

Courts, the Committee did not consider it advisable to anticipate that decision by awarding seats to either set of delegates.

The Hon. M. Russell Thayer presented a report from the Committee on the proposed Federal Council of the Dioceses in Pennsylvania. The report reviewed the whole subject, and concluded by recommending the appointment of a committee of three clergymen and three laymen to confer with the committee of the Dioceses of Pittsburgh and Central Pennsylvania with a view to the adoption of some plan of federal action, the time and place of such conference to be fixed by the Bishop of Pennsylvania.

The Rev. Dr. Hare suggested an addition to the resolutions offered by the committee of a clause declaring that nothing therein "shall be construed as committing the Convention to the order of things known as 'the provincial system,' or to the surrender of any part of the independence which the Diocese now enjoys."

The additional clause was adopted by a vote of 116 to 94, and the original resolutions by an almost unanimous vote.

The morning of the third day was occupied with the report of the Diocesan Board of Missions and speeches thereon. The report announced that receipts had been larger than in any year but one since 1861: \$5,395.86. Quite a discussion followed the introduction of a resolution which was finally laid on the table, forbidding the Board to incur further obligations until several of the parishes now sided by it, become self-supporting.

The Rev. Dr. D. R. Goodwin, from the Committee on Canons, reported, with a favorable recommendation, the following amendment to the Constitution of the Diocese, to be inserted in the 2d section of the 4th article of the Constitution, between the words "diocese" and "each":

If any Church shall violate the condition of its membership in this Convention, in that it fails to accede, adhere to, and maintain the Constitution, Canons, doctrine, discipline, and worship of the Protestant Episcopal Church in the United States, and the Constitution and the Canons of the Protestant Episcopal Church in this Diocese, it shall forfeit its membership, when the violation shall have been ascertained in pursuance of a Canon, and the forfeiture shall have been declared in the Convention by a two-thirds vote of each order, and whenever the alleged violation shall involve any question in regard to the doctrine or worship of the Church, the Canon shall provide for its being ascertained by a commission appointed for the purpose.

Mr. C. S. Patterson presented a minority report as follows:

I regret that I cannot concur in the report just read from the Committee on Canons.

The constitutional amendment reported is not, in my opinion, either just, necessary, or expedient.

It is not just, because it punishes congregations for their Rectors' disobedience of the law of the Church.

It is not necessary, because by the express terms of the Constitution in force, the right of being represented in this Convention is vested only in "regularly established Protestant Episcopal churches." Whenever, therefore, any congregation ceases to be a regularly established Protestant Episcopal church, it ipso facto loses its right of representation, but every church, so long as it is a regularly established Protestant Episcopal church, is entitled to representation, however heretical may be the doctrines or practices of its Rector.

It is not expedient, because the peace of the Church is of greater importance than the enforcement of congregational conformity to whatever may happen to be orthodox at any given time, even if such enforcement were practicable, as, in my opinion, it is not. I, therefore, submit that the proposed constitutional amendment should not be adopted.

After some little discussion, the whole matter was happily laid over. The mind of the Convention evidently favored peace and toleration.

A memorial to the General Convention was adopted asking, if any change was made in Diocesan representation, that the opportunity should then be taken to put the Diocesan representation in the House of Deputies, once for all, upon an equitable and proportionate basis, so that that house shall be a body fairly representative of the clergy and laity of all parts of the Church.

The Rev. Dr. Goodwin, from the Committee on Canons, presented amended Canons providing for the trial of clergymen and laymen.

Mr. C. Stuart Patterson offered the following minority report:

I regret that I am compelled to dissent from the report of the committee; I object to a permanent court to be elected by the Convention. I hold that a court pro hac vice, and to be nominated by the Bishop, with the reservation to the accused of a fixed number of peremptory challenges, and of all challenges for cause, will more effectually accomplish the ends of justice.

If a permanent court is to be elected by the Convention, I prefer a court elected by a majority vote to a court whose mode of election will impress upon the court the view that some of its members represent one party, and that some of them represent another party. I also object to the power of presentment vested in the Standing Committee. It might happen that after a presentment by that Committee that Committee might be called upon to act judicially in the proceeding, and would thereby be placed in the inconsistent positions of prosecutor and judge.

The Hon. M. Russell Thayer said it was to the credit of the Diocese that they have never felt the necessity of such a trial. Then why should a permanent tribunal be erected? Does any one doubt that the creation of such a tribunal will make business? It is an open invitation for any one having a cause of complaint against a clergyman to have him brought forward for trial.

Mr. W. Heyward Drayton moved the reference of the proposed Canon to the next Convention.

The Rev. Dr. C. George Currie moved as an amendment its indefinite postponement.

The Rev. Dr. H. G. Batterson offered another amendment that the matter be laid on the table.

It was lost, the vote being—Yeas, 94; nays, 102.

Judge Thayer said the vote was so close that he would call for a vote by orders.

The Chair decided this to be out of order, as he had already announced the vote.

The question then recurred on Dr. Currie's motion, and remarks were made by the Rev. Dr. D. R. Goodwin, Messrs. R. C. McMurtrie and C. Stuart Patterson.

The Rev. Dr. Currie, referring to the proposed Canon, said as soon as the machinery was made it would be put to use. He was in favor of an indefinite postponement of the subject, and asked for a vote by orders, which was taken, with the result that the matter was laid over.

The usual elections resulted as follows:

Standing Committee—The Revs. D. R. Goodwin, D. D. LL. D.; H. J. Morton, D. D.; C. George Currie, D. D.; B. Watson, D. D., and T. F. Davies, D. D.; Messrs. James S. Biddle, P. Pemberton Morris, Edward Olmsted, W. W. Frazier, Jr., and John D. Taylor.

Deputies to the General Convention—The Revs. D. R. Goodwin, D. D., LL. D.; George Emlen Hare, D. D. LL. D.; T. F. Davies, D. D., and William Neilson McVicker; Messrs. Lemuel Coffin, George L. Harrison, R. C. McMurtrie and J. Vaughan Merrick.

Northern New Jersey.

The 9th Annual Convention of this Diocese was held in Trinity Church, Hoboken, on May 15th and 16th. The Convention opened with a Celebration of the Holy Eucharist at 10 o'clock, the Bishop delivering a part of his address as the sermon, which contained many points of general interest to the Church. Referring to the death of Dr. Pusey, the Bishop spoke as follows:

Dr. Pusey was probably the most learned theologian of his day in the Anglican Church, and his life and work have not only left enduring impressions on the Body of which he was a member, but have greatly influenced the conservative protestant thought of this generation. A man of saintly life and of profound convictions, Dr. Pusey is the only modern polemic with whose works I am familiar, who, in the heat and irritation of constant discussion, never forgot charity, and his name must, when time shall have softened the asperities of controversy, command the reverence even of those who found it impossible to follow him fully to all of his conclusions.

Of the position of the Church in England at the present day, the Bishop said:

The church revival of the last fifty years, has indeed wrought a vast change in the English Church, and one which came none too soon to save her from disaster. How wonderful the change has been! A comprehension of, and belief in the Church herself as a divinely founded and independent entity and power, in place of the old wide-spread Erastianism; of the grace of Sacraments; of the Church's duty to the poor and spiritually-neglected classes; of the sacredness of God's consecrated Houses; of the obligation imposed by the priestly office and functions,—all this, and more, instead of something very different which had sway less than half a century ago.

Particularly clear were the Bishop's words with regard to the probability of an effort to provide by church law a schismatical Episcopate for the negroes:

When the question comes up in our General Convention, shall we give these people Bishops of their own race and color? Shall we stamp the theory of caste with the sanction of Church law? Shall we establish an ecclesiastical imperialism in imperio within the domain of this Catholic Church of America? I trust this diocese through her delegates in convention, will be true to her old churchly traditions, and that we shall find a way to do our full duty to the colored race, without violating our cherished principles in order to meet the demands of a present emergency.

With reference to the selfishness of parishes, the Bishop spoke strongly and wisely:

Parochialism in Episcopacy—the subdivision of labor in a common cause, is necessary and wise; it is the multiplication of power, the natural and normal outgrowth and development of the Catholic system. But congregationalism, which simulates it under a nominal leadership, is sectarian and unorthodox wholly—a fungus, not an outgrowth—a parasite, not a development. With it there can be no oneness of life, no reciprocity of benediction, no common enthusiasm in a common cause, only selfishness, ministerial and parochial; caste in the ministry; unnatural distinctions in the body, and finally disintegration. Congregationalism in the Church is the open secret of many failures.

The business sessions were marked by a desire to avoid when possible, a definite position by the Convention in any matter of importance, and a nervous dread lest somebody should say something, when there were two sides to a question. Consequently, little beyond routine business was transacted. A definite expression of opinion on the proposed amendment of the Ratification of the Book of Common Prayer was promptly met with a motion to lay the whole subject on the table, and the consideration of Canonical amendment confining to communicants, and extending to all communicants the privilege of holding office and of voting in parishes, was indefinitely postponed, leaving in force the present qualifications of baptism, and dollars and cents.

A Committee of several years standing, to raise funds for a Bishop's residence was increased in numbers, and an Amendment to the Constitution confirming the privilege of voting in convention, upon all the clergy in active work in the diocese, which was adopted without a dissenting voice at the last convention, barely failed of final approval by concurrence in a vote by orders, on the argument of an influential layman, that the power of the priest would impair the papacy of the vestryman. The vote of the clergy was 21 to 10 in favor of approval, that of laity 11 to 9 against.

The elections resulted as follows: Deputies to General Convention.—Revs. R. M. Abercrombie, D.D., W. G. Farrington, D.D., J. N. Stansbury, and W. H. Moffett, and Messrs. Henry Meigs, Cortlandt Parker, Alfred Mills, and W. C. Hicks.

Standing Committee.—Revs. J. A. Williams, D.D., E. N. Merritt, J. H. Eccleston, D.D., and F. O. Putnam, and Messrs. Daniel Dodd, Alfred Miles, E. A. Walton, and Mr. Henry Hayes.

Calendar.

Calendar table for May 1883, listing days from St. Philip and St. James to Trinity Sunday.

THY WILL BE DONE.

BY MARAH. My Father, at Thy feet I bow, And all my burdens here I lay. Oh! give me strength and wisdom now, And help me, from the heart, to say, "Thy will be done!"

Dear Father, I would ever be Resigned to all Thy love may send; And though thro' thorns Thou leadest me, Teach me to say unto the end, "Thy will be done!"

My Father, take this stubborn will, Which o'er me holds a giant's sway, And rule and fashion it, until 'Tis merged in Thine, and I can say, "Thy will be done!"

ONLY A CLOUD.

BY M. L. Only a cloud in the ether blue: And it sighed, what good can a little cloud do, Drifting around in the limitless space, Blown by the wind from place to place.

Letters to Laymen.—No XVIII.

My Dear— You wonder why you find it difficult to be interested in religion; why its demands so often seem irksome and its duties distasteful; why you do not find in it more pleasure and peace.

There are more reasons than one, no doubt, but a chief reason is that you have never yet determined to make the service of God the very purpose of your life. You have faith enough to make you uncomfortable but not enough to bring satisfaction of soul. You are not guided by Christian principle, but very much by mere inclination and feeling. You attend church when you feel like it and you do not generally feel like it. You come but rarely to the Holy Communion. You acknowledge the duty but you often turn away because, as you say, you do not feel inclined to come. And this characterizes your giving, praying, doing—in short everything pertaining to Christian living.

The Father's Influence.

From a Sermon by the Rev. W. H. Knowlton. Here is your home! in it, it is that gentle woman whom you chose from out all the world because you loved her best of all. Here too your children sit upon your knee and delight you with the music of their prattle, sweeter for your ear, than the songs of angels.

Yes, and rightly we give the mothers credit for nearly all that remains in human society pure and undefiled. But why is it so? Is it because the mother's influence is so much more in its possibilities than the father's? Not, so, but because the mothers have been obliged to take for their life burdens the responsibilities the fathers could have discharged at the slight sacrifice of a wholesome example.

Enthronement in Ancient Times.

A correspondent of the London Guardian, supplies the following interesting notes from an old volume treating of the Antiquities of Canterbury, A. D. 1703:

(1) "Of the Manner of Receiving the Archbishop at his first coming to his Church." In the case of Archbishop Winchelsea.

"He was received by the Convent at the Cemetery gate in their copes, with all joy and solemn procession, where he lighted off his horse and went into the church, the Convent going before, and the hymn, 'Let your loins be girt about with Truth,' etc., being sung, the Archbishop devoutly prayed before the High Altar; the Prior then subjoined the Versicles, 'O Lord, save thy Servants,' etc., with the Collect 'Direct, we beseech Thee, O Lord,' etc.

(2) "The Enthronization."

"The greatest of all solemnities, which was celebrated in all manner of Pomp and State. The Archbishop being vested in his Pontifical Habit, with his Pall, Miter, Pastoral Staff, and all his other Ornaments of glory, entered the Quire (at which time the Precentor began an Anthem), attended by the Prior and some others, and passing forward, made a stop before the Stone Chair which stands behind the High Altar, and was under the shrine of St. Blasius, then a Collect being said, the Prior took him in his arms, and seated or enthroned him in the marble chair, using the form of words, 'In the Name of God, Amen. By Authority of the same God, I—N—, Prior of the Church of Christ in Canterbury, do inthronize thee Lord—N— Archbishop of this Church; wherein the same our Lord Jesus Christ preserve thy going out and thy coming in, from this time now and for ever, Amen.' Then eight Monks stood before the Archbishop, as he sat in his marble-chair, and sang the Benedictus.

To give a description of such a feast would be too long though doubtless it might interest. I conclude with a list of provisions used at:

Table listing provisions for a feast, including Wheat, Ale, Wine, Peasants, Pastries, Woodcocks, Curlews, Egrets, Stags Bucks, and various meats and dishes.

Man is not born to solve the problem of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension.—Goethe.

The Household.

Tacks with nickel-plated heads are pretty to fasten lambracquins of macreme to the bracket or shelf to which they are to be attached.

When buying tin covers for kettles be sure that they have rings of wire on the top, instead of flat handles soldered on, as these will not last any perceptible length of time, and the cover must then be thrown aside.

A brush broom case that is useful and ornamental also is made by covering a pasteboard out in the form of the broom with silesia, and covering it with a crocheted cover; a ribbon handle to hang it by is a necessity.

An elegant plaque can be made at comparatively small expense; for a foundation get a wooden plaque the size of a large dining plate. This is to be covered with hunter's green velvet or plush, and on it in ribbon embroidery should be worked a bouquet of roses.

In place of the old-time stair-rod to hold the stair carpet in place, a pretty and equally effective way is to fasten securely down with brass pins with round, flat heads. They are new and successful, and are not open to the objection that they will not fit any or all stairs.

A suitable covering for the home-made cornice of unpainted wood is made of the wide-fringed border that is used for the edge of bur-lap mats. The figures in some of the border are of blue and scarlet; if you cannot procure this you can work the outlines of the figures with single zephyr of any color you please.

If the unfortunate mover on May day finds that her curtains are too long for different windows, let her not despair and cut them off, but fold them over on the right side at the top, and sew the rings on where the curtains are doubled. They look handsome in this way, and there is no waste. The piece that folds over, may be looped up in the middle with very good effect.

In sweeping carpets, use wet newspaper wrung nearly dry and torn into pieces. The paper collects the dust, but does not soil the carpet. Second, a carpet, particularly a dark carpet, often looks dusty when it does not need sweeping; wring out a sponge quite dry in water (a few drops of ammonia help brighten the color) and wipe off the dust from the carpet. This saves much labor in sweeping.

Here are directions for making at least two boys happy. Knit from old or new scarlet yarn strips about two inches wide in garter stitch, and long enough for lines, then knit strips to go over the shoulders, and across the breast fasten two strips, on these two sew a few little gilt bells; very small and soft toned ones are not objectionable if rung in the house on a rainy day, and in the yard they are a delight. This harness is transferable, as it is elastic, and is a constant source of pleasure.

It is considered by some excellent authorities in cooking to be a great improvement on the ordinary manner of boiling ham if it is soaked in cold water over night. In the morning wipe it off; if there are any rusty or discolored spots scrape them off. The ham should be boiled very slowly; on this depends the sweetness and flakiness of the lean ham. Some whole cloves and a bouquet of herbs may be added to the boiling water with good effect. When the ham is done, set the kettle off the fire, and let the ham remain in the water until it is cold. It will absorb a great deal of the juices that have boiled out. Then lay it in a large dripping pan, and spread a mixture, made after the following directions, over the ham: Take half a cupful of brown sugar, a teaspoonful of browned flour; moisten it with a little sweet cream. Then set the pan in the oven, and let the ham brown. When cold, cut in very thin slices, and the flavor will be delicious.

In former years it was as much trouble to me to cover my jellies as it was to make them. My plan was to cut numerous circles of paper. The smaller ones were dipped in brandy and laid over the surface. Then a larger circle was immersed in white of egg and drawn tightly over the top, bowl or tumbler. The egg produced an air-tight covering, and also served as paste. My husband is a chemist, and one day, upon observing my tedious proceeding, he asked me, why I did not lay a lump of paraffine on the top of the hot jelly, and let it melt and spread over it. The success was perfect. No mould—no branded paper—no paper at all! If a little doubtful in regard to whether or not the jelly is sufficiently stiff at the time of placing it in the glasses, the paraffine can be melted and poured over the cold surface after any length of time. When the jelly is needed for use, a knife slipped under the edge will remove the whole cake, which can be laid away for service next year. I have followed this plan for several years, and neither mould nor sugary surface has molested me.—E. L. L.

A pretty lambracquin may be made of very dark garnet or olive-green cotton flannel, with a bordering of Japanese crepe pictures framed in narrow black velvet. This bordering should be lined with silesia, or undressed cambric; and the fringe may be made of worsted to match the cotton flannel, mingled with bright silks.

Almost every one understands what ticking embroidery is, but few have seen it used for a mantel lambracquin. It is very effective, however, and may be done with a mingling of split zephyr and silk, that will make it comparatively inexpensive. A very narrow black ribbon, to cover the blue stripes, is a great improvement in this work; and feather-stitch, herring-bone, point-russe and chain-stitch may all be used. When carefully done it has a very rich and Oriental effect; and it can be used as a bordering to almost any thick material. This mantel-cover should be finished with a fringe, of which the foundation may be a thin black silk fringe with strands of bright-colored silks crocheted in on the front. This makes a very handsome edge.

SIMPLIFY THE WORK.—When one pair of hands are expected to do the work of a household, it should be cut down and simplified as much as possible; no extra tucks on the pillow-shams or cases, fewer ruffles to flate, tables painted to avoid scouring, etc. Ruffles, tucks, and fancy work may look well, but not half so well as a happy, contented mother, whose face is not marked with lines of care and weariness. Little will the babies care how many tucks were in their tiny dresses, when they become men and women. Better a thousand-fold will be the sight of a bright mother's face than one wearied and fretful, grown cross and morose, or it may be, gone forever, with quiet, folded hands resting at last. Too many women who have been bright, merry maidens, sink into dull staid life, fault-finding wives and mothers. Why is it? Some may fancy because their duties are beyond their weak bodies. And so they are. Sometimes the husband is responsible in driving his business and work, and paying no heed to his wife's help and conveniences; but in a large number of cases the wife herself is really at fault. In nearly every household the work can be cut down and simplified; that is, can be, if we but overcome some of the old housewife's notions in regard to work.

The Story of Melampus and Bias.

Never were there brothers in Elis, who loved each other better than Melampus and Bias, sons of godlike Amythaon. When the wild boar was to be chased, they bore their spears side by side; when the hall was merry with the banquet, side by side they were to be found there also. It fell out on a day that Melampus stood at the side of an aged oak, that flourished near his house. It stretched its arms in many curious twists; its stem was rugged and full of knots, its heart was hollow with age, and yielded a safe home for the wild beasts of the forest. Forth from this oak came two serpents, and would have attacked Melampus. But he, calling to mind his courage, crushed them with a club that he bore; he gave their bodies to the fire which was burning on his hearth, but brought up their young at home.

And when the young serpents had attained their full size, they dwelt in his house. It chanced that, one night, as he lay on his bed, he heard a rustling in his chamber. They came, one serpent on each side, and gently licked his ears. Then the heart of Melampus sank within him, for he feared to suffer from their venom; and he lay in sadness of heart, till Aurora came forth in her beauty.

But when the land was covered with light, and the morning breeze was making its pleasant melody, up sprang from his couch the holy strength of Melampus. Forth went he into the fields, at the time of the birds' first song. And from many a thicket, and many a summer copse, he heard their sweet notes. The jay sang from the woods, the turtle from the valleys; the redstart chirped in the hedge, the lark warbled in the sky. But not as he had heard them before. Melampus heard them now; every note had its own meaning, and he understood the language of the birds. And he learned from them the future as well as the present; such skill have they from Phoebus Apollo.

Bias came to the house of Melampus, sorely troubled in his soul. "I love," he said, "beautiful Pero—Pero, the daughter of King Neleus. I asked her at her father's hand; but he gave me this answer: 'He that will bring home to me the fair kine that Iphiclus of Phylace unjustly withholds from me, he shall receive Pero, and with her wealth enough.' But I am hopeless to gain the kine, unless thou, O Melampus, wilt help me; they are guarded by so terrible a dog, fearful both to gods and men. Not even Hercules, son of Zeus, could behold him without trembling; how much less my I, who am not of the seed of the gods? But wisdom is better than strength, and Phoebus hath bestowed wisdom upon thee; give me the kine, and I ask thee no more; let them be the proof of thy love to thy brother."

"It is a hard adventure," thus said Melampus, "but harder for me than for thee. Yet will I take it in hand, and bring it to a happy ending. But this hear, that I must suffer much, and be imprisoned for a year. And when the sun hath run through the heavens, and twelve months have passed away, I shall be set free from my chains, and shall return with the kine before me. Thou, therefore, sacrifice to the gods; for success is only of them."

So saying, he took his staff and set forth towards rocky Thessaly. And when he drew nigh to Phylace, the herdmen of Iphiclus seized him. And he, well knowing the future, and patient for the sake of his brother, was cast into a mighty dungeon, and bound with chains of iron. Thus passed a year of his life; but he complained not, for he thought of Bias; and he knew that thus only he could gain the kine, and bear beautiful Pero to his brother's house. But when the months had passed, and the year was drawing to its end, Melampus heard voices, and he knew that his liberty was near. The voices were weak and thin, and not like those of mortals; a faint, rustling sound, like reeds by the water edge. And the soothsayer knew them to be the language of the worms that abode in the beams of the roof.

"Is our task almost done, brother?" asked the one worm of his fellow. "Have we almost consumed the heart of oak? Is it time for us to fly, and leave the prison to fall?"

"In six hours," the other made answer, "the roof will fall to the ground. In the mean time feast and spare not; the decaying oak is sweet."

Melampus cast this in his mind; and he knew that the end would be happy. There were two that had attended him in the dungeon, and had brought him all that he needed, Glaucus, son of Periclymenus, and harshminded Theano. And the soothsayer was reminded to revenge himself on Theano, for she had caused him many sorrows; but Glaucus he resolved to reward, because he had been kind to the prisoner.

Therefore, when the six hours were drawing to an end, he called in haste to his keepers. "Hasten," he said, "O Glaucus, and thou, illminded Theano. Raise me in the couch whereto I am chained, and bear me hence with speed. The prison is about to fall—take the head, O Glaucus."

They bore him forth as he said, still chained to his couch. Glaucus went first with the head; Theano bore the feet. And when they had passed the threshold, the timbers of the roof gave way; and the

prison fell with a mighty crash, and slew Theano in its ruins.

King Iphiclus sat at the banquet; and they brought him strange tidings of Melampus. "If he be a prophet," said the King, "he can tell me how I may gain a son. I sit on the throne of Phylace, but there is none to hold the sceptre after me." They brought Melampus to the monarch, and he promised to aid him in his need. "But swear to me first," he said, "by the gods above and below, and by those who preside over mortal men, and by the Furies that avenge perjuries, that thou wilt give me the kine of King Neleus, and thou shalt have a son to sit on thy throne."

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The Loon.

From the Scientific American.

While on Lake George last summer, I observed an interesting trait in the loon, which may be set down to the credit of the species.

Returning one evening to our camp in the "Narrows," and threading the islands which add so much to the beauty and attraction of that part of the Horicon, we suddenly reached an open space where, immediately ahead, I observed a family of loons disporting themselves in the water. They had evidently sighted us first, and for a short time appeared to be discussing the situation, but their resolve was quickly made and speedily executed. My companion had followed a suggestion to measure our paddles with theirs, although we knew that to pursue them in a boat, if not a wild goose chase, was something even more hopeless, and expected they would dive and make off in the usual manner. Their tactics were, however, somewhat different on this occasion, as they had their young to look out for.

When we were well on their track all disappeared simultaneously, and shortly after the mother-loon came up with her young in the middle of the lake, and began sculling rapidly to the opposite shore, but, wholly to our surprise, paterfamilias rose to the surface in his former position, and there awaited our approach.

On the impulse of the moment I sent a few shot after him when a dozen rods off, but fortunately they only ruffled the water where he had disappeared, and in a moment he was up again uninjured. Instead of retiring at this signal, as might have been expected, he rather assumed the offensive, and appeared to challenge assault by coming nearer and occasionally giving an ironical laugh.

He continued about our boat, sometimes within oar's reach, for several minutes, diving spasmodically and immediately returning to the surface as if he had made some mistake. Whenever he balked us successfully, he celebrated the event by uttering a peculiar and unearthly sort of howl more like the deliberate yell of some wild beast than the cry of any bird.

He was evidently sacrificing himself for the safety and preservation of his young and mate, as he must have known, if his ruse worked, it would be at extreme personal risks. While keenly watching us, I noticed that he had also an eye to his little family, which was evidently the object of his chiefest solicitation, and was now nearing the western shore.

The two young presented an interesting sight, swimming side by side in front of the old bird, and probably also at her direction. As was somewhat singular, we did not get a glimpse of them, after they first disappeared, until they were well over to the opposite side. By what chicanery they were concealed I do not know; when well out of harm's way there was a reunion and loud and long was the laughter of the whole family.

This strong instinct, which prompts a bird to preserve its offspring at all hazards to itself, is always admirable. In such cases birds which are the slyest under ordinary circumstances become frequently the boldest and most venturesome.

The passage over the various railroad lines of so many "specials," or in other words, private cars chartered by persons of endless means or extensive influence, is so common an occurrence that the following information in regard to the charges for a car, including services of a conductor, porter, cook and two waiters, will be interesting: The Pullman company charges \$85 a day for the use of a car, which includes the service of a conductor, cook and two waiters. Besides that, the person hiring the car must buy eighteen full tickets of the railroad over which the car passes for hauling it. The car is usually attached to a regular train, and if a special engine is secured, which is rarely the case, the cost is greatly increased. Provisions and liquors are supplied by the company at cost, or the person to whom the car is let may stock it himself. Sleeping cars are let at the rate of \$65 a day, including a conductor, and porter, and hotel cars are \$75 a day, including a conductor, cook and two waiters. The Pullman company has also two hunting and fishing cars. One is named Davy Crockett,

and the other Izaak Walton. The charge for these cars is \$35 a day, which includes a cook and waiter for each. These cars are provided with kennels for dogs.

Amphibious Boy Divers.

In the Singapore harbor, and in other places, we saw the boy divers spoken of by all travellers in the East, writes a clergyman to the Troy Times. The moment we came to anchor, our steamer was surrounded by a swarm of naked boys paddling about in their tiny canoes, laughing and shouting to us to throw a copper or a sixpence in the water, promising to catch it before it reached the bottom. In broken English they said, "Now, you throw sixpence in water; me go down; me catch 'em every time; me good diver." Holding up a piece of silver, we shouted, "Ready!" A dozen eager tongues answered, "Ready!" Next moment the coin was glittering in the water ten or fifteen feet beyond them. In a moment two dozen feet were in the air, and a dozen black heads were cleaving the water. Every boy disappeared. For full half a minute, which seemed half an hour, there was silence, then, one after another, up came the boy-divers, one of them shouting, as he held up the money, "I've got it, master; I've got it, master." Chucking the coin into the only pocket he had (his mouth), he mumbled out, "Now pop in a nudder one." We "popped in" another piece, still further away, and down again plunged the amphibious boy-divers, never failing to bring up the money.

How I Frightened the Bears.

Years ago, when Indians and bears were plentiful in California and white men were not, on my way to San Francisco I was riding through what was known as the tule marshes, bordering the San Joaquin River near its mouth. Those were days before railroads, steamboats, or even ordinary sailing vessels, when journeys of four or five hundred miles were made on horseback—swimming streams when you came to them, or "canoeing" them when they were very wide, and leading your horse from the stern of the "dug-out."

I was to cross the San Joaquin in this latter fashion, and was approaching the point from which travellers shouted to the Indian ferryman on the opposite shore, and called him over in his cranky craft.

The sun of a brilliant summer's day was setting behind me, and his dazzling rays, already nearly level with the tops of the bushes that sprang up by the horse-path, lit up the tall, sturdy trunks of the forest trees that stretched far to my right. I was about breaking the silence of the vast solitudes by shouting with all my might, "Whoop-ee!" which was the ferry-call, and had just turned my horse's head toward the river bank, when two bears, which had come down from the woods for their evening drink, and had been concealed from my view by the bend in the road and the tall bushes, suddenly appeared not twenty paces in front, scratching for roots in the middle of the road. Now, horses love bears about as much as do little children who have heard nurses' stories of them, so, no sooner had the beast on which I was riding caught a glimpse of the great, shaggy intruders, than he gave a snort of surprise, and whirled so suddenly in his tracks that I went over his side, saving myself from a tumble only by clutching the highommel of my California saddle and holding on for dear life. Back up the road scampered my flying steed, while I clung like a Comanche to his flanks. Righting myself in the saddle, however, I brought the heavy Spanish bit to bear, and soon reined in the frightened animal. I had much difficulty in making him face about, but the great, jingling spurs which we wore in those days were very persuasive, and, though with fear and trembling, the poor horse, puffing like a locomotive, began to retrace his steps.

We had gone back only a few yards when we saw the bears again, and, despite my own and the horse's nervousness, I burst out laughing at their comical appearance. They had been as much frightened, probably, as we, but seeing our cowardly flight, had taken courage and trotted up the road after us until they came into the full glare of the sun; and there they both stood, motionless, on their hind legs, side by side, each shading his eyes with his right paw and apparently transfixed with wonder and amazement. Horses they were familiar with, because the plains of the San Joaquin were covered with roving bands of wild horses; Indians, they had occasionally seen and put to flight; but what that white-faced object, with the blue shirt and colored handkerchief around his neck, was, must have been to them, just then, the one absorbing inquiry of the bear intellect, for they were certainly taking their first look at a white man. The left paw of each hung by his left side, limp and nerveless; and, under the paw, which deftly and with almost ludicrous effect shaded their vision, the little, wide-open, piggyish eyes were, in the puzzled expression, irresistibly comical.

I had no gun with me, and I don't think I should have used it if I had had one; but I bethought me of the ferry-call, and yelled, "Whoop-ee!" at the top of my lungs. That broke the spell and interrupt-

ed their gaze at the same moment, and two more frightened bears never got down from their hind legs and took to the woods.

The Indian ferry-man across the river gave me the answering shout, "Hy-yar!" and I shouted "Whoop-ee!" again. I heard the bushes clash and snap and break, as those two utterly astonished bears burst madly through them in their flight. I did not call them back.—S. Nicholas.

Tender itchings in any part of the body can be cured by Dr. Benson's Skin Cure. 'Tis the best. \$1, at druggists.

The world-wide reputation of N. K. Brown's Ess. Jamaica Ginger is a phenomenon of the century. Notwithstanding much has been said about the importance of a blood-purifying medicine, it may be possible that the matter has never seriously claimed your attention. Think of it now! If by the use of a few bottles of Ayer's Sarsaparilla you avoid the evils of another fall, and a healthy constitution to your offspring, thank us for the suggestion.

"WITH GRATEFUL FEELINGS." Dr. Pierce, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" and "Purgative Pellets" have cured my daughter of Scrofulous Swellings and Open Sores about the Neck; and your "Favorite Prescription" has accomplished wonders in restoring to health my wife who had long fast for eight months from Female Weakness. I am, with grateful feelings. Yours truly, T. H. Long, Galveston, Texas.

TAKE CARE OF THE CHILDREN. Watch them carefully during this season of sudden change, so that they are dressed warmly, and above all, have a bottle of Allen's Lung Balm always on hand for immediate use, in case of colds or coughs. It will cure Croup and prevent serious consequences, if taken when first attacked.

Dr. Benson's Celery and Chamomile Pills cure promptly headache of every nature. 50c., druggists. Ayer's Pills are pleasant, safe and sure, and excel all other pills in healing and curative qualities. They are the best of all purgatives for family use.

Dan Rice, the showman, called it the "Shotecary Pop," meaning, of course, Apothecary Shop. "Ely's Cream Balm cured many of my customers," says C. T. Kirby, Druggist, Towanda, Pa. See advt.

"My hands were covered with little dry scabs. They have disappeared and I'm better than I have been for 20 years, from using Dr. Benson's Skin Cure."—A. M. Noble, Selma, N. C. July 3, '82.

"Golden Medical Discovery" is warranted to cleanse the blood from all impurities from whatever cause arising. From Scrofula, Sores of all kinds, Skin and Blood Diseases, its effect is marvellous. Thousands of Testimonials from all parts. Send stamp for pamphlet on Skin Diseases. Address World's Dispensary Medical Association, Buffalo, N. Y.

Dr. C. W. Benson's Celery and Chamomile Pills are prepared expressly to cure and will cure Headache of all kinds, Neuralgia, Nervousness and Dyspepsia. Proved and endorsed by physicians.

"FAIR GIRL GRADUATES." Those sedentary lives increase those troubles peculiar to women, should use Dr. Pierce's Favorite Prescription, which is an unfailing remedy. Sold by druggists.

Why suffer from Kidney pains, which, if neglected, will prove serious, and particularly so with people of middle age, from using Dr. Benson's Skin Cure. Davis' Pain Killer, and place a ball of cotton over the kidneys, with a compress or band. Bathe with Pain Killer at night; it will give immediate relief and a cure.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING Syrup should always be used when children are cutting teeth. It cures the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

THE Admiration OF THE WORLD. Mrs. S. A. Allen's WORLD'S Hair Restorer IS PERFECTION! Public Benefactress. Mrs. S. A. ALLEN has justly earned this title, and thousands are this day rejoicing over a fine head of hair produced by her unequalled preparation for restoring, invigorating, and beautifying the Hair. Her World's Hair Restorer quickly cleanses the scalp, removing Dandruff, and arrests the fall; the hair, if gray, is changed to its natural color, giving it the same vitality and luxuriant quantity as in youth.

COMPLIMENTARY. "My hair is now restored to its youthful color; I have not a gray hair left. I am satisfied that the preparation is not a dye, but acts on the secretions. My hair ceases to fall, which is certainly an advantage to me, who was in danger of becoming bald." This is the testimony of all who use Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.

"One Bottle did it." That is the expression of many who have had their gray hair restored to its natural color, and their bald spot covered with hair, after using one bottle of Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. It is not a dye.

A Positive Cure NEW YORK. ELV'S CREAM BALM FOR CATARRH OF THE NOSE. A young man six years in my employ was so afflicted with Catarrh as to be at times incapable of attending to business. Ely's Cream Balm cured him. Since which time I have recommended it to several friends, where cures have been effected. Eugene L. Button, manufacturer of Raven Goggles, 56 Warren St., New York. Cream Balm will, by absorption, effectually cleanse the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane linings of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Applied by finger into the nostrils. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for colds in the head. Agreeable to use. Send for circular and testimonials. By mail 50c. a package. By druggists. Ely's Cream Balm Co., Owego, N. Y.

Eczema, Tetter, Humors, Pimples Diseases of Hair and Scalp, Inflammation, Eruptions, Ulcers, Itchings, all vanish by use of DR. C. W. BENSON'S SKIN CURE. It makes the skin white, soft and smooth; removes tan and freckles, and is the best toilet dressing in the world. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first-class druggists have it. Price \$1. per bottle.

IS UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasm, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, and all Nervous and Blood Diseases. To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, Samaritan Nerve is invaluable. Thousands proclaim it the most wonderful invigorant that ever sustained a sinking system. \$1.50, at Druggists. THE DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo. For testimonials and circulars send stamp. (18)

DISEASE CURED WITHOUT MEDICINE. Magnetic Kidney Belt. A valuable disease, threatening to the life of a man's system. This MAGNETIC BELT IS WARRANTED TO CURE Or Money Refunded. It cures the following diseases: Pain in the back, hips, head, or limbs, nervous debility, lumbago, general debility, rheumatism, paralysis, neuralgia, sciatica, dropsy, asthma, spinal disease, torpid liver, gout, asthma, heart disease, dyspepsia, constipation, erysipelas, indigestion, hernia or rupture, catarrh of the bladder, etc. It cures any debility in any part of the body, restores the vitality of the system, and restores the system to its original health. There is no mistake about this appliance.

LADIES' MAGNETIC ABDOMINAL SUPPORTER. TO THE LADIES:—If afflicted with Rheumatism, Neuralgia, Nervous Exhaustion, Dyspepsia, or with Disordered Liver, Kidneys, Headache or Cold Feet, an Abdominal Belt and a pair of Magnetic Insoles have no superior in the relief and cure of all these complaints. They carry a powerful magnetic force to the seat of the disease. For Lame Back, Weakness of the Spine, and Pain Across the Middle, this is the best and most Curative Agent known. For all forms of Female Debilities it is unsurpassed by anything before invented, both as a curative agent and a source of power and vitalization. It cures of either Belt, with Magnetic Insoles, \$10. Sent by express C. O. D., and examination allowed, or by mail on receipt of price. In ordering, send measure of waist and size of shoe usually worn. Remittance can be made in currency, sent in letter at our risk. The Magnetons are adapted to all ages, are worn over the under-clothing (not next to the body like the many Galvanic and Electric Humblers advertised so extensively) and should be taken off at night. They hold their power forever, and are worn at all seasons of the year. By the wearing of a pair of Magnetic Insoles a pleasant warmth of the feet is constantly kept up, and all the ills and pains resultant therefrom are completely cured. One Dollar secures them by mail, and a pair of shoes worn. THE MAGNETON APPLIANCE CO., 218 State St., Chicago, Ill.

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The Living Church.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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"Which we now Offer Unto Thee."

To those who are familiar with our "Divine Liturgy" (or Communion Office), these words at once suggest their place in the Eucharistic Action. They indicate distinctly, unequivocally, that there is, at this precise juncture, an OFFERING made to our Lord and Heavenly Father, in the presence of His Divine Majesty, and the material of the offering—"The Oblation," it is called in the margin—consists of "these Thy holy gifts." These gifts are something then and there present and capable of being offered, and what other can they be than the consecrated species of Bread and Wine upon which the Priest has just laid his hand? The oblation of these gifts constitutes the memorial which the Son hath commanded us to make. It is the memorial offering of the New Law. It constitutes an essential part of the Eucharist without which participation is unauthorized. But it is not in any sense whatever, a repetition of the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world which our Lord made upon the Cross. Christ, our Lord, lives and lives forever. Death hath no more dominion over Him. The atonement, as an act of blood shedding, was tied to a single point in space and to a single moment in time; but the Atonement in its relation to God and to man, as a thing to be forever pleaded and forever to propitiate, abides in perennial power. The death was once for all; the power of it as offered by man and as felt by the Infinite Mercy is perpetual. Every pleading of the merit of the Cross, whether whispered in the silence of the sick room, or voiced amid the glories of a Eucharist, is and must be distinctly sacrificial in its character, because oblation and impetration (rather than mactation or blood shedding) is of the essence of sacrifice. But the slightest study of the Prayer Book reveals to us the teaching that the Oblation of the Holy Gifts in the Eucharist is the highest form of oblation under the New Law. It is the precise institute of our Lord Himself, having the sanction of His dying command. It is designed to fulfill a certain relation to His Church during the period of His physical invisibility to sense, and to continue until at His second Epiphany He becomes manifest once more to His waiting Bride. It is not only the highest act of worship but it is the most potent force that the Church can lodge in the bosom of that Divine One Who heareth the Son always. Nor ought there to be any hesitation in accepting that which was universally held by the Fathers of the early Church. Dr. Drake has shown in his learned work on the subject, that throughout the Anti-Nicene period from St. Clement of Rome to Cyprian, inclusively, the Eucharist is spoken of as a Sacrifice, and the sacrificial view is held even by those who are the furthest removed from hierarchical pretensions; and he proves conclusively that this did not arise from any notion of a parallel afforded by the Mosaic Sacrifices, or from the perversion of judaizing sects, or from Gentile influence; and thus we are driven to the conclusion that this was the belief of the Church of the first three centuries, because the Apostles taught it and because each generation faithfully handed it on. To this all the ancient liturgies bear witness, nor in primitive times was the question ever controverted. It would require a volume to present a complete catena of the passages in early liturgies, councils, and writings in which the conception of sacrifice occurs. Let the reader, then, at his next attendance at a Celebration of the

Holy Communion, pause at the words, "which we now offer unto Thee," and contemplate the solemnity of the transaction, so freighted with blessing to him and the whole Church; considering that by participation in this act of offering he is performing the highest function and enjoying the highest privilege to which, by his royal priesthood, he is entitled.

Charity by Proxy.

A layman complained that the parson had not visited him in sickness; the question being put to him, how many sick brethren he himself had visited, he was unable to answer even "one!" The fact is, we fear, many of the laity consider that this and the like ministrations of brotherly kindness have been handed over to the clergy, and it is possible that the clergy, in some cases, attend to such delegated charities in a perfunctory manner. They naturally get into a professional way of attending to other people's religion. We do not know where it is written, that a man must graduate at a theological seminary before he can dispense the cup of cold water in Christ's Name. There is no "Thus saith the Lord" that directs the clergy to monopolize all ministrations of sympathy and all duty of Christian brotherhood. There is no decree of Council or Article of Religion or Canon of the Church, that requires a man to be ordained before he ventures to visit the sick, to comfort the afflicted, to feed the hungry, or to show a kindly interest in the stranger. The "laying on of hands" adds nothing to the rights, obligations and abilities of the Christian man, in this respect. He is no more or less a brother to all Christ's dear ones, after Ordination, than he was before; he is no more or less his brother's keeper.

But the tradition prevails that somehow the laity have arranged this with the clergy, and are not to be looked to for anything of this kind; "Parish work" includes it all; and parish work in many places has come to be considered a priestly prerogative, in which the laity must not interfere. As well assume to pronounce the Benediction or to administer the Sacraments!

A good many people seem quite satisfied with Faith and Hope, without regard to St. Paul's estimate in I. Cor., xiii., leaving Charity to be done by proxy; and so they rob themselves of the very exercise that is needful to supply the conditions of a living faith and a Christian hope. They might as well pay to have their prayers said for them, as to have their brotherly kindness done for them.

This "clericalism," this kind of religion that delegates all its duties and responsibilities to the clergy, is a poor substitute for the old gospel method, which recognized all Christians as members one of another, as a royal priesthood, the light of the world, the salt of the earth. The "parish work" that converted the old Roman Empire, was not all done by the clergy; even slaves were active in missionary duty, and every man who was enrolled in the Christian community became a zealous propagandist of the Christian faith.

So is ought to be now, Parishes would grow, missions would extend, and the world would speedily be converted, if every disciple of Christ would recognize his commission and faithfully perform his duty. But while it is delegated to the clergy, no matter how faithful they may be, we shall see none of these things.

No wonder that old papers are generally dull. In the fervor of youth they are eloquent, but they soon learn that eloquence is offensive and dangerous. In the veridancy of their early career they express opinions, but they soon learn that these are lawful only to him who reads. Every point and pleasantry makes an enemy; hearty effort to promote a good cause or to defeat a bad one, loses a friend. Church papers should die young. They grow stupid as they grow old. Still, life is sweet, even to an editor. We are not quite ready to depart yet, though we are ever so dull!

Many subscribers use postage stamps instead of currency in paying their subscriptions. Henceforward the Publishers of the LIVING CHURCH will accept as cash only one or two cent stamps. On those of higher denomination a discount of five cents on the dollar will be charged.

Systematic Giving.

The *Spirit of Missions* for May opens with an admirable paper on the Systematic Offering Plan. It is, without doubt, the plan of Christian giving. It is in this that Christian giving is chiefly distinguishable from heathen giving. Irregular, spasmodic, impulsive giving, nearly all men are capable of. Unbelievers and even very immoral men often give liberally when their sympathies are aroused. Local pride, personal regard, ambition to be known for public spirit, and a thousand other motives, operate at times to open the pockets of the most unprincipled men. But steady, systematic giving on principle, that cometh of the grace of God through Him Who gave Himself for us.

Giving from other motives need not be discouraged. Every influence for good is to be used in the work of the Church, but never by any compromise with evil. The raising of money by lotteries, or worldly vanities of any kind, is not for a moment to be tolerated. But there is no reason why sympathy, public spirit, personal consideration, and other motives in themselves good, should not be called in to the aid of any good cause.

These, however, are not Gospel motives, and the Church has no right to depend on them for the maintenance of her work. Even if all the money that is needed could be got in this way, the practice of systematic, Christian giving would still need to be continued. Incalculable would be the loss to the Church and to the souls in her keeping, were this distinctively Christian practice to cease; were worldly motives, or human sympathy, or any sentiment lower than that of Evangelical charity, to become the dependence and support of our parochial and missionary work. Let the people give, if you please, from all honorable motives, but teach them that there is but one motive supreme, pre-eminent, indispensable, to him who would be with Christ in giving. That motive is Christian love, which is not concerned with transient emotions, natural affections, local pride, personal ambitions however lawful, but consecrates its first fruits to the Lord and lays aside its alms and offerings without being stirred by any appeal to human passion.

The *Spirit of Missions* says that the seed of this principle has been sown and is germinating. God grant that we may see its fruits. Perhaps this may not be in our day, and we must not be discouraged. But it is hard to see the Lord's work languishing on all sides, in the midst of plenty; to see the most urgent claims of the Church go unheeded, in pitiful poverty dragging out a sickly continuance of crippled usefulness, while some sensational or sentimental misery, some pretentious but worthless scheme of noisy demagogues, secures the thousands and millions that are asked for. It is Christian people, moreover, who contribute most liberally to all this sort of thing.

The article to which reference has been made has the following shrewd remark on the childish practice of digging up the seed "to see whether it is growing!"

This method of husbandry has been often adopted by a certain class of cultivators, perhaps by some of ourselves in childhood, but not always with results satisfactory to our youthful ardor. The principal defect of the practice is in its tendency to defeat the object of the planting, by a violation of the very conditions of all growth and a speedy destruction of the germ. In other words, and without metaphor, with an impatience that is natural but not very wise, and a misunderstanding of God's good will as indicated by the general laws of His providence, we may strive to outrun Him, as it were, and because of the inevitable failure of such an effort, lose all heart and abandon every attempt to succeed.

It will be a sad day for the Church when she ceases to teach Systematic Offering and puts her trust in human expedients for raising money.

The *Church News*, of St. Louis, has the following about two Bishops. It gives the names, which we think it best to omit:

Bishop _____ and Bishop _____ were consecrated about the same time. The first went to his work and stayed there, seeking to draw from those to whom he was sent, and who had plenty of money for other purposes, the means to enable them to build churches, aiding them from abroad who were first disposed to help themselves. The latter had hardly gotten West before he went East, where he has

been for the greater part of a year, asking for money, and leaving his people to take care of themselves. He may get more, but those will enjoy their privileges more, and be in a healthier spiritual condition, who have first paid what they can themselves.

Many have expressed surprise that the LIVING CHURCH can be published for one dollar a year. The simple explanation is that the paper has reached a circulation when it can command a large price for its advertising. As not a dollar is spent in agencies and chromos to secure subscriptions, every dollar goes to pay for the paper. The movement is a success. Seventeen hundred new names of paid up subscribers have been added to our list since April 1st, under the new arrangement.

Brief Mention.

A contemporary speaks of Bishop Seymour's plan for a summer resort for his clergy and their families, as "a scheme for promoting the marriage of his clergy!" Bishop Seymour knows very well that the clergy are likely to marry without any aid from him, and so sets himself to the alleviation of some of their marital miseries. —An exchange thinks that, "next to the Episcopate the uniformity of our Service is our greatest element of strength." Then we are sorry for the Church in this country. We can stand a little less of "uniformity" and a good deal more aggressive work, without any detriment to our claim of being Catholic. —The Bishop of Manchester complains that the psalms are "howled" in some churches. Better howled than mumbled. The dead-and-alive way of half-reading, half-muttering the psalter, which prevails in many churches, is more distressing than the noisiest kind of choral rendering. —The *Christian at Work*, which has for a long time advocated liturgical worship among the denominations, finds its advice and argument met by the favorite terms that have been flung at Churchmen. So much: "Ritualistic," "Ceremonial," "Prelatical," "High Church," and all that sort of nonsense. —Dr. Lorimer, of Chicago, who has been several times charged with plagiarizing from Dr. Parker, of London, is thus accused by the *Albany Argus*: "When he was a preacher here, he delivered as his own an address on Young Men's Christian Associations, every word of which was written and published by the Rev. Dr. Upton, who sat on the platform, heard it all, and gravely congratulated Lorimer on it afterward, the latter taking the congratulations with a calmness which would have filled a book agent with envy and admiration." —"A Churchman" suggests that a Tract is needed on the duty of Church people to study Church principles. The difficulty would be to get the people to read the Tract! The LIVING CHURCH would be the best tract we know of. It costs two cents a number. —A few weeks ago, in an article in the LIVING CHURCH, occurred the expression: "It belongs not to the Church Press nor to the Bishop of Shanghai." As some have inferred that a personal reflection upon Bishop Schereschewsky was intended, we desire to state that such is not the case. It was only a way of saying that the Church Press had no more to do with the case than the remotest Bishop of the Church. —As showing what the clergy can do for a Church paper in a parish, we note the fact that a Rector of not a very large parish in Ohio, has secured 45 subscribers to the LIVING CHURCH, in his parish, during the past month. There are several thousand parishes where this could be done. —We have made arrangements, at considerable expense, to have the LIVING CHURCH cut and pasted. The size and form will remain unchanged. This improvement will be made as soon as the machine can be set up. —Attention is called to our new department of Questions and Answers. Readers will confer a favor by forwarding either questions or answers on topics of interest. —The *Irish Freeman's Journal* says that the recent edict of the Vatican is the most important document since the famous Bull of Adrian IV. It was by the Pope, Nicholas Breakspear, the only Englishman that ever occupied "the chair of St. Peter," that Ireland was given over to the English. —In the Virginia Council, a delegate objected to Dr. Randolph, who has been elected Assistant Bishop, that he was absent-minded. Another said that the fact was true, that he was so absent-minded

that if he was not told by his wife to put his coat on he would probably forget to do so; but fortunately he had a very practical wife, who always did tell him to put his coat on, and consequently it was probable that he would not forget it. —The *London Spectator* speaks of General Logan, in a leading article, as a full-blooded Indian, evidently confounding the gifted Senator with the celebrated chief, Logan, who died a hundred years ago.

Quis Custodiet Custodes?

It now seems that the orthodoxy of the triumvirate who presented Mr. Newton was not so ponderous after all. One of them, the Rev. R. H. McKim, was nominated at the Virginia Council for Assistant Bishop, when a delegate arose and charged that the reverend heresy hunter was himself guilty of the heresy of conditional immortality. The statement being denied, a letter from Dr. McKim was read "upon the subject of the annihilation of the wicked." One would naturally infer that the mind which can extract clear-cut heresy out of the smoky rhetoric of Mr. Newton would have very definite views on such a question as that, but the *Richmond Dispatch* tells us that Dr. McKim's letter was "rather non-committal!" The Council however did not so regard it as the name was dropped incontinently. It is devoutly to be hoped that Prof. Buel will look into this matter.

News and Notes.

The Hon. and Rev. A. Douglas was consecrated Bishop of Aberdeen and Orkney on May 1st. The Primus of Scotland was the Consecrator.

The Rev. Philipps Brooks, rector of Trinity Church, Boston, is announced to preach in Westminster Abbey, on the 27th inst. This is a high compliment.

Lydia Pinkham is dead. She was an exemplary woman in private life, but lovers of the beautiful will not be sorry to miss her face from the newspapers. She spent every year \$180,000 for advertising, and every advertisement was adorned with her portrait.

Mr. Ommaney, the vicar of St. Matthew's, Sheffield, has refused to obey the Archbishop of York in reference to the mixed chalice and the ablutions. The Archbishop has excited much indignation, even amongst moderate men, by his ill-advised attempts to stir up trouble.

We learn by telegram that in the Convention of the Diocese of Tennessee, a report of which has not yet reached us, a division of the diocese was decided upon by a large majority. This will create a separate diocese of the western division of the State. The matter will have to be referred to the General Convention of the Church, which meets in Philadelphia in the fall for Confirmation.

Bishop Garrett, of Western Texas, seems to be popular with Episcopal electors. His name has been for some time prominently mentioned in connection with the vacant See of Indiana, and now he is spoken of in the old world for the Bishopric of Argyll and the Isles. The Bishop was present at the last meeting of the Scotch Council and created a very favorable impression. He is an Englishman by birth, an Irishman by education, having graduated from Trinity College, Dublin, and an American by adoption.

A new and somewhat unexpected turn has been given to the course of Irish affairs, by the promulgation of a rescript from the Pope which forbids the interference of the Roman clergy in Ireland in politics and also, in no measured terms, denounces the recent intimidations and murders. This action of Leo XIII. has gained him many friends in England but has aroused a remarkable storm of indignation in the sister Island. The gentle and fair-minded Pontiff is held up by the Irish press to opprobrium, and compared to the Adrian whose unwarrantable bull, was the beginning of Erin's misery. In the end, however, the Church will doubtless prevail, and the courageous action of the Pontiff will be commended even by the party which is now so loud in its attack. Only by peaceful agitation can Ireland gain her ends.

The Rev. Arthur M. Randolph, D. D., who, as reported in another column, has been elected Assistant Bishop of Virginia, is now rector of Emmanuel Church, Baltimore. He has the reputation of being a Low Churchman, and is understood to be much in the confidence of the Bishop of Maryland. He was born in Winchester, Frederick County, Va., in 1836. His father Robert Lee Randolph, was an extensive planter and slaveholder of Fauquier County. His grandfather was Col. Robert Randolph, a prominent soldier of the Revolution. Edward Randolph, the first President of the Continental Congress, was one of his ancestors. He is a graduate of William and Mary College and of Alexandria Theological Seminary. Among his classmates in the seminary were the Rev. Philipps Brooks, of Boston, and the Rev. Henry C. Potter, of New York. His first call was to Fredericksburg, Va., and he was stationed there when the city was shelled during the War. His church was slightly damaged. He made his escape through the Confederate lines, having with him his wife and his babe, which was but a day old. He then entered the Southern army as Chaplain and served till the close of the War. In 1866 he was called to Christ Church, Alexandria, the church

in which Washington worshipped. The next year he went to Baltimore as rector of Emmanuel Church, and has remained ever since.

It has long been thought that the Lake Region had immunity from tornadoes and cyclones, but last Friday proved the falsity of this belief. A terrific "funnel" struck the picturesque town of Racine, sixty miles from Chicago, and thirty from Milwaukee, and dealt death and destruction through its path. Several persons were killed and very many houses were completely destroyed.

An Emergency.

From advance sheets of the June Spirit of Missions. In several of the editorial articles that have appeared in recent numbers there have been allusions to the anxiety which comes to the Officers with regard to the matter of ways and means. Of course this is not the higher side of Mission work even as we practically know it at the Central Offices; but it is the material part.

We look upon the readers of The Spirit of Missions as equally interested with us in everything that pertains to the work, and it is a relief to the Officers to lay before them the causes of anxiety. There are very serious thoughts at this time, and much concern, about the appropriations which must be made on the second Tuesday in June to Foreign Missions for the fiscal year beginning September 1st next.

To reduce appropriations below the present schedule certainly means distress; it may mean disaster. This number will be issued on the 20th of May, leaving ten days before the close of the twelve months in which arrearages might be made up. These arrearages for the eleven months to May 1st, as compared with the similar time of the previous year, are more than \$28,000. This diminution of receipts, however, has not so far affected the ability of the Board to meet the payments under the last year's appropriations, since the legacies which have been received meanwhile have helped to do this.

We urgently request that all Rectors and Treasurers who may have in hand moneys already contributed for Foreign Missions will remit immediately, and respectfully ask all those who have delayed making their usual contributions to make them at once. This is a time when, if ever, the old adage is literally true, "He who gives quickly gives twice."

Clergymen desiring hospitality at the approaching Convention of the Diocese of Illinois will please notify the Rev. B. F. Fleetwood, 3726 Langley Avenue, Chicago. The Rectors of city parishes are requested to send, as soon as possible, to the same address, the names and addresses of such of their parishioners as may be willing to entertain visiting clergymen.

The Annual Re-union and Banquet of the Kenyon College Alumni Association, will take place at the Tremont House, Chicago, on Thursday evening, May 31st. All Kenyon alumni are requested to send their address at once to the Rev. Henry G. Perry, M. A., Corresponding Secretary. Office at No. 151 East Washington Street, room 36.

Obituary.

MEREDITH.—Fell asleep in Jesus, on the 14th inst., at the Rectory, Calvert, Texas, James E. Meredith, Priest, Rector of Calvert. Requiescat in pace.

Personal Mention.

The Rev. I. B. Kennard has taken charge of the Mission at Cedartown, Ga., and should be addressed accordingly.

The Rev. F. W. Bartlett has removed from St. Andrew's House, Syracuse, to enter upon his duties as Rector of Emmanuel Church, Norwich, N. Y., and may be addressed accordingly, except during July, when his address will be Hebrew Institute, Morgan Park, Ill.

The address of the Rev. Oliver H. Murphy is Upper Fairmount P. O., Somerset Co., Md.

The Rev. T. L. Randolph, having resigned the rectorship of Christ Church, Sherburne, Central New York, may be addressed at 59 Hawley St., Syracuse, N. Y.

The Rev. Ernest E. Wood has resigned the rectorship of St. John's Church, Olympia, W. T., and accepted the charge of St. John's Church, Petaluma, Cal. On and after the 5th of June please address accordingly.

The Rev. T. W. Haskins, of Alton, has removed to Jubilee College. Address Robin's Nest, Peoria Co., Ill.

The Rev. S. Ripel, M. D., of Valcartier, Diocese of Quebec, has removed to Jubilee College. Address Robin's Nest, Peoria Co., Ill.

The address of the Rev. Edward Goodridge is, care James T. Bates & Co., Geneva, Switzerland.

To Correspondents.

AN IOWA SUBSCRIBER.—You totally mistake our views. We have great sympathy for the Irish peasants. This journal has often contained editorial expressions of opinion to the effect that Ireland had been terribly misgoverned, and that the present wretched state of affairs was to a very great extent due to English tyranny and mismanagement. But tyranny and mismanagement, from a Christian point of view, do not excuse murder.

A. J. P.—We cannot pursue the subject. It would become offensive. There is no danger of endorsing the Episcopate or anything else in "this Church" at present. The spirit of liberal giving has not yet appeared among us to any great extent.

J. P. B.—We think a further discussion of the question would be tiresome to our readers. We have constantly to bear in mind that a great majority of them are not clergymen.

E. H. L.—Don't be discouraged. There are a good many parishes like yours. Fifty years ago there were hardly any that were better. Yet see what changes have taken place! Watch and work and pray, is still the Master's word.

E. F. C.—Of course we cannot please everybody, try ever so hard. We have to judge of the fitness of contributions, and cannot be guided by personal considerations. Sometimes there are good reasons for declining articles of the very highest excellence—e. g., yours. We have had enough on that subject.

Queries and Answers.

Will you please explain, for the benefit of subscribers here and elsewhere, why our Easter and the Jewish Passover fell this year on different dates? S. H. G.

Answer.—These dates depend on very intricate calculations, which may be found in an encyclopedia.

1. How has it come to pass that, in the Litany, after the answer, "As we do our trust in Thee," the congregation is silent? Has it always been so? 2. Why does the congregation sing instead of say the Gloria Tibi? Is it sanctioned by General Convention or merely by usage? And why—but that will do for this time. FREE CHURCH.

Answer.—1. Because that division of the Litany is ended. Wherever in the Litany occur the words "Let us pray," there was probably a break or pause in the service before these words, as the Litany was originally used in processions.

2. A congregation cannot "sing" without "saying." The greater includes the less. Singing is more dignified and impressive than ordinary speech, and usage sanctions it in this connection. The General Convention need not concern itself about such matters.

Acknowledgements.

The Rector of St. Mary's School has received and paid over to the Treasurer the following amount, which are acknowledged with gratitude. In addition to money the school has received valuable favors from the Churchman, the Ecclesiastical Register, the Standard, the Standard of the Cross, and the North Texas Churchman, by way of notices, and other advertising for the raising of money. For all of which, sincere thanks are rendered.

Table with columns for names and amounts. Includes Sue Kemper, Milwaukee (\$5.00), Mrs. A. Freund, Chicago (1.00), Bishop Tuttle, Salt Lake City (10.00), Martha Packard (2.50), Flora Kimball (5.00), Mrs. Balnberger (3.00), Mrs. Taggart (5.00), Rev. Dr. Hamilton (10.00), Lulu Hempstead (10.00), Some Friends, Batavia, Ill. (25.00), Rev. E. C. Benson (4.00), Old Pupils, Sycamore, Ill. (50.00), Wm. G. Hubbard, Chicago (100.00), Mrs. Chas. Messenger, Brooklyn (10.00), Mrs. Gignoux (5.00), Plainfield, N. J. (5.00), Annual Concert, St. Mary's School (70.00), Rev. Walter Dettfield (3.00), Previously Acknowledged (3100.00).

Total for Rebuilding \$3489.50. C. W. LEFFINGWELL, Rector, Knoxville, Ill.

Miscellaneous.

GENERAL CLERGY RELIEF. (Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the P. E. C. of the U. S. A.")

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Remittances and applications should be addressed to the Rev. Bishop Whitlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"L' Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 16th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 220 Sanson Street, Philadelphia, Pa.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

H. B. Bryant and H. D. Stratton were the founders of forty-eight business colleges. Mr. Stratton died in 1877. Mr. Bryant has sold his interest in all but the Chicago College, and is making that the great college of the country.

The Agonistic Method of grades and credits for Sunday Schools. Members of Sunday Schools desiring to compete for the Bishop Seymour Gold Medal for proficiency in Church History, should communicate at once with the Rev. Ralph B. Hoyt, McClainboro, Ill.

WANTED.—The Rector of St. Mary's School, Knoxville, Ill., desires to secure, if possible, a copy of his Baccalaureate sermons which have been printed from time to time.

The clergy are warned against a young man, calling himself Frank Pierce, of Baltimore, and showing a letter purporting to be from the Rev. Dr. Campbell Fair, certifying to his honesty, etc. He is not honest, truthful, or in any way worthy.

Wanted, a communicant of the Church (either a clergyman or a layman) as the Manager of a Boarding School for Indian Boys in Dakota. Not high literary qualifications are required, but administrative ability and an acquaintance with the common industries of civilized life. Address, with references, Bishop Hare, Greenwood P. O., Charles Mix Co., Dakota.

The Parish Church of All Hallows Parish, Anne Arundel Co. Md., built about 1825, of the oldest Church buildings in the country, needs considerable and immediate repair. To do the work thoroughly will cost more than the Parish can raise by every effort, without resort to fairs and festivals. The Rector asks if there are not some among the faithful who read the Living Church, who will kindly aid him, by offerings of any amount. Acknowledgment personally or through this paper. Donors will be remembered at the Holy Sacrifice. Remit to the Priest in charge. D. A. Bonnar, Davidsonville, A. A. Co., Md.

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Letters to the Editor.

Summer Vacation. To the Editor of the Living Church: Will you permit me to make a suggestion to those of the Clergy and Laity who are looking forward to a summer vacation?

Santa Fé, New Mexico, is to give the month of July to a celebration of its "Tertio Millennial," it being now 333 years since the Spaniards took possession of it.

The summer climate of Santa Fé is delightful, and the people are making preparation for the comfortable entertainment of all their visitors.

A Correction. To the Editor of the Living Church: Will you kindly allow me space for a correction of one of your news items in last week's issue.

Beneficiary Education. To the Editor of the Living Church: As related to the subject of aiding Candidates for Holy Orders in their theological studies, a few facts are worthy of consideration.

A Religion for Americans. To the Editor of the Living Church: In an editorial, date May 19, under caption, "A religion for Americans," it seems to me you do Mr. James Parton an injustice.

RACINE COLLEGE. Racine, Wisconsin. First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific.

SEA SIDE HOME SCHOOL. Asbury Park, N. J. A Boarding School for Young Ladies and Children. Fourth term of Fifth year opens April 18th, 1883.

but Alfred Nobel, a Swede, being in want of a new blasting agent, experimented with the new liquid, known to be highly explosive, and, by adding other ingredients, obtained the now well known dynamite.

It is a strange thing how little people in general know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works.

It is all very well to talk about freeing all the peoples of the world by the aid of dynamite, but there is some danger that the world will be blown into smithereens by the time the inhabitants are enfranchised.

Deserving of Confidence. There is no article which so richly deserves the entire confidence of the community as Brown's Bronchial Troches.

TRINITY COLLEGE. Hartford, Conn. All candidates who propose to present themselves at the approaching Chicago examinations, on June 12th and 13th, 1883, for admission to Trinity College, are requested to send their names to the President of the College at Hartford, or on before June 1st, or at their earliest convenience.

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ST. LUKE'S RECTORY. Noroton, Conn. Board and Tuition for three or four boys, from 10 to 14 years of age.

SELECT BOARDING SCHOOL. At the National Capital, 1212 & 1214 Fourteenth Street, Fourteenth Street Circle, Washington, D. C.

ST. MARY'S SCHOOL. 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1883.

DE LANCY SCHOOL FOR GIRLS. Geneva, N. Y. Rt. Rev. C. A. Coxe, D.D., Visitor. For circulars address the MRSSES BRIDGE, Principals.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Family boarding school for boys from ten to twenty years of age.

DE VEUX COLLEGE. Suspension Bridge, Niagara Co., N. Y. A Church School for Boys, conducted upon the Military System. Charges \$350.00 per annum.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St., New York City.

ST. JOHN BAPTIST SCHOOL. 253 East 17th St., New York. Under the charge of the Sisters of St. John Baptist.

Lambeth Palace.

From Harper's Magazine.

The history of this stately pile, for upward of seven centuries the home and the official seat of the Archbishops of Canterbury, is not only the story of the English Church in its amities and enmities with the Church of Rome; of the archbishops of more than fifty primates during England's most contentions period of civil, political, and religious evolution; and in its motley structure a record of the art and architectural changes of the ages that have produced it; but it is a romance of court and cloister as strange in its tragic verities, in the crimes and virtues of its actors, the splendor and the shadow of its scenes, as the most improbable of modern tales.

Its Saxon name, originally spelled Lambethe or Lamethie, signified "dirty station," which it must have been before the present Thames Embankment was built. One spelling, Lambhyd, "or lambs harbor," had apparently no other foundation than that of an æsthetic impulse shrinking from the former meaning.

In very early times Lambeth was a royal manor—the Saxon kings lived there, and it was part of the estate of the Countess Goda, sister of Edward the Confessor. It changed hands during the Saxon-Danish wars, but later came to its own again. There is no certain account of what Goda's palace was like, but discussion and deeds of conveyance show that it stood on the present site of Lambeth.

As a home for the archbishops, Lambeth—in those days out of the see of Canterbury—was a kind of protest on the part of the English Church against the Church of Rome, and the initiative in this recession was taken by Archbishop Baldwin, who could not "get on" with the monks of Canterbury, and chose, with the countenance of Henry II., a site at Hackington, where he could bring around him a chapter of canons apart from them. This scheme had the favor of a papal bull, but jealousy quickly got that revoked, and at Baldwin's death the monks pulled down his chapel.

Some years later Lambeth—"there being reserved only a small piece of land sufficient to erect a mansion for the Bishops of Rochester whenever they came to Parliament"—became by legal process of exchange the sole property of the see of Canterbury, and a successor of Archbishop Baldwin, about 1197, began to rebuild thereon. Once more the froward crows of Canterbury drew down on this design three successive papal anathemas, but though his work was destroyed, the archbishop staid on at Lambeth without his college and canons; and that, after its final transfer to the see of Canterbury, Lambeth was the fixed dwelling of the primates is plain from the consecutive record of their activities. It is believed that the consecration of Thomas à Becket took place here, and that as many as five hundred consecrations occurred between the archbishops of Warham and Sumner—and though these ceremonies now more frequently occur in the Abbey, St. Paul's and elsewhere, Lambeth Palace is not less the "original centre of Anglican Church life." Among accounts of many feasts and assemblies are details of two very large conventions of church, state, university, and law dignitaries banqueting most luxuriously at "ye Archbishop's Inne" at Lambeth in 1408 and 1446; for in spite of the struggle between Rome and the English episcopate it had its cardinals, and because they were learned men in times when few were so, they often held state and judicial offices, and there were eleven Lord Chancellors among them during the fourteenth and fifteenth centuries. Of course the prestige of the great influence this gave them with both church and state still attaches to the primacy. In 1501, Catherine of Aragon rested here with her ladies on her first coming to England; and here, on the 28th of May, 1533, while this most womanly wife and queen was still living, the marriage of her faithless husband with the Lady Anne Boleyn was confirmed by Cranmer—the same Cranmer who gave to the clergy the oath assigning the royal succession to her heirs, yet only two years later, when seated judicially in the under-chapel (crypt) of the palace, annulled the marriage itself, having artfully tempted the captive and already sentenced queen to avow "some just and lawful impediment to her marriage with the king," in the hope of avoiding the stake for herself and her adherents. From that dark crypt the miserable young queen, dishonored by the king, betrayed by her highest earthly spiritual adviser, and forced to affirm in her own disgrace the disinheritance of her offspring, went forth only to the scaffold, and the third day after her beheading, her maid, Jane Seymour, took her place as the wife of Henry VIII.

It is strange reading that in the very next year (1537), by virtue of the Royal Commission, various conventions of the archbishops and bishops were held at Lambeth to "devise the Godly and Pious Disposition of a Christian Man," known to history as the *Bishops' Book*.

And it seems not so inscrutable as many of the so-called acts of Divine Providence that these meetings should have been dispersed by the plague, "persons dying even at the palace gate." That strange man, the eighth Henry, once came in his barge to the foot of the "Water Tower," and called his tool Cranmer down the stairs to tell him of certain plottings, of Bishop Gardiner and other of Cranmer's enemies, and put him in the way of triumphing over them.

Among other royal visitors of the past have been Queen Mary, who often called on her favorite Cardinal Pole, and is said to have completely furnished the palace for him; and Queen Elizabeth who frequently visited Archbishop Parker, whom she warmly liked in spite of his having a wife, a married prelate being the gravest incongruity in her eyes. There is a funny account of her behavior when parting from them after one of these visits. She had been enter-

tained with much devotion and luxury, and could not help feeling grateful even to Mrs. Parker. "Madam I may not call you," said the maiden queen, "and mistress I must not call you; yet, though I know not what to call you, I do thank you."

Another queen came to the palace, not as a guest, but as a fugitive. On the 9th of December, 1688, James II.'s unfortunate wife, the beautiful Mary of Modena, in the disguise of an Italian washerwoman, came flying from Whitehall, through dreadful wind and rain, in a little open boat, across the Thames to the foot of the Water Tower, with her six-months old child, the future "Pretender," in her arms, rolled up as a bundle of linen. The coach in which she expected to go on to Gravesend was not there, and she hid in the angle of the tower till it came and she could make her escape.

Queen Victoria visited the palace during the primacies of Archbishops Howley, Sumner, and Longley, and the late archbishop, Dr. Archibald Campbell Tait, received the Prince of Wales at Lambeth.

The English Pulpit.

"You English Churchmen," continued my French friend, "have no notion of the imperfections of your pulpit. In the course of my journeys I have found very few really good preachers." I went last week, to one of your political meetings; a man, evidently imperfectly educated, was addressing an immense body of working men. No one could mistake his earnestness in the views he was advocating. He argued with his audience, pleaded with them, exhorted them, as if in his utterances there were life and death. The consequence was that every eye was upon him. They hung upon his words as though he was uttering prophecies; every now and then a murmur, or some more distinct signal of approval, burst as it were irresistibly from his hearers; and when he sat down both speaker and listeners appeared almost exhausted with the emotions through which they had passed. This was on Saturday night; on Sunday morning I went to church, where a man with an excellent voice and apparently with good intelligence, went into the pulpit, took his book out of his pocket and read in a dull, heavy, monotonous way, a sermon, of the contents of which he was apparently as indifferent as if it had been an essay upon some dry and uninteresting subject. Half the congregation, I observed, were asleep a great part of the time, and the other half every now and then looked up at the preacher with a silent expression of "How much longer will it be?" Depend upon it, such preaching as commonly prevails in your churches fails in producing its proper effects upon the people who are there, and will certainly never attract within your walls the thousands who are not there."

"There is, I must admit," was my answer to all this, "a great deal in what you say. But how would you remedy it?"

"Remedy it!" replied my friend, earnestly. "This, perhaps, I am not qualified to suggest. But this one thing I would certainly do; I would not allow men who cannot preach well to get into your pulpits. As it is, you allow all your clergy to preach; even your deacons. A young man just fresh from the University, without the slightest power as a preacher, is allowed week after week to read either his own crude compositions, or those of others, in a dull and dreamy way, to perhaps a well-informed and critical congregation, who consider themselves ill-used by such treatment; or he exercises himself in the same way upon an illiterate congregation, who require heart-stirring appeals if they are to be influenced. No doubt a considerable modification of your parochial system and the relations between your incumbents and curates would be necessary to secure what you require. But these are critical times, and if your Church is to hold its own as a National Church, embracing all orders and degrees among you, it is absolutely necessary that you should improve your pulpit ministrations."—*Church Bells.*

The Supply of Candidates for Holy Orders
By a Pastor.

The following conversation occurred not long since, between a pastor and one of his people. Parishioner. "Mr. H.—, why do you not organize a Bible Class for adults, in connection with your Sunday School?"

Rector. "I have no one to teach it."

P. "Why not teach it yourself?"

R. "But what should I do with my class of boys?"

P. Your boys. O, they are little fellows, and you can find plenty of teachers capable of teaching them.

R. O, my friend, you mistake me! It is not a question of capability at all. As the priest of this parish, I must devote my best energies to the work which promises the best results. Hence, my preference for my class of boys, rather than for a bible class of adults.

P. But would you not get a better appreciation from the bible class?

R. The adults of the bible class might have for the time being a better intellectual appreciation of what I might prepare for them, than my boys. I might see some immediate results of my work. But after all, it is what we say and do for those in the formative period of life, which in the end brings the largest returns.

I conceive it my first duty to take the brightest and most intelligent boys of the Sunday School, under my own special charge.

P. But why the boys rather than the girls?

R. For two reasons: the first, you may infer from the predominance of the female over the male element on the Church's communicant rolls. This shows clearly, that if boys are to be brought into the habits of religion, greater care must be exercised for them than for the girls. My second reason is more personal, and

for that perhaps the stronger. You can understand it from the love I bear my life profession, and the fact that I feel every day more and more anxious to see others entering upon it as the means of completing my own mission, which is the Church's; now, with this in view, so far as my own abilities go, those who are now adults I cannot hope to influence. I may influence the boys. So if I must choose between teaching a bible class of adults in my Sunday School, and my present class of bright boys, wisdom and duty leave me no option but to let the adults go. More than this, viewing the ministry and its necessities as I do; should any of my brother rector's ask my advice on the subject, I should say: "If you want to do what seems to me the wisest thing—that, which under our present condition of religious methods in the Church, is fraught with the largest possibilities for the supply of Candidates for Holy Orders, give up your bible class of adults, if you have one in your Sunday School, or turn it over to some good layman. Choose out instead eight to a dozen of the brightest boys in your parish, to be known in the Sunday School as the "Rector's Class." Then in your personal contact with them so obtained, devote yourself by precept and example to making them view the ministry as you yourself view it; the holiest, highest, and most desirable calling on earth. The result, I promise you, will be a supply of candidates for Holy Orders."

The Case of Mr. Newton.

The *New York Times* thus speaks editorially of this case, under the heading "What will be gained?"

It is understood that a very strong pressure has been brought to bear upon the Bishop of this diocese to induce him to proceed with the prosecution of the Rev. Heber Newton. If he should yield, and a trial should be ordered, one of two results must of course follow. Either Mr. Newton will be found guilty of heresy or he will not be found guilty. In either case, it does not seem as if any one but the opponents of the Church to which the venerable Bishop is so warmly devoted would have reason to be satisfied.

There are probably very few persons of much acquaintance with the authoritative teachings of the Church who believe that it will be possible to prove that Mr. Newton has taught any doctrine in regard to the inspiration of the Bible which the Church has condemned. A clergyman cannot be found guilty of heresy merely because he has taught what certain other clergymen of his church hold to be heretical. He must be proved guilty of teaching what the church has declared heretical. In the event of a failure to convict Mr. Newton of heresy, the same sectarian papers which have been so anxious for his prosecution will at once declare that the Church sanctions Mr. Newton's views, and it is difficult to deny that they will be perfectly justified in such a declaration. What, then, will have been accomplished by the prosecution? At present Mr. Newton's views are his own, and the Church assumes no responsibility for him. If he is acquitted, that fact will amount to a declaration that the Church regards them as substantially true. Is this a result which the prosecutors of Mr. Newton are anxious to bring about?

If, on the other hand, Mr. Newton is found guilty, every Broad Churchman will feel that he himself shares Mr. Newton's condemnation. Is it probable that a Church party which is by no means unimportant either in numbers or in influence will quietly submit to a decision which declares them unfit to remain in the Church? Unless they are more than human they will begin an aggressive warfare. Already an indignant "Protestant" has demanded, in one of the daily papers, the prosecution of Dr. Dix for teaching doctrines that are not held by any Protestant denomination. There is no doubt that at least as strong a case can be made against clergymen of ritualistic views as can possibly be made against Mr. Newton. His condemnation will probably mean the prosecution of some of the very clergymen who are now anxious to see him brought to trial. There are those to whom the spectacle of a church torn by dissension will be very pleasing, but can Churchmen look forward to such a spectacle as something to be desired?

Whatever the extreme Low Churchmen may do in this matter, those who call themselves Anglo-Catholics should inflexibly oppose Mr. Newton's prosecution. He is entitled to the same tolerance which they themselves enjoy, and if they look no higher than the interests of their own party they will be unwilling that a struggle shall be begun in the church, which may end with the complete triumph of evangelicalism."

The heating of small pits and greenhouses is, in spite of the numberless apparatus in use, a source of trouble. To such folk—and their number is legion—the new plan of heating by acetate of soda seems as if it might be developed into something serviceable. According to an article in *Nature*, the plan is largely adopted on the London & Northwestern Railway for foot warmers. The duration of heat in a warming-pan with acetate of soda is claimed to be four times that of hot water alone. This is due to the amount of heat required in the first instance to change the acetate of soda from a solid to a liquid state, which heat is liberated as the acetate gradually resumes the solid form. It is stated that only about half the heat is required to produce the same effect as in the case of hot water. The acetate does not require to be renewed except at long intervals. To restore the heat in the pans after cooling, they have simply to be plunged in boiling water for half an hour.

Says Dr. Jackson, "Marriage is no child's play." Very true, doctor; but without child's play, married life is a mighty lonesome one at the best.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Colorado.—The Denver papers give an account of the interesting exercises at the dedication of the elegant house of worship erected by the First Baptist Society of Denver. The published programme is unique. After a selection by the choir, the first order is the Invocatory Prayer by the "Right Rev." Dean Hart of the Episcopal Cathedral. After a sermon by the pastor, addresses were made by various persons, among them the Chancellor of the missionary Jurisdiction.

Rhode Island.—The Bishop of the diocese held an ordination in Grace Church, on Wednesday, May 9th, and advanced to the priesthood the Rev. Messrs. Alva E. Carpenter, of St. Barnabas's Church, Apponaug, C. K. Morrill, of Emmanuel Church, Manville; Lawrence B. Thomas, of All Saints' Church, Pontiac; and Henry Bassett, of the Church of the Epiphany, Providence.

Texas.—In the person of the Rev. James E. Meredith, rector of the Epiphany, Calvert, the diocese has lost a faithful and hard-working priest. Our report of the meeting of the Council was prepared by him.

Michigan.—At St. Paul's Church, Detroit, on Ascension Day, the Bishop of the diocese admitted to the Diaconate Mr. Chas. John Anderson, and advanced to the priesthood the Rev. R. W. Rhames. The sermon was delivered by the Rev. Dr. Rulison. There were fifteen clergy present.

Alabama.—The elections of the Convention resulted as follows: *Standing Committee*, the Rev. Messrs. J. S. Johnston, and H. K. Rees; the Rev. Dr. J. L. Tucker, and Messrs. James Bond, R. S. Bunker, and H. T. Toulmin. *Deputies to the General Convention*, the Rev. Drs. J. M. Bannister and Horace Stringfellow; the Rev. Messrs. T. J. Beard and J. S. Johnston; and Messrs. R. M. Nelson, James Bond, David Buell, and Peter Bryce. *Treasurer of the Diocese*, Mr. William Barnwall.

A very interesting feature of the Convention was the consecration of the new church at Tuscaloosa, built at a cost of \$7,000, on the site of the old one which was consecrated by Bishop Brownell in 1835. The sermon on this occasion was preached by the Rev. J. L. Tucker, of Christ Church, Mobile. The Sunday following, the Rev. James H. Stringfellow, Rector of Christ Church, Tuscaloosa, was instituted by his father, Dr. Stringfellow, of Montgomery. The Bishop was present and read the Letter of Institution, and the sermon was preached by Dr. Stringfellow, on the Office of Institution. The grandfather of the Rev. H. S. Stringfellow is still living at eighty-four years of age. The three clergymen representing the three generations have on several occasions been together in the same chancel.

Missouri.—Mr. Charles H. Bohn, formerly a Methodist minister, and Mr. L. F. Mintrun, have been ordained by the Bishop to the Diaconate.

Indiana.—Whitsun Day, 1883, was a "Red-letter day" for St. James' Church and parish, Goshen. The marked changes and valuable improvements which have been in progress for the past two years, began to exhibit the character of completeness by the setting of fitting and beautiful furniture in the chancel, both in the choir and sanctuary. For the first time, use was made of a double stall and prayer-desk, and a choir-desk, finely finished in black walnut by the Hawks Furniture Company of Goshen. The crowning pleasure of the morning, was the consecration to its use in the Eucharistic Service, of a new altar and reredos, appropriately carved in black walnut by R. Geisler, of New York. These are nearly six feet in length, standing on a firm dais six inches in height with projecting step, the altar two feet ten inches high, the reredos three feet above the altar. The altar and reredos are the gift of Mrs. Elizabeth D. Mann, memorial of Capt. Richard F. Mann, who died in the U. S. Service in 1862. They are set against the wall immediately under, and reaching to, a beautiful window inserted last autumn by Mrs. Dr. M. M. Latta, memorial of a son, Oliver L. Latta.

The altar and reredos were unveiled at the beginning of the Communion Service, and formally set apart in words about as follows by the Rector, all standing: "By the ready consent of the Vestry to the willing and pious purpose of the generous donor, we gladly and solemnly on this Holy Day, do consecrate this altar and reredos to the glory, honor, and worship of God; and for the blessing, perfection, and happiness of man; in the order of a beneficent providence, without limit of earthly days; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Pentecostal Day was typified by crimson hangings all about the chancel, to which were added bouquets of red flowers. The peculiar joy of the assembled people can be apprehended by those who themselves elsewhere have witnessed glad praises in the House of God. There remain a few things yet to do and to furnish to make the church building one of the most beautiful and substantial to be found, of like proportions. The register of faithful communicants increases gradually; and the Sunday School is visibly growing.

Ohio.—Bishop Penick is winning many admirers for his powerful sermons. He has been engaged to visit several parishes in Ohio, to relieve Bishop Bedell who is laid up for a season, by exposure and over work.

On May 12th and 13th Bishop Penick conferred in Toledo, in Calvary 3; St. John's 20; Grace 40, and Trinity 13, and in the above order.

Overflowing congregations were much affected by the Bishop's earnestness. The floral decorations, and the attendance on the Whitsun Communion's mark increased interest.

Delaware.—A large congregation was present on Whitsun Day at the Morning Service in St. John's Church, Wilmington. The Church was beautifully decorated with flowers. Very handsomely embroidered red hangings, made by ladies of St. Clement's Church, Philadelphia, were used for the first time. In the afternoon, at Evensong a Sunday School Festival was held, Prof. Benton, Rector *pro tem*, officiated all day.

Louisiana.—On Whitsun Day, May 13th, in the Church of the Annunciation, New Orleans, at 11 A. M., the Bishop ordained to the Diaconate, Mr. E. W. Hunter. The sermon was preached by the Rev. Dr. Perceval, whose text was Exodus 34, 29, a powerful sermon with special reference to the power of the Holy Ghost, given to those on whom apostolic hands were laid. At the evening service the newly made deacon delivered an excellent sermon on the gift of Christ.

The Church was beautifully decorated, and the musical portion of the service well rendered.

Northern New Jersey.—The *New York Times* thus speaks of Mrs. E. L. Stoddard, wife

of the rector of St. John's Church, Jersey City Heights, whose death, by the accidental explosion of a pistol, was recorded in "News and Notes" last week:

"St. John's Church is the most fashionable church in Jersey City. Mr. Stoddard has been its Rector for seven or eight years, and the church has grown in wealth and influence under his ministrations. This has been as much due to Mrs. Stoddard's own personal popularity and magnetism as to Mr. Stoddard's own labors in the fold. She interested herself in parish affairs, shared with him the duty of visiting and waiting upon the parishioners, assisted in the organization of the auxiliary societies connected with the Church, and infused some of her own soul and life into them, and as a soprano of acknowledged excellence led the choir. Monday is the only day she allowed herself for a round of duties at home, and when she made up her mind recently to commence house-cleaning she selected that day for the beginning. It was while in the pursuit of this occupation that she met her death."

Pennsylvania.—The little Church of St. Chrysostom, Philadelphia, is a strikingly successful "venture of faith." The Rev. C. S. Daniel, the rector, says in his parish paper: "We started with twelve children, over two years ago; worshipped in an upper room six weeks; Church was then completed. Our Church is paid for; we have also a parish building nearly free of debt; services have been kept up regularly; over a hundred have been baptized; and several hundred families who never were attached to the Church now count this their Church home; the school numbers over one hundred; services are rendered in a hearty manner by children; we see it grow better day by day."

Mr. Daniel only receives an average income of \$13 per month for his indefatigable work. Outside aid is much needed.

South Carolina.—In his Convention address, the Bishop reported 319 Confirmations, of these 84 were of colored people.

The Convention, of the first part of whose preceding we gave an account last week, had some interesting discussions on various subjects of diocesan interest. The most interesting was that in reference to the proposed Church Congress, in connection with the next meeting of Convention.

The following elections were made: *Standing Committee*, Clerical—Revs. C. C. Pinckney, D. D., John Johnson, A. T. Porter, D. D., E. R. Miles, John Kershaw, Lay Members—Messrs. E. McCrady, C. G. Memminger, W. T. Wragg, M. D., Wm. McBurney and W. A. Pringle.

Deputies to General Convention, Rev. C. C. Pinckney, Rev. J. D. McCullough, Rev. A. T. Porter, Rev. E. Capers, E. McCrady, R. W. Shand, J. P. Smith, C. G. Memminger. The committee on the State of the Church made their report, which showed on clergy list forty-nine clergymen. There are now four candidates for the Order of Presbyters, two were ordained Presbyters in 1882, one Presbyter and three Deacons in 1883. Two churches were consecrated in 1882 and four in 1883.

Nebraska.—The following confirmations have recently been held in Nebraska: St. Luke's Church, Plattsmouth, 11; Grace Church, Columbus, 3; Norfolk Mission, 3; Plainview Mission, 3; St. Mary's, Blair. New churches are about to be commenced at Ulysses and at Millford.

The corner stone of the new Child's Hospital, at Omaha will be laid, with appropriate ceremonies, on Saturday evening, June 9th.

The chancel windows, 13 in number, representing our Lord and His twelve Apostles, have just been placed in the Cathedral in Omaha. They are from the manufactory of McCully & Miles, Chicago, and give great satisfaction. The memorial windows to Bishops Patterson, Kemper, and Selwyn are being put into the Cathedral. These are the largest windows in the building, occupying the transept and the west end.

The Bishop of Nebraska has been obliged to decline the invitation to preach the sermon at the consecration of St. James' Church, Chicago, as his appointments had all been made for a visit through Northern Dakota and they could not be cancelled or postponed. He left for that Territory on the 18th of May.

Georgia.—The Church at Cedartown is in a flourishing condition; a handsome, substantial and attractive edifice is in course of construction; pledges to the amount of \$500 a year (for clergyman's salary) have been made; Services are being held, at present, in a neatly appointed chapel; and the clergyman, the Rev. J. B. Kennard, gives the greater part of his time to this place; all the fruit of a mission of scarcely three years standing.

New York.—St. Thomas Church, New York City, was consecrated on Tuesday last week; the Right Rev. H. A. Neely, D. D., Bishop of Maine, officiated at the request of Bishop Potter, who has been ill for some time. This church was built 12 years ago, though its parish is 60 years old. A debt of \$20,000, was incurred by the congregation in the erection of their building, and this was gradually paid off, with the exception of a mortgage for \$60,000, held by the Manhattan Island Life Insurance Company. At the opening of the present year it was determined to make an effort to pay off this debt. The work was begun on Palm Sunday. Two hundred members of the congregation subscribed toward the fund, and on Sunday, May 6, nearly the whole amount had been made up. On that day a collection was taken up which completed the amount. On Monday of last week the sum was paid over to the Manhattan Life Insurance Company, and the church was finally free of all debt. The building occupies a piece of ground fronting 100 feet on Fifth-avenue and 287 feet on Fifty-third street. The original cost of the property was \$350,000, but it is estimated now to be worth nearly a million. The Rev. Dr. William F. Morgan, the Rector of the Church, has been in charge of the parish for 26 years. Previous to coming to New York, he was in Norwich, Conn., where he built up Christ Church, the most influential church in that city.

The Services were of a very elaborate and imposing character. They were participated in by Bishop Scarborough, of New Jersey, the Rev. Dr. Morgan Dix, the Rev. Dr. Courtney, of Boston, the Rev. Dean Norton, of Albany, the Rev. Dr. Barber, of Easton, and the Rev. Dr. Price. The consecration sermon was preached by Bishop Stevens, of Pennsylvania. His text was Psalms, chapter xxxvii, verse 6: "Strength and beauty are in his sanctuary." The discourse was an argument that the strength and beauty of the Church must exist in and through the Holy Spirit. A very large number of clergy were present.

The Feast of Whitsun Day was a red letter day in the annals of St. Paul's Memorial Church, Edgewater, Staten Island, in consequence of the Ordination to the Diaconate of S. De Laney Townsend by the Bishop of Springfield.

A delightful spring day, all the more appreciated after a succession of stormy Sundays, was ushered in by an early celebration, the Rector, Rev. H. N. Wayne officiating.

Morning Prayer was said at 10 o'clock followed at 11 o'clock by the Ordination Service and choral Celebration of the Holy Eucharist, the Bishop of Springfield of course acting as Celebrant.

The Bishop's address was as usual with him, full of force and vigor, on the necessity of Apostolical Succession in the Church. At Evening-song the newly made Deacon preached his first sermon with credit to himself.

The parish has entered upon what promises to be a very successful epoch. St. Paul's is the chief upholder of the Choral Services on the island, and it is a source of great satisfaction to those directly interested in its welfare, that the many critical eyes always directed towards it see nothing but increasing prosperity, active and energetic labors in a well defined direction.

The Sheltering Arms' Nursery, New York, held its anniversary Thursday in Whitsun week. The annual report was read by the Rev. Dr. Peters, of St. Michael's. Addresses were made by the Rev. W. S. Rainsford, and the Rev. R. H. McKim, D.D. There are now 159 children in the institution, 91 having been admitted during the year, out of 547 applicants.

Quincy.—The many friends of "Old Jubilee" will be interested to know that after years of idleness and decay the old college buildings are again to see active service as a school. About three months ago the Rev. Mr. Haskins obtained possession of the property for a term of years, and since that time has been busily engaged in improving it. New floors throughout, a higher ceiling, with fresh paint and plaster have made a wonderful difference in the appearance of things, and no one would recognize the narrow halls and cramped little rooms in the bright airy dormitories that have taken their place.

The opening service was held in the College Chapel on Whitsun Day. A large congregation here assembled and all seemed much interested as Mr. Haskins explained his *modus operandi*.

By combining physical with mental labor he hopes to preserve that rugged health which a boy frequently leaves in the school room. There has been for a long time a growing prejudice against giving a boy a college education, on the ground that after he has done nothing but study for fifteen or twenty years, he is utterly unfitted for any other life.

Mr. Haskins by teaching his boys practical industry with their Greek and Latin obviates this difficulty, and all must wish them every success with the "Homeward School for Boys."

North Carolina.—On Whit-Sunday, the 13th inst., the Bishop, at his annual visit to St. Augustine's Church, Raleigh, confirmed nine persons, eight of whom were pupils of St. Augustine's Normal School, and ordained three candidates for the diaconate, viz: Henry Stephen McDuffey, Primus Priss Alston, and Edward Hezekiah Butler. At a previous visit in February he ordained Henry Mason Joseph, (who has held an important post of tuition in the school since the fall of 1881), and confirmed two of the scholars,—thus making the entire number of those who have been ordained during the current session four, and of those who have been confirmed in the same period ten. These Ordinations have brought up the number of the clerical alumni of St. Augustine's to thirteen.

The Whit-Sunday Ordination is without precedent, in the annals of this or perhaps any other American diocese, in the number of colored men ordained. Upon this occasion Morning Prayer was said by the three colored clergymen who are assistant teachers in St. Augustine's Normal School, the epistle was read by the Rev. F. M. Hubbard, D. D. (who during the current session, has given instruction in the Theological Department of the School,) the candidates for Ordination, and the persons to be confirmed were presented by the principal, and the Bishop with his accustomed force and fervor, presided from St. John x i v: 25, 26, 27. A large and devout congregation of colored people occupied every sitting in the Church.

The newly ordained deacons, who have been already assigned by the Bishop to missionary duty among their own people, under the direction of the rectors at Fayetteville, New Bern, and Pittsboro, bring up the number of the colored clergy of this diocese to ten.

Massachusetts.—Bishop Paddock speaking of the general condition of the Diocese, said in his Convention address this year; "So far as I can judge, the spiritual condition of the Church is not below what it generally has been; and that it is not much above our unworthy habit! There are signs of deepening life in multiplied Services and generally increasing Confirmations, and more frequent Celebrations of the Holy Communion; but Services and Celebrations are but uncertain tokens of a Church's spiritual growth, unless they are attended by increasing numbers, and are producing holiness of life, not merely dependence upon observances; and of course the Confirmation of a large number might mean something besides the increase of personal piety. Still, in general, these are valuable tokens. But let us pray the good Lord to let us see more single and whole hearted devotion to Christ, and love for souls, on the part of our ministry; more self-mastery, and turning aside from all worldly cares and studies; more brave and strong devotion to the Faith once delivered, in the midst of the prevailing fashion of rationalism, self-conceit in religion, or indifference. And may He grant to our lay brethren less of the spirit of lawless self-will, both in respect of doctrine and discipline; less criticism and fault-finding; more devotion of time and labor and money to Christ; better conscience in the more prompt, honorable, and sufficient support of Christ's Ministry; and more giving according to ability for the increase and establishment of the Kingdom of God everywhere."

Iowa.—At the Trinity Ordination, May 20th at the Cathedral, Davenport, Bishop Perry admitted to the Diaconate Mr. Maximilian Lindsay Kellner, A. B. (Hobart College), and advanced to the Priesthood the Rev. Archibald Lawrence Van Antwerp, A. B. (William's College), and the Rev. Messrs. Floyd Jay Mynard and Henry Lawrence Clode Braddon (Griswold College), Deacons. The sermon was preached by the Rev. Arthur O. Shilson, B. D., rector of St. Mary's, Ottumwa, and Secretary of the Convention, who, with the Rev. Canon Thompson, B. D. of the Cathedral, united in the imposition of hands upon the newly made priest. The Rev. Mr. Kellner has charge of St. Paul's, Durant. The Rev. Mr. Van Antwerp is minister of the missions at East Des Moines and Winterest. The Rev. Mr. Braddon is missionary at St. George, Larchwood. The Rev. Mr. Mynard is in charge of Grace Chapel, Cedar Rapids. Two more ordinations to the Priesthood are appointed within the coming month.

New Jersey.—The semi-centenary of Trinity Church, Princeton, the Rev. A. B. Baker, rector, occurred on Sunday last, the 20th inst. In the morning the rector preached on "The Old Church," and in the evening Bishop Scarborough on "The New Church." Many Clergy were present.

Albany.—The Bishop has been making his annual visitation of the north-eastern portion of the Diocese during the past week. On Tuesday, May 15, at Champlain, he confirmed 2, at

Recuses' Point on the afternoon of the same day 10 and at Plattsburgh in the evening 5. Wednesday at Keeseville 5 were confirmed, and Thursday 5 at Mineville and 3 at Port Henry. On Friday May 8, the Bishop visited the parish at Ticonderoga and held an Ordination, at which the Rev. J. E. Bold, rector of the parish, and the Rev. G. O. Adams, rector of Keeseville were advanced to the priesthood.

Morning prayer was said by Rev. Messrs. Bragdon and Woodbridge, and at 10 o'clock, the Bishop began the Ordination service, with a sermon addressed to the candidates. At its close, the Rev. W. R. Woodbridge presented the Rev. George D. Adams, and the Rev. Irving McElroy, a former rector of the Parish, presented the Rev. John E. Bold, the Rev. E. L. Toy, of Essex, C. A. Bragdon, of Ausable Forks, W. R. Woodbridge of Port Henry, and Irving McElroy of Rouses, Point, uniting with the Bishop, in the laying on of hands. After the Ordination the Rev. J. E. Bold, presented a class of 7 for Confirmation, and, after this service the Rev. C. E. Cragg, Deacon, of Port Henry read the offertory sentences, the Bishop then celebrated, and, assisted by the newly priested Rector, administered the Holy Eucharist to a large number of Communicants.

The Rev. F. H. Duryea, Deacon, has been placed in charge of the church work at Elizabethtown.

The missions at Salmon River, and Chazy, have been assigned to the Rev. J. H. Martin, of Plattsburgh.

Illinois.—The Consecration of Trinity Church, Chicago, took place on the afternoon of Trinity Sunday. The Rector, the Rev. R. A. Holland, S. T. D., preached an historical sermon in the morning; and, at 3:30 P. M., Bishop McLaren, attended by seventeen priests, consecrated the church. The Instrument of Donation was read by J. W. Doane, Esq., Senior Warden, and the Sentence of Consecration by the Rector. The Consecration Service proper being concluded, the first part of the Evening Office was said by the Rev. B. F. Fleetwood, and the closing portion by the Rev. Dr. Fibbert. The Proper Lessons were read by Dr. Look and Canon Street. The Bishop preached from the first verse of the 84th Psalm: "How amiable are Thy tabernacles, O Lord of hosts!" The offerings after the sermon were devoted to Diocesan Missions.

At the close of the Service the Rector and officers of the parish received the hearty congratulations of the Bishop and visiting clergy.

In the evening a Sunday School celebration was held in the church.

A very neat Parish Manual for 1882-3 has been published by the Trinity Church Guild, containing a full list of the parishioners and of officers of the parish and of the Sunday School. There is also a succinct historical sketch, written by Mr. W. K. Reed, Treasurer. From this we gather some interesting facts concerning the past history of Trinity Church. It appears that the parochial organization was effected in the winter of 1841-42, at which time about twenty-five families were interested in the movement. On June 6th, 1844, the venerable Bishop Philander Chase laid the corner-stone of the first church edifice, the site being on the north side of Madison street near Clark. The building was first occupied on the 12th Sunday after Trinity, 1844.

The following clergymen have been rectors of the parish: The Rev. William Barlow from September 1847, until Jan. 25th, 1850. The Rev. C. E. Swope from July 1st, 1850 until May 15th, 1851. The Rev. Henry J. Whitehouse, D. D., from Oct. 7th, 1851, until his election to the Episcopal office of the Diocese, in Nov. 1851. The Rev. Wm. A. Smallwood from Aug. 24th, 1853, until May 7th, 1857. The Rev. Noah H. Schenck from Aug. 1st, 1857, until Dec. 31st, 1859. The Rev. Jas. Pratt, from March 18th, 1860, until June 1st, 1863. The Rev. George D. Cummins, from Oct. 1861 until the summer of 1866, when he became Assistant Bishop of Kentucky. The Rev. E. J. Keeling, from April 1867 until the following autumn. The Rev. Edward Sullivan, from Easter 1868, until April 14th, 1879.

The present Rector, the Rev. Robert Aft on Holland, S. T. D. entered upon his rectorship Oct. 14th, 1879. The church debt, amounting to about \$50,000, was entirely paid off at Easter, 1882.

The young people of St. Stephen's parish, Chicago, paid a surprise visit to their rector, the Rev. A. V. Gorrell, on Wednesday evening of last week. A very pleasant time was enjoyed by surprisers and surprised.

Virginia.—On Sunday last the pulpit of the Second Presbyterian church, of Richmond, was occupied by the Rev. John McGill, and that of the First Baptist, by the Rev. E. S. Gregory. Both these gentlemen are Priests of the Church.

Long Island Convention.

The Convention of this Diocese began its session on Tuesday in Whitsun-week, in the Church of the Holy Trinity, Brooklyn. Service was said, the boy choirs of St. Mary's and St. Paul's, Brooklyn, rendering the music. The sermon was by the Rev. Dr. William A. Snively. The Holy Communion was celebrated by Bishop Littlejohn. After a recess the Convention organized for business with the Rev. Dr. T. Stafford Drowne, as Secretary, and the Rev. Dr. C. D. Cooper, as Assistant Secretary.

In his annual address, the Bishop reviewed the condition of the diocese, particularly mentioning the successful efforts now making to rid St. Paul's Church, Clinton St., Brooklyn, of a crushing incubus of debt. The missionary and educational work of the diocese received mention, and the completion of St. John's Hospital, and an infirmary for children in connection with the Sheltering Arms' Nursery, Brooklyn, were detailed. In closing, the Bishop made an appeal for an increase of the endowment of the episcopate.

The Rev. Dr. C. H. Hall, Chairman of the Committee on Canons, reported a resolution which was adopted, non-concurring in the proposed amendment to the ratification of the Prayer Book. A lively debate took place over this issue, which indicated a strong desire for shortened services on the part of most of the deputies. The nonconurrence in the action of the General Convention was owing to the purely technical reason, that the method of attaining a much wished for result, was regarded as a mistaken method, involving grave constitutional difficulties. A considerable minority were for obtaining shortened services even at this cost.

In the evening, a reception of the clergy and lay delegates was held at the residence of the Bishop.

The business of the second day of the session

was opened with the reading of the report of the diocesan fund for aged and infirm clergy, which was stated to amount to \$51,217.21. Other reports followed. Some discussion took place on the recommendation made in the Bishop's address, that the endowment of the episcopate be increased; and measures were taken looking to this result. The Rev. Dr. Schenck reported on the Church Charity Foundation, Brooklyn, stating that various improvements were contemplated, among them the erection of a new wing for the Home for the Aged, towards the cost of which \$6,000 was already in hand. The Rev. George R. Van De Water read the report of the committee on Christian Education, detailing the condition of the diocesan schools, and ending with a description of the new and noble building of St. John's Cathedral School at Garden City. The Rev. Dr. Wm. A. Snively read a very able report on the missionary work of the diocese, which was one of the notable features of the session. A stirring discussion of the claims of diocesan missions followed. This diocese, which gives liberally to outside work, has not, heretofore, done entire justice to its own missions, though there has been no lack of earnest and effective workers. Other departments of diocesan activity have greatly flourished, and it is to be hoped that new zeal for this department, also, will date from the Convention just held.


The Rev. Dr. G. W. Smith read a report of the auxiliary committee of the American Church Building Fund Commission, indicating gifts during the year from fourteen parishes, and two individuals, amounting to \$7,027.24. The diocese of Long Island has given more to this fund than any other diocese, except New York. Resolutions complimentary to Mr. Henry E. Pierpont, were passed in view of his retirement from long and faithful service as Treasurer of the General Theological Seminary. Following this, Mr. Robert Graham made an eloquent address on the subject of the work of the Church Temperance Society.

The following were elected deputies, and provisional deputies to the General Convention. Deputies: the Rev. Drs. C. H. Hall, Noah Hunt Schenck, T. Stafford Drowne, and Wm. A. Snively, Messrs. H. E. Pierpont, Jasper W. Gilbert, John A. King and Wm. Nicholl. Provisional deputies: the Rev. Drs. Samuel Cox, W. H. Moore, the Rev. C. R. Baker, and the Rev. Dr. L. W. Bancroft, Messrs. Henry P. Morgan, J. W. Hunter, S. L. Husted, and C. T. Smith.

The Rev. Wm. Short, of Holy Trinity Chapel, brought up again the subject of shortened services, and the debate of the previous day was renewed. Several attempts were made to shelve the question, not because of hostility to it, but because further action was regarded by many as unnecessary. The most amicable feeling prevailed, but a decided determination was manifested by a majority, to place upon record the evident sentiment of the whole house. Many old advocates of shortened Services were surprised at the degree of earnestness displayed even by the laity. If the demonstration has any significance, it indicates that even a conservative diocese like Long Island, has become weary of the long delays of the General Convention, in providing the desired legislation in a regular and unquestionable manner. The resolution of the Rev. Mr. Short was referred to the Committee on Canons, and finally passed in the following form, by a unanimous vote of both orders.

Resolved, as the sense of this convention, that the General Convention should make provision in the constitutional manner, for allowing shortened Services on week days, other than those for which special Services are provided.

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STILL RING THE BELL.

BY H. C. MOOREVER.

In pride of human reason, Men scale the lofty sky, And with a sacrilegious hand The God of heaven defy. Would dig, and analyze, and sift Each little grain of dust, Till baffled, 'gainst an iron wall Of darkness, bow they must. And yet, the spires point up to heaven, And still, the bells ring gladly on. Out of the caverns cold and drear Crowds of dark spirits creep, Quenching the star of Christian hope In death's eternal sleep. Casting a pall of darkest gloom O'er man's mysterious fate: Beating against the iron bars With frantic blows of hate. And yet, the spires point up to heaven, And still, the bells ring gladly on. Spreading the fogs of unbelief O'er weak and trembling hearts, Dimming the starry light of truth, Piercing with cruel darts The humble souls that look to heaven For light, and joy, and peace, Tearing away the feeble hope That longs for sweet release. And yet, the spires point up to heaven, And still the bells ring gladly on. What will they do with Jesus Christ? Who with majestic tread Is walking through the centuries Heaven shining overhead. "Lo! I am with you to the end," Has every cavil still'd; The power of every precious word Still day by day fulfill'd. And yet, the spires point up to heaven, And still the bells ring gladly on. For eighteen hundred rolling years, Through seas of blood and strife, While earthly kingdoms wax and wane, The Lord of endless life Is marching on to take His throne, To conquer all his foes; To crown his saints with victory, To heal His people's woes. And yet, the spires point up to heaven, And still the bells ring gladly on. Up from the depth of Christian hearts There comes the voice of faith; Heaven sent, heaven kept, it answers back, "For thus my Master saith." I doubters may fling their bitter sneers, We feel that Christ is near; Down in the castle of the heart, We know that He is here. And yet, the spires point up to heaven, And still the bells ring gladly on. Here, in the grand cathedral choir, Here, in the lowly lane, Where God's dear children worship Him In love's most rapturous strain, Here, in the countless homes of rest, For weary ones of earth, For all the sheltering arms of love From Him, must date their birth. And yet, the spires point up to heaven, And still the bells ring gladly on. Here in the witnesses for Him, The homes for lame and blind, The orphan and the Magdalen, All sorts of human kind, In feeble copies of our Lord, In voices sweet and clear, His people witness to the truth That Jesus Christ is here. And yet, the spires point up to heaven, And still the bells ring gladly on. No wonder that the hosts of hell Are rallying to the fight: When through the twilight of the past, Beyond the dreary night, We see the rosy dawn of day O'er the Eastern seas, "Light for the Orient!" life from the dead! Come wafted on the breeze. And yet, the spires point up to heaven, And still the bells ring gladly on. You cannot still these Sabbath bells, Nor tear their trump down; You cannot crush these lofty spires, Nor trample Jesus' crown. For on, and on, the bells will ring Till nations from afar, Shall echo back the blessed chimes That hail the "Morning Star." And yet, the spires point up to heaven, And still the bells ring gladly on. The bells of the "Nativity" Proclaim that He is here; The tables spread with Jesus' love Our waiting spirits cheer. Waiting throughout the centuries For Christ to claim His own, When in His glorious majesty, He takes His righteous throne. And yet, the spires point up to heaven, And still the bells ring gladly on.

BOOK REVIEWS.

THE FREEDOM OF FAITH. By Theodore T. Munger, Boston: Houghton, Mifflin & Co. The Freedom of Faith aims to expound and illustrate the "New Theology." There is a preface to this subject, and seventeen sermons more or less related to it. It is thoughtful and well written, but not convincing on its own lines of aggressive teaching and defensive argument.

The "New Theology" is not easily formulated. Its negations of the mechanical theology of the old New England theologians are clear enough, but its positive definitions are too vague to be comprehended by the average mind. One might as well attempt to sketch the outlines of a bank of fog, as to give clearly defined statements of this theological chaos that calls itself "new." It claims to be practically and influentially all that Catholic theology has been, yet controverts the latter at almost every point. It claims to present the truths of the Trinity, the Incarnation, the Atonement, the Resurrection, the Judgment, in all their life-giving efficiency, yet seeks to demonstrate that the Christian world has all along entirely mistaken the real significance of these terms, and that theologians have been blind leaders of the blind. One is reminded, in reading such ingenious adaptations of Christian Theology, of the old Gnostic philosophers. The first serious controversy of the Christian Church was with a "New Theology," which claimed, as this does, to give a new and better meaning to the terms adopted by the Church to express the mysteries of the Faith. The Gnostics, as the name implies, were the "knowing ones." They proposed to explain to ignorant theologians the meaning of the Scripture and the Creeds, according to their philosophy. They represented the "advanced thought" of

the age. They deplored the "mechanical theories" of orthodox Churchmen. They offered "rational" explanations of the inexplicable, and demonstrated the incongruities of the old Faith and Dogma.

But the "New Theology" did not replace the Old, in the first century, nor will it in the nineteenth. So far as it is a reaction against the assumptions of Calvinism and Romanism, it is welcomed, not as "new" but as old theology. So far as it tends to obscure the great truths of Catholic Theology it is to be resisted, as its antecedent Gnosticism was resisted by the Primitive Church. In support of the estimate above expressed, as to the tendency of this movement, which, in our Communion is represented by extreme "Broad Churchmen," the Rev. Heber Newton being at this time a prominent exponent, the following partial quotations are made:

"The modern authors whom it regards as holding a theology worthy of the name are Erskine, Campbell, McLeod, Maurice, Stanley, Robertson, the Hare brothers, Bushnell." "It holds for the Incarnation, not as a mere physical event, (1) for that has entered into many religions, but as the entrance into the world through a person of a moulding and redeeming force in humanity; to the Atonement, as a divine act and process of ethical and practical import; to the Resurrection, as covering the whole essential nature of man; to Judgment, as involved in the development of a moral nature; to Justification by faith, in the sense of a faith that by its law induces our actual righteousness—a simple rational process realized in human experience." The Bible "is not a revelation, but the history of a revelation;" "a charmed mystery before which we sit in awe, but not a voice speaking to our thinking minds." It believes in the solidarity of humanity, "charged with redemptive forces," yet "does not submerge the individual in the common life;" at the same time it holds "that human society itself is to be redeemed, and that the world itself, in its corporate capacity, is being reconciled to God." It admits that it has "an apparently secular tone," but claims that this is but "a widening of the field of the divine and spiritual." It claims to present a scheme by which is shown that "the whole of God is in contact with the whole of man."

But it is impossible in a brief review, to note a title of the inconsistencies and absurdities of a whole system of unthinkable theology. It is not new. It has been trying for eighteen hundred years to explain away the Catholic Faith, and it is as far as ever from attaining its purpose.

THE FACE OF JESUS, OR THOUGHTS FOR THE MATURE, concerning the nature of the Word of God. By a Believer in the Internal Evidence of Divine Revelation. Chicago: Jansen, McClurg & Co., pp. 400.

The first paragraph of this strange book is as follows: "The thoughts expressed in these pages are not self intelligent opinions derived from fanciful or speculative metaphor, but they are founded upon the coherent internal understanding of that word of eternal life, which the Lord has given to men."

The author, having adopted a theory that there are always two senses in Holy Writ, the liberal and the internal, proceeds to apply this theory to the word of inspiration. Here are some of the results: "In the beginning God created the Heaven and the Earth." "By Heaven in this verse is signified the Internal mind, and by Earth is meant the External mind." "Water, throughout the Word, signifies Truth." "The espousal of Joseph and Mary signifies the state of Reformation, which precedes the beginning of spiritual life, before the rational faculty is enlightened to perceive the interior or spiritual sense of the Word." "The second day is the state in which the conjunction of the external mind with the internal, begins to take place through the illumination of the Rational faculty, and it also signifies the state of labor and combat which exists in subduing the Proprium, so that this conjunction may eventually occur." "The word Joseph, whether in Old or New Testament, signifies the Rational faculty." (In another place the "firmament" is made to signify the rational faculty.) There are a few specimen illustrations, taken here and there. We confess, for our part, that we have not yet been "enlightened," and can make nothing of the four hundred pages of this Swedenborgian interpretation. The author is evidently a reader of Holy Scripture, but a student of God's written Word he never can have been, at least so it seems to our "rational faculty."

OLD TESTAMENT REVISION. A Hand book for English Readers. By Alexander Roberts, D.D., New York: Charles Scribner's Sons. Chicago: Jansen, McClurg & Co., \$1.00. This is the second thousand of a book, which, in its way, is an admirable preparation for the revised Old Testament, when it shall make its appearance. Written in plain style, and with a satisfactory absence of that obtrusiveness of scholarship, which has made the majority of such works valuable only to the scholar, this little book points out some of the many difficulties in the King James' version of the Old Testament, and suggests both the need of another translation in many passages, and some possibly better ones. Dr. Roberts was one of the New Testament Revisers, and is well fitted both by experience and scholarship, (he has long been a professor at St. Andrew's University,) to offer opinions that are worthy of consideration.

The most valuable part of the work, however, seems to us not so much the proposed new renderings, as his admirably expressed statement of the present condition of the general question of a need of a more accurate translation, and the difficulties which lie in the way of retaining the received version.

Of the twelve chapters a few of the titles are as follows: Language and contents of the Old Testament. The Pentateuch, its authorship and Date; The Prophets, corrections of the author-

ized versions; The Text of the Old Testament; The Apocryphal Books; The Talmud and the Targums. The last two are especially good.

Altogether the work is clear and temperate. Though the larger part of it is all more or less familiar to students of Holy Scripture, yet it is the best handbook on the whole subject which we have seen.

THE WAR OF THE BACHELORS. By "Orleanian," New Orleans. Printed for the author, by Geo. F. Wharton, 5 Carondelet St. Price \$1.00.

This is a story of the Crescent City at the period of the Franco-Prussian war. The heroine is a Widow, the word always spelled with a capital, and recurring so often, that there is must be a run on W's at the office where it was printed. There is an artless simplicity about the story, that is rather bewildering after the elaborate analytical novel of the day. The "Widow" is a deliberate flirt, and how she managed her beaux, getting them by the ears, and producing "War" among the "Bachelors" is the "motive" of the plot. There are some good characterizations in the book, especially Mr. Prenyall, the newspaper man, and the hospitable pair who made their home a delightful centre of society in the Crescent city. Some of the actors were in the southern army during the war, and frequent reference is made to that period, but without any bitterness, though the author is evidently a southerner. The book is elevated in its moral tone, notwithstanding the naughty and rather wearisome flirtations of the "Widow." The conversation is often very witty and bright, and some of the situations are very dramatic and happily managed, though sometimes with too much of the southern taste, for making the most of the effective.

SPANISH VISTAS.—By George Parsons Lathrop. Illustrated by Charles S. Reinhart. New York: Harper and Bros. Chicago: Jansen, McClurg & Co. Price, \$3.

A beautiful and fascinating book, attractive both inside and outside. The Peninsula of Europe is but little known; and yet, in many respects, it is the most picturesque and interesting part of the old world. In this work, Mr. Lathrop, with the invaluable aid of Mr. Reinhart, gives us a clear and graphic insight into the customs and manners of the Spanish people, and at the same time gives us a series of striking panoramas of the Spanish country.

THE CHILDREN'S BREAD. Short Sermons to Children. By the Rev. H. J. Wilmot-Buxton, M. A. New York: James Pott. Price \$1.25.

As a rule, children do not read sermons, but thousands of parents, teachers, and pastors are looking out for helps in their work of teaching and interesting children, and every work like that announced in this volume, is eagerly scanned. Those who read this book in that spirit will not be disappointed. The little sermons are from the heart of one who loves children and knows their nature. They abound in suggestive illustration, pathetic appeal, and wise counsel. Some may be disappointed by the lack of doctrinal teaching, but these sermons are not supposed to cover the whole field of a teacher's duty to the children.

THE HANDY COMMENTARY. Edited by Charles John Elliott, D. D., Bishop of Gloucester and Bristol. New York: Cassell, Pott, Galpin & Co. Chicago: S. A. Maxwell & Co. 6 vols. Price \$1.00 each.

These six volumes comprise the Epistles and the Book of Revelation. The Explanatory Notes are by various writers and are well adapted to the comprehension of all intelligent readers. To each volume there are valuable *addenda*, upon important subjects referred to in the contents, and an index. The series is "handy" and attractive, and suited to the class-room or the study. The introduction to the various Epistles should be noted as one of the most valuable features of the work.

THE HOUSEKEEPER'S YEAR BOOK. By Helen Campbell. New York: Fords, Howard and Hulbert; Chicago: Jansen, McClurg & Co. Price 50 cents.

A compendium of the thousand and one bits of information which every housekeeper needs; having on one set of pages a month's directions for marketing in season, directions for the best and easiest way of doing the household work of the month, and bills of fare for Sunday dinners; the opposite pages left blank for memoranda of things to be done. Including also a *Housekeeper's Account Book*, time-tables for cooking meats, vegetables, etc., and a mass of invaluable information, arranged and classified by the seasons and months.

THE REAL LORD BYRON. By John Cordy Jeaffreson. Boston: James E. Osgood and Co., Chicago: Jansen, McClurg & Co., Price \$1.50.

This is a very interesting and timely work. With no little skill and much impartiality, the author lays bare the whole life of the erratic poet, leaving a strong impression that while Byron was no better than he should be—who is?—he was not nearly so bad as many, and especially as a celebrated, or perhaps better, notorious, American authoress, have painted him. Mr. Jeaffreson has had access to many new sources of information, and his work is peculiarly valuable on account of the light thrown by it upon the relations of Byron with so many of his celebrated contemporaries.

THE CRUISE OF THE CANOE CLUB. By W. L. Alden. Illustrated. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$1.00.

For a summer book the boys will find none more charming than this. Not every one will be able to go canoeing on the lakes and streams of Vermont or elsewhere, but every boy who reads this book may make the tour in imagination, without any of its perils and hardships, and enjoy much of its delicious excitement without wetting the soles of his feet. It may be suggested, by way of consolation, to those who have to paddle on dry land, that such adventures are generally more satisfactory on paper than they are on the water.

THE RELIGIONS OF THE ANCIENT WORLD. By George Rawlinson, M. A., Camden Professor of Ancient History, Oxford, and Canon of Canterbury, Author of "The Origin of Nations," "The Five Great Monarchies, etc." New York: Charles Scribner's Sons, 1883; Cloth, 12 mo. pp. 249. Price \$1.

Any historical book from such an authority as Canon Rawlinson, is sure of respectful reading. The present volume originated in a series of papers written for the *Sunday at Home* in 1879 and 1881, based upon lectures delivered in ordinary course of duty at the University of Oxford. An exhaustive or final view of the ancient religions is not attempted, but a sketch only, for the purpose of giving some idea of an important side of the inner life of the ancient world. Successive chapters are devoted to Egypt, Assyria and Babylonia, Persia, India, Phoenicia, Etruria, Greece and Rome. The author, in summarizing his conclusions expresses a belief that it is impossible to trace to any one fundamental conception, to any innate idea, the various religions; that from none of them could the religion of the ancient Hebrews have originated, or their sacred books; that the historic review lends no support to the theory of a uniform growth of religions from fetishism to monotheism and to positivism, as maintained by the followers of Comte, and finally, that the facts do point to the existence of a primitive faith, communicated to man from without, or rather from above, of which monotheism and expiatory sacrifice were parts, and that it became gradually corrupted and lost, except among the Hebrews. "The only theory," he writes "in conclusion, which accounts for all the facts, for the unity as well as diversity of ancient religions, is that of a primal revelation, variously corrupted through the manifold and multifarious deterioration of human nature in different races and places."

THE LIFE OF JOSHUA DAVIDSON; or, the modern imitation of Christ. A theoretical novel. By E. Lynn Linton. 2nd edition. New York: R. Worthington, 1882, pp. 279.

Joshua Davidson is a journeyman carpenter, who endeavors to imitate literally the earthly life of our Lord, and finds himself a communist. The book is rightly named a *theoretical* novel, for there is considerable theory in it, which must be taken at the usual value of theories. But withal there are many sad truths, notably in regard to the condition of the lower classes in London,—and in all large cities, for that matter; and there is some hard hitting at the social evils of the day, and at a corrupt worldly and really false form of Christianity which is only too common among the rich and well-to-do members of modern society. But the extreme and radical views of the author, or of his hero, prevent his giving sincere and earnest Christians the credit that is due them for sympathy with the sufferings and wrongs of the poor, and for wise practical work to alleviate and eradicate these evils.

SACRA PRIVATA. The Private Meditations, Devotions and Prayers of the Rt. Rev. T. Wilson, D. D. Adapted for general use. New York: James Pott, 12 Astor Place. Price 50 cents.

There is no need of explanation or commendation of Bishop Wilson's *Sacra Privata*. Perhaps no book of devotion is better known and more highly prized by Churchmen than this. The spirit of the Prayer Book breathes through it, the truth of the Gospel gleams on every page. The edition now offered by Mr. Pott is very attractive and very cheap.

THE MUSICAL FAVORITE. A new Collection of Piano Music. Boston: Oliver Ditson & Co. Price \$2.

This volume contains 52 pieces of sheet music which, if bought separately, would cost \$15. For those who like only classical music, there are more than enough pieces by Schuman, Beethoven, Mendelssohn, etc., to cover the price of the book; and for those who prefer lively modern music, there is a collection of that, besides several pieces of dance music arranged for "calling off." It can hardly fail to be a "Favorite" with several classes.

ENERGY, EFFICIENT AND FINAL CAUSE, by James McCosh, D. D., LL. D., New York: Charles Scribner's Sons. Chicago: Jansen, McClurg & Co. pp. 55. Price 50 cents.

This little treatise is the second in the "Philosophic Series," by the author. The whole series will include five treatises upon subjects of special interest to philosophic thinkers. Like anything from Dr. McCosh's pen, the present treatise is lucid and forcible, and valuable for its criticism upon the philosophic errors of the day.

THE EIGHTH CHURCH CONGRESS. Authorized Report. Edited by the Committee on Publication. New York: Thomas Whittaker.

This report will be welcomed by a host of readers, giving, as it does, the papers and speeches of the Church Congress held in Richmond last October. We have marked some passages for use in these columns.

Mr. James Pott has just published in a very neat form the sermon preached on the election, in order to consecration of the first Bishop of Connecticut on the feast of the Annunciation, 1783, by the Rev. W. J. Seabury, D.D., at the Church of the Annunciation, N. Y., on the Feast of the Annunciation, and repeated in the Chapel of the General Theological Seminary, N. Y., by request of its Dean and Faculty, on the 12th of April.

THE MYSTERIES OF LIFE. Meditations on the Seven Words from the Cross. By B. W. Maturin, B. A., of the Society of St. John the Evangelist; Rector of St. Clement's Church, Philadelphia. James Pott, 12 Astor Place, New York.

The June number of *Harper's Magazine* contains an interesting and well-illustrated article on Lambeth Palace, the magnificent town-residence of the Archbishops of Canterbury. All the other articles are as usual, excellent.

THE UPWARD PATH. A Book for Boys. By Caroline M. Hallett. James Pott, 12 Astor Place, New York. Price 35 cents.

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London Cats.

Victor Hugo says that Paris has her child the gamin, as the forest has its birds; he might have added, as London has her cat. It can be disputed that the London cat is a species set apart. Take, for instance, his cynical indifference to broken bottles. The feline community all over the world like to lie softly, and are sensitive upon the subject of moisture; but now, watch the London cat stretched at ease upon a couch of jagged glass, blinking forth upon life through a pouring November rain; his whiskers are drenched and drooping, his fur resembles the hat of the typical Leicester square foreigner; but "the mind is its own palace," for his part he is free and happy. His passionate love of independence and his rejection of a fixed place of abode—supposed to be the dearest desire of his race—are further proofs of his originality. Attempts have been made to reclaim him and bring him within the pale of civilized society. In consideration of a little mousing, an assured home has been offered him, but always he has resisted such overtures. We have in mind a cat of imposing presence, whose black coat, though dingy and lustreless from exposure and poor diet, was unspiced with tuft of whiteness, and lent him so much dignity that he went by the name of Black Prince. He was an inhabitant of London and could not otherwise have specified his abode; when the bell rang for the children's dinner, he presented himself at a certain house, and waited on the window ledge of the parlor until his wants were attended to.

Although nothing could be more decorous than his own behavior, he was pronounced by the governess to be a corrupter of the children's manners, and to disturb that silence and absorption in their meals, to which well-bred young English folks should be trained. Accordingly, various discouraging devices were attempted to induce him to renounce his visits. A bucket of cold water was poured over him; on another occasion the house-maid assailed him with the broom; on a third, he was taken by a member of the family five miles in an omnibus, and then dopped by the way-side; finally he was given over to the butcher's boy, who was bribed to make away with him. But even the last attempt failed.

On the following day, as the dinner bell rang, precisely at two o'clock, Black Prince reappeared at his post. At length this persistence softened all hearts; it was decided that, since he refused to be improved off the face of the earth, his reformation should be attempted. The window was thrown open, he was taken in, well fed, washed and decorated with a blue velvet collar, finally put to sleep in a basket filled with new hay in the back kitchen. The next morning he had disappeared. The dinner bell rang at two o'clock, but the parlor window ledge was deserted. Where cold water, the housemaid's broom, and even the butcher's boy had failed, this last cruel kindness proved effectual—the children saw Black Prince's face no more.—London Examiner.

The Calendar.

The word "calendar" is derived from calendium, denoting the commencements of months, which, in the language of ancient Rome, were called dies calendæ, or simply calendæ; i. e., days on which "calling out" should occur, from "calo" I call. This "calling out" took place upon the appearance of the small crescent after new moon, and at the present day remains the custom among those people who, as for instance the Turks, reckon time wholly from the recurring phases of the moon. This was loudly proclaimed from the roofs of public buildings by appointed priests or seers, who were required to seek for the moon's crescent in the evening sky either two days after new moon, or four or five days after the last appearance of its light in the morning sky; this, then, was established as the beginning of the month, the single days being reckoned by counting backward or forward from the night, or from the intermediate day of full moon. This method of reckoning time from the revolutions and phases of light of the moon has been long practiced in those countries in which the constant clearness of the heavens enables people to determine with considerable accuracy the first appearance of the moonlight, the so-called "new light," and, again among those whose limited intercourse with other nations affords no comparison of fixed standards. In countries, however, where continued clearness of the sky was not afforded, or where the necessity was urgently felt for a regular determination of future dates, the seers at length desired that they be permitted to calculate, upon the basis of the past determinations of the duration of the regular months, the recurrence of the phases of the moon for a certain time in advance, and therewith the regular succession of the months, and to publicly record the number and the method of counting the days of the single months. Thus, in place of the public proclamation from the house-tops of the observed appearances, the calendar now came into use, containing calculations of the "calling days."—Popular Science Monthly.

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