishop Lyman, of North Carolina, and Mrs. Lyman, have given the necessary amount for the Chancel-arches (which are to be of stone), and for the west window.

Contributions have also been received from Presbyterians and others outside of the Church, thereby manifesting the esteem in which the late Bishop of Maryland was held by members of the different denominations.

New Mexico.—The new Church of the Holy Faith, Santa Fe, was opened for Service on Sunday, the 6th inst. It is a handsome edifice, built of rough ashlar, and is intended to form the nave of the future church. So far, the building has cost about \$6,500, nearly all of which was raised in Santa Fe, but about \$1,000 more will be required for pews, church furniture, etc. When the chancel and transepts are added and the tower is completed, it is estimated that the cost will reach \$15,000, but this enlargement will not be needed for some years, the present auditorium being ample to accommodate the congregation now worshipping at the church.

A secular paper speaking of Bishop Dunlop, through whose exertions this church has been erected, says that he is an indefatigable worker, and beloved by all his people.

New York.—On the ninth Sunday after Trinity, the Rt. Rev. Dr. Seymour, Bishop of Springfield (acting for the Bishop of New York) visited the Church of the Holy Innocents, Highland Falls, preached and confirmed nine persons. His discourse from the text, Acts viii:17 "Then laid they their hands on them and they received the Holy Ghost" was admirable, and listened to with the closest attention by a congregation which overflowed the church and the adjoining church yard. The Rector, the Rev. W. R. Thomas, has lately celebrated the tenth anniversary of continuous service in this parish.

Northern Texas.—Two hundred dollars is needed at once to finish the mission house at Weatherford, Texas, in order that the missionary's family may be shielded from inclement weather. The missionary at Weatherford has a field almost 200 miles in length and 100 miles wide, embracing some ten towns, where encamping work has been inaugurated. Chapels (costing not above \$500 each) are needed at Cilleno and Colorado City. Every lover of the Church is asked to help this work "as God has prospered him," and at once. Contributions may be sent to Rev. W. D. Sartwell, Missionary-in-charge, Weatherford, Texas, and will be acknowledged in the LIVING CHURCH. Bishop Garrett desires very much the completion of the parsonage before winter. He has been brought down almost to the door of death by protracted illness, and is now on his way to his old home in England for a few weeks rest. Let us cheer the good Bishop's heart and fill that parsonage with joy and thanksgiving by sending the \$200. Who speaks first?

Western New York.—A number of the citizens of Tonawanda, desiring to make permanent the Maple Grove Seminary, of which institution they are properly proud, have contributed a handsome sum of money by means of which the principal of the seminary, the Rev. H. E. Duboc, has been enabled to purchase the seminary property. The aid Mr. Duboc has received does not pay outright for the property, but it vests title in him and places it where he can take care of it.

Wisconsin.—The Bishop has issued a pastoral letter calling upon the various Parishes and Missions to hold Harvest Homes as grateful recognitions of the abundant Harvest. He advises that, where practicable, these Services should embrace "a children's gathering and Parish Feast on Saturday; and on Sunday, a glorious Service of Praise, the church made bright and beautiful with flowers, grain, and fruits of all kinds—is a most fitting Festival in a Diocese such as ours, to commemorate the love of Him Who crowneth the year with His goodness."

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

Personal Mention.

The Bishop of Mississippi is passing the month of August at White Sulphur Springs.

The Bishop of Vermont has been visiting San Francisco and the Pacific coast.

The Right Rev. Dr. Garrett, Missionary Bishop of Northern Texas, has been ordered absolute repose by his physicians. He sails for England this week, and expects to be absent about three months.

The Rev. Dr. Warren is spending the month of August at the Catskill Mountains.

The Rev. Lewis Brown has taken charge of the parishes at Troy, and Greenville, O.

The Rev. Dr. Stringfellow, of Alabama, is sojourning in the Adirondacks for his health.

The Rev. Robert W. Rhames, a recent graduate of Seabury Divinity School, has taken charge of the mission at Breckenridge, Minn., and Wahpeton, Dakota.

The Rev. R. G. Hamilton, of St. Luke's, Troy, N. Y., has sailed for Europe.

The Rev. J. M. Boyd, has taken charge of the chapel of the Redeemer, Cincinnati, O.

The Rev. Benjamin F. Mower, of Florence, Ala., has accepted an election to the Rectorship of the Church of the Advent, Cynthiana Ky.

The Rev. Theodore Reed, of Enfield, Ala., has accepted the Rectorship of St. Thomas', Hancock, Md.

The Rev. T. W. Martin, of New Brighton, Pa., has accepted the Rectorship of Trinity Church, Hookaway, diocese of Long Island. Address, Woodsburgh, N. Y.

The Rev. J. J. Clemens, Rector of Christ Church, Houston, Texas, and family, are spending a month or two of the hot season at Oconomowoc, Wisconsin.

The Rev. Thomas F. Gallor, Secretary of the Diocese of Tennessee, has been elected Professor of Ecclesiastical History and Polity in the University of the South. He requests that the Convention Journals of the various dioceses may be sent to him at Sewanee.

The Rev. A. J. Tardy entered upon his duties as Rector of the parish of the Holy Trinity, Minneapolis, Minn., on the 10th Sunday after Trinity, Aug. 14. Letters and papers should be addressed accordingly.

The Rev. T. W. McLean, has resigned the charge of Trinity Church, Janesville, Wis., and accepted a call to St. Luke's, Ypsilanti, Mich.

The Rev. E. H. Rudd has been temporarily in charge of Calvary Church, Chicago, during the vacation of the Rev. Luther Pardee.

The Rev. David J. Ayers has resigned his position as assistant of St. Anne's, Lowell, Mass., and begins his duties at Trinity Church, New York City, August 18th, where he has been called as assistant. All letters should be sent to 19 State St., or Trinity Church, cor. Broadway and Wall St.

The Rev. J. W. Hyde, for many years the Assistant Minister at St. John's Church, Stamford, has accepted the Rectorship of St. James Church, West Hartford, Conn., and enters upon his duties there the 13th Sunday after Trinity.

The office of the Church German Society continues as heretofore, 706 E. 6th St. Communications for the Treasurer should be sent to Mr. A. C. Zabrickie, 38 John St., New York.

The Rev. E. R. Sweetland has accepted an appointment as Missionary to Jefferson, East Plymouth, and Ashtabula Harbor, in the Diocese of Ohio. His address, after August 15th, will be East Plymouth, Ashtabula Co., Ohio.

Our esteemed friend and brother, Dr. Cross, whose volume—"Knights Banneret"—published a short time ago, has been so very favorably noticed by the religious press (and by ourselves among the number), is at present in New York, and will remain there for some weeks to come, giving his attention to the preparation, for the press, of two other volumes from his pen—"Evangel," and "Edens of Italy," which will be published very soon.

The undersigned in behalf of Nashotah Mission gratefully acknowledges the receipt of the following offerings during the month of July, 1882.

For Daily Bread—Mrs. E. T. Watkins, 5; Holy Innocents, Evansville, Ind., 25; Christ, Shrewsbury, N. J., 10.25; St. Paul's, G. and Rapids, Mich., per T. P. Sheldon, Dio. Texas, 2.50; Burleson Bros., 0.65; St. Mark's, Mauch Chunk, Pa., 20; G. D. Jones, 10; "B." 2; Rev. Dr. Schnyer, 10; Mrs. Julia Merritt, 100; St. Jude's, Philadelphia, 10; St. Paul's, San Rafael, per Rev. Dr. Twigg, 20; St. George's, Newburgh, N. Y., (per do.), 1; "Churchman," 1; Mrs. Coleman Hall, per Prof. Riley, 20; Mrs. Robert (per do.), 10; Mrs. Trotter (per do.), 5; Charles H. Brock (per do.), 10; Huberty Brock (per do.), 10; Robert C. H. Brock (per do.), 10; Mrs. Julia W. Brock (per do.), 85; an old friend, 5; Mrs. G. M. Smith, 1; a small offering for Nashotah, 5; St. Anne's, Lowell, Mass., 20.45; Dioc. of Fond du Lac, 45; Sun. Sch. Ch. Holy Communion, Chicago, 22.50; "In memory of E. A. S.," 2.

A. D. COLLE, President. Nashotah Mission, Waukesha Co., Wis., Aug. 7, '82.

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