

The Living Church.

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

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NEARER.

BY PHOEBE CAREY.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-night
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea.

Nearer the promised rest,
Where pains and care both cease;
Nearer unfading Joy,
Nearer unbroken peace.

Nearer the bound of life,
Where we lay our burdens down,
Nearer leaving the cross,
Nearer wearing the crown.

But lying darkly between,
Winding down through the night,
Is the deep and unknown stream
To be crossed ere we reach the light.

Why should my spirit shrink
From its waters dark and deep?
Since Jesus' feet them pressed
The hungry billows sleep.

Saviour, perfect my trust,
Strengthen the might of my faith,
Let me feel Thee near when I stand
On the lonely shore of death;

Feel Thee near when my feet
Are slipping over the brink;
For it may be I'm nearer my home
Nearer now than I think.

News and Notes.

The Roman Church has just lost a man who was known as its "handsome Bishop,"—Roger Bede Vaughan, Archbishop of Sydney. A member of one of England's noblest houses, he was remarkable at once for splendor of intellect and for stateliness of presence.

While our single rate postage has been brought down to the level of the English, our cousins across the water are still better off than we are, for they can send letters weighing one ounce for two cents, while we are limited to half that weight. And then they have the new "parcels post," by which they can send packages of nine pounds to any place in the Kingdom for 25 cents.

The Primacy of Australia has at last been filled after a vacancy of nearly two years; the Rev. Alfred Barry, D.D., Principal of King's College, London, and Canon of Westminster, having accepted the position which was offered to him by the English Bishops delegated to make a choice. Dr. Barry has had a distinguished career in England, and the Church at the antipodes will doubtless receive fresh vigor from his energy. The full title of the new Prelate is, "Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania."

Presbyterian Scotland is nothing if not Sabatarians. The other day, a railway company attempted to carry a train-load of fish from a Northern town on Sunday. The piety of the inhabitants was terribly shocked; they turned out in a body, took possession of the train and of the Station, kept the police back by the aid of carnal weapons, and held the fort until the witching hour of midnight—having thus rendered full service to their fetish. The leaders have just been sent to prison for six months, to the intense indignation of their co-religionists. The story brings to mind the Italian Inn-keeper, who cut a guest's throat to prevent his eating meat on a Friday.

Judge J. S. Black died on Sunday morning at York, Pennsylvania, aged 73 years. He was born in that State, and became chief justice of its Supreme Court in 1854. He was attorney general and secretary of State under President Buchanan. He participated in nearly all the cases before the Supreme Court, including the constitutionality of the reconstruction acts, besides being engaged in the Vanderbilt will case, the Belknap impeachment, and the McGarrhan claim. A sincere Christian, one of his most powerful and successful arguments was his celebrated answer to Ingersoll, which appeared in the *North American Review*.

Dr. Ireneus Prime, the well known editor, has found an odd monument in Northern New York, which had been erected to the memory of a most excellent woman. A good man had lived happily with a devoted wife until they were well on in years, when she died. He be thought him of some fitting memorial to place over her grave, and the happy thought struck him that the square stove, by which they had been comfortable through many long winters, would be just what she would like to have if she had a voice in the matter. He had the stove taken to the churchyard and placed over the remains of his companion, who sleeps quietly underneath it.

A truly noble death was that of James Elliott, of Philadelphia. On Wednesday last this man,

a poor, cripple, whose years were three-score and ten, was limping by the side of the railway tracks picking up scattered and neglected bits of coal. Near at hand were two little boys between the rails of the main line, on which a fast express train was swiftly approaching. The poor old cripple shouted to them, and they did not hear. But soon they saw the train and were made helpless by fright. Elliott hobbled along as fast as his rheumatic legs would carry him, and reached them in time to save them from a horrible death. One had been pulled away by his trembling arms, and the other had been pushed aside with all the old man's failing strength when the merciless locomotive struck the brave old cripple and the wheels cut his body in pieces. He had rounded out and completed his life with an act of rare heroism.

In a recent number of the *London Academy*, it is suggested by Mr. Cope Whitehouse that the Flight into Egypt was by sea. The route by land would have been dangerous, costly and fatiguing. The alternative route by water, with one of the small boats employed in the local trade between Palestine and Egypt, would have been evidently preferable. Starting a little before dawn the Holy Family would make their way in two days to the coast, and a vessel might be found at any point between Jaffa and Gaza. Having thus baffled pursuit at the start, the numerous mouths of the Nile offered an opportunity of entering Egypt unobserved. A very early legend connects a tree and well near Cairo, with the resting-place of the Virgin. It was the point, perhaps, where she was believed to have disembarked. They seem to have returned by water. They "came into the land of Israel." Having landed at Casarea or Syoninum, (Haifa) and travelling southward, St. Joseph heard that "Archelaus did reign in Judea in the room of his father, Herod." Afraid to proceed, he "turned aside" or rather "retreated" into Galilee, and came and dwelt in Nazareth.

Canadian Church Affairs.

From our Special Correspondent.

The Church in the North West has acted with unexpected promptitude in the very important matter of dividing the dioceses of Saskatchewan and Rupert's Land. At the late Church Convocation held in the city of Winnipeg, it was unanimously decided to recommend the formation of the present territory of Assiniboine into a separate diocese under the same name. The Archbishop of Canterbury will be asked to appoint the first bishop, as the Church in this region is still officially under his primacy. In the meantime a clergyman will be appointed by the Metropolitan as commissary. A change was also made in the boundaries of the dioceses of Saskatchewan and Athabasca, by which the newly divided territory of Alberta will be included in the former diocese. A motion was carried in the Lower House, to the effect that it is desirable that Alberta be erected into a separate diocese on the earliest possible occasion. This is a very important step, and one that cannot fail to be productive of immense good to the Church. In all probability during the next decade, at least half a dozen new sees will have to be set apart in that vast region, stretching from the western boundaries of Manitoba to the Rocky Mountains, and the formation of this new diocese has not taken place one day too soon. Already, Rev. Mr. Fortin's name, of Winnipeg, has been mentioned in connection with the new bishopric. Mr. Fortin is a clever preacher, of good scholastic standing in vigorous early middle life. He has been now about ten years in the North West, and is a general favorite. He is of Lower Canadian French extraction. Another very likely man for the position is Canon Anson, to whom the Archbishop has already offered the bishopric of Central Africa.

There seems to be a perfect mania for change among our younger clergy. In the diocese of Huron a number of changes are announced of clergymen of from one to three years standing, in many cases, even, of less time than that, and the evil seems to be increasing. The secretary and treasurer of the diocese of Huron, asserts that the total average for missionaries in the diocese is under three years. This is a very bad state of things, and will tend in the end to entirely destroy the pastoral relationship which has been such a happy and marked feature in the Church of England. Very soon our people will get to have a morbid craving for change, and the sanctity of the tie which should bind clergyman and people together, will come to be utterly disregarded, when every little whim is allowed to sever it. The prevalence of divorce is a good illustration of this. Time was when clergyman and people considered a severance of their connection as a most serious and weighty affair; now it is rapidly becoming a matter of everyday occurrence, and rather an agreeable contingency. It is resorted to as a solution for every little trouble, and in nine cases out of ten the cure is worse than the disease. Of course the system injures the clergy most severely and most directly, utterly destroying all sense of forbearance on the part of the congregation, and making them domineering and dictatorial

to an insufferable extent. In the end it will injure the people, introducing a class of indifferent, shallow self-seekers, with no higher standard of duty than self interest and personal convenience. This is a crying evil, and one that the bishops should set their faces against resolutely. In the vast majority of cases, the differences that arise between a clergyman and his people are susceptible of easy and honorable adjustment, but if every knot (Gordian or otherwise) is to be cut by separation, it is difficult to see where it can end. Young clergymen who are especially liable to fall into this error of frequent and hasty changes, should ponder well this subject. Little good comes of change in most cases. Sometimes it is out of the frying pan into the fire; very often it is no real change, but simply the undergoing of exactly the same difficulties under different circumstances. "It must needs be that offences come" and they must either be manfully met and patiently lived down, or else persistently shirked to the ultimate demoralizing of both pastor and people.

The *Canadian Missionary*, a new Church paper, is out again in better shape than ever. This paper which was first started as a quarterly by Rev. Mr. Jones, of Arnprior, Ontario, will now be issued as a monthly. It is exceedingly well got up, and contains a most valuable lot of matter, nearly all original, with one handsome illustration. It may be read with pleasure and profit from one end to the other, and does not contain one dull or tedious line. Mr. Jones must either be an old hand at journalism, or else is a born editor. The tone of the paper is distinctively Catholic in the very best and truest sense. Financially, it is already almost an assured success.

No less than seven new churches are in course of erection in the diocese of Fredericton. Three were finished and consecrated last year. Four new ones are contemplated in different parishes. Five parishes are engaged in restoring their churches. Two new rectories have been built, and two more will shortly be commenced. What eloquent figures these are, and what a very tangible indication of Bishop Kingdon's splendid work.

In the diocese of Ontario, some ten churches are in course of erection or contemplated. The division of this diocese will impart a tremendous impetus to the work. A handsome legacy of \$2,500 towards the liquidation of the debt upon St. Mary's Church, Napanea, is reported. Speculation as to the future occupant of the see of Huron, is almost at a standstill. It is very generally felt, that although Dr. Sullivan will be elected, he will decline. After him a number of names come up, foremost among which is that of Dr. Courtney; after him again there are a host of "candidates," each with a little knot of supporters. The voting will probably be very scattered, and the danger is that a compromise may have to be resorted to in order to prevent a dead-lock. This is to be devoutly deprecated. Compromises are bad things, and are at best a leap in the dark for the sake of a peace that is often not worth having. Huron badly needs a real live bishop, and has too long been withering under the blight of a wishy washy, non aggressive compromising type of Churchmanship.

Ontario, Aug. 20th, 1883.

During the year two great leaders in Israel have fallen asleep. Their names have entered into history to be preserved among the noblest in the magnificent array of heroic and glorious characters in England's Church; one, the 93d successor of Augustine, the first subject in the Kingdom and the Primate of all England; the other, the Regius Professor of Hebrew, at Oxford. Preferment and honor awaited one, life long; obloquy and misrepresentation marked, for years, the patient endurance of the other. How wide apart year after year their aims and modes, as it seemed to the world; nor can we wonder that it should seem so when we remember the beginning of their lives at Oxford, forty years ago, when one was suspended from his office as preacher of the University by the voice and act of the other as one "among the impugners of the preacher's doctrine. And yet how marvellously were they united in their death; for, above the graves of these two Princes of the Church, the Christian mind of England realized the blessed truth that Catholic revival is an accomplished fact in the National Church. There have not been since St. Paul journeyed westward, even to the bounds of the Roman Empire, that he might preach the gospel in the islands beyond Spain, forty years more eventful in English Church history than those which include the lives and labors of Archbishop Tait and Dr. Pusey. The Primacy of the one has placed the Anglican Communion in her rightful position as the head of western Christendom; the life of the other has given to the Catholic Church one of her noblest examples of consecrated learning, and an enduring heritage of saintliness.—*Bishop Welles, Conv. Address.*

The *Christian Register* puts it well when it says that "the impression made by a short sermon may be more abiding than that made by a long one; but the minute test is better for boiling eggs than for gauging sermons."

Dr. Ewer on the Catholic Movement.

An Open Letter,

To the Right Reverend F. D. Huntington, S. T. D., Bishop of Central New York.

REVEREND and DEAR FATHER IN GOD.—Your letter in reference to the pamphlet entitled "What is the Anglican Church?" has been a great comfort to me, and at the same time an embarrassment. I do not underrate its importance, nor am I unappreciative of its fatherly love. I thank you for its kind expressions, and hail with answering heart its hope, as it looks to a possibility of peace in our dear Church.

But what shall I say in reply to your frank, manly and irenic challenge? I cannot speak for the Catholic party; I would not presume to do so. But your letter asks me to speak, and to speak moreover to a Bishop of the Church. This, in spite of myself, can hardly fail to add a certain importance to my words which does not inherently belong to them. I would it were otherwise, but I have drifted helplessly into a strait. You say, "It has long seemed to me that some competent person should make a fair and thorough statement of the special beliefs and objects of the men in the Church called Anglicans sometimes, and sometimes Ritualists. What frightens and worries people, is the suspicion of a tendency, a drift, they do not know whereto it may grow, or where it will stop; and imagination shapes a *horrendum*. So, you often hear it said, 'To be sure, we don't see anything bad in these Ritualists; but then we see only the entering wedge. They are going somewhere, to Rome, or some where else.' Thus a definition of the *terminus ad quem* has been much needed. Out with it, the whole of it, the worst of it, and then we shall know what to deal with! I rather think it will quiet hundreds or thousands of minds, to be sure that all there is or will be asked is the [First] Prayer Book of Edward VI."

As for "the special beliefs and objects" of the men called Catholics in our Church, a sermon has been published having for its title almost the identical phrase you have used. It is bound up at the end of a volume entitled "Catholicity, Protestantism, and Romanism," a copy of which I send with this letter, and beg you to accept. This sermon gives so far as I know, "the meaning and object of the Catholic Movement," without subterfuge or mental reservation.

But you speak of "a tendency and drift;" and ask for the *terminus ad quem* of the Catholic movement. There is a sense in which your question can be answered; and there is a sense in which it cannot. It were easy to state the wishes and designs, yea, even to the very last, of the men who are in the Catholic Movement. But there is another sense in which no living man can possibly reply. And as I desire to meet you in the same spirit of frankness with which you have written me; as in short I desire to do my best in giving you "the whole of it, the worst of it," let me say freely that it is this latter sense that gives me pause in trying to reply.

Let me state then, first, what I suppose will be "the very worst." It is the worst, solely because of its indefiniteness.

I. If this movement were of man's device only, I should have no difficulty under this first head. But if there is one thing that every Catholic is fully and firmly convinced of, it is that the great Revival that began in July 1833, when Keble preached his Assize sermon at Oxford, is not of man, but of God. It was God Who permitted, to say the least, the iniquitous preparations that preceded and opened the way for it. It was God Who moved its earliest springs, and it is He Who has been guiding and controlling it from its beginning to this day. It has had indeed its prominent men whom we all respect. But it is a marvellous fact, recognized by none more than by Catholics themselves, that these men have not always agreed together, and that it has had absolutely no leaders; no Luther, no Calvin, no Wesley. Pusey did not control it, nor did Keble. They saw the movement sweeping on by them; for it was swayed by another, a more powerful, and a mysterious Hand. And surely Newman proved impotent to control or move it to his purposes. In spite of him, and equally of those who, in alarm at his apostasy from it, and at that of others, have regarded it as essentially Romish in its principles and its drift, it has developed the strongest, firmest, most pugnacious and damaging opponents of Popery that to-day has seen, and a gradually organizing and consolidating rank and file, impregnable by Rome. It has set up a new and abler foe of Popery than Protestantism, namely, real Catholicity; all the stronger because it does not march under a banner inscribed with the word "Catholic," while at the same time it is rejecting many of the Catholic doctrines and practices of the early Church. Where, in the "forties," and during the confusion and ignorance necessarily incident to the beginnings of such a great and at first obscure movement of God, one person went to Rome, Newman has lived to see, in the "sixties, seventies and eighties," one thousand come into the Catholic Revival, to remain there, and to be far more intelligent and far more firmly set against Rome than ever before. These thousands stand no longer on the slippery hill-side of

mere congenital prejudice, bracing themselves simply by holy maledictions and impotent scorn. The revival has educated them in Catholicity; and they have learned that Catholicity is far stronger than Protestantism, nay, is destructive of Romanism. Not only does no one of the slightest prominence go to Rome to-day, but the movement has proved to be of such character as to save thousands from Rome, instead of sending them thither. An individual, here and there, under the adroit manipulations of some skillful Roman propagandist, may be captured, but that does not signify. The great Revival itself, instead of having a drift Romewards has proved to be a solvent, analyzing Romanism, and separating for condemnation its mediæval and modern Popery from ancient Catholicity. And if Pusey and Keble and Newman did not control it in their day, neither do President Wood, nor the *Church Times*, nor Littledale, nor Berdmore Compton, nor Carter, nor any man or committee of men control it to-day. It has developed some of its phenomena in spite of men and not because of them. It is too big and plural, it has unfolded in some respects too unexpectedly to be attributed to anything merely human. God has been and is its alone Leader. Often in the last fifty years has He, to our amazement, overruled to His own purposes the mistakes and extravagances of its friends; and as invariably has He turned the very opposition of its foes into its most efficient ally. Men, even its most prominent men, have found themselves but mere instruments in His hands.

There is, then, my dear Father, a sense in which to ask, "What is its *terminus ad quem*?" is simply to ask, what are God's final designs in it. I would I could penetrate to the secrets which He hides in the arcana of His ultimate purposes. But how can one presume, how can one dare to say, when such a revolution is come, that he can see entirely through to its end. All one can say is, the truth has come, and its results are coming. We are living in a great age in which God is moving. What can we do but hold the finger on our lips and in silence watch; what, but "sail with God the seas?"

But still one thing is to be said under this first head; and let me, in the attempt to conjure up the very "worst of it," say it. It is this:

Certainly there is an irrepressible yearning among Catholics for a re-union of Christendom. It is their daily prayer "that all the divided members of the Catholic Church in the East and in the West, and that all who confess Christ's Holy Name and are called Christians, may be reunited, as at the beginning, in the Apostle's doctrine and the fellowship, and in breaking of the Bread and in the Prayers." And certainly, so far as the prominent men in the Catholic movement are concerned, and (I may say without presumption) so far as the rest of us feel, a *terminus ad quem* of our desires, if not the *terminus ad quem* of this movement, is such blessed Reunion. One of our daily prayers is, that God will, in his mercy, "remove from us and from all others whatever may hinder or delay such Re-union; all suspicious prejudices, hard thoughts and judgments; and that He will endue us with such ardent love towards Himself and toward each other, that we may be one in heart, even as thou, Lord, art one with the Father."

But that I may convey no false impressions, as I should if I left the matter here, that I may open no door for vague apprehensions of some secret willingness among Catholics to yield, for the sake of Reunion, any of the principles of the Anglican Reformation as expressed in Edward's First Book, let me say with an equal distinctness, that Catholics are to-day, all of them, humanly speaking, in a sort of despair of such Reunion, even though they yearn for it. To them all is dark ahead. For, a reunion of Christendom, with the hundred and seventy millions of Roman Catholics left out, would be no Reunion at all. And yet, if one understands the feelings of Catholics at all, it is a fact, that never would they be willing to see the Anglican Church yield to Rome. It is their feeling, I am sure of it, that any such yielding would be utter and shameful disloyalty to that Divine Constitution of the Catholic Church, which she did not adopt, but which she received from the Apostles; that man has no right to alter that Constitution; it was given to him not to tinker or vainly strive to improve, but to preserve; that if Rome, through Leo and Gregory VII. and Pius IX. presumed to be wiser than the Apostles—and radically to change that constitution in the direction of centralization of power, instead of that wise distribution of power, which the Apostles left as one of its features, and which was consistent with unity, then Rome must be content to alter it for herself alone, and not for the rest of the Church, and she must go her way; that the blame for the consequent suspension of inter-communication, lies at her doors and not at ours; that the Anglican Church, not merely for herself to-day, but also for the Catholic Church of the future, must, at all hazards, preserve the Apostolically given rights of her Bishops, Priests, and laymen; that even the blessing of a united Christendom would be bought at too fatally dear a price, if it were purchased at the cost of a sacrilegious surrender

of the polity with which Christ and the Holy Spirit, through the Apostles, endowed the Catholic Church from the first and for all time. As well think of altering one of Christ's Sacraments. To mar the integrity of the Constitution of the Church, is to rebel against the Church and seek to send Christianity itself among the rocks and whirlpools.

A Reunion can only be based on a return all around, and specially of Rome, to the state of things, to the polity, the doctrines, and the teachings of the early Church. But Catholics see no hope for this universal return at present; and, as it is utterly out of their power to conceive of any other basis for Reunion, they are therefore in a sort of despair. Away, say they, with all modernisms, whether Protestant or Romish. If I do not misunderstand those in the Church with whom I symbolize, their words to Rome are the very words uttered in 1870 by the Patriarch of Constantinople when he declined, for himself and his brother Bishops of the Greek Church, the Pope's invitation to attend the Vatican Council. Those words were as follows: "Since it is manifest that there was a church in existence thirteen centuries ago, which held the same doctrines in the East as in the West, in the Old as in the New Rome, let us each recur to that; and see which of us has added aught, which has diminished aught therefrom. And let all that may have been added be struck off, if any there be, and whatever it be; and let all that has been diminished therefrom be re-added, if any there be, and whatever it be. And then we shall all, unawares, find ourselves united in the same symbol of Catholic Orthodoxy." In this spirit the Anglican Church, from Edward's day, has been steadily pointing her children to the early Church and saying of everything that is there, "I have received the same." But alas, they have been wayward, and have not heeded. Thus, she has said, as it were, to Protestantism, "Nothing less than that;" and to Rome, "Nothing more." This, my dear Father, is precisely the spirit of true Anglicanism in which the Ritualists are acting. The trouble is, that there have been and are many in our Church who close their eyes to, and in their hearts reject, certain things which were universal in the early Church. But the Ritualists stand firm, equally against those who thus want less, and those who may want more, should any arise. They appeal to the Prayer Book and to history. How can the Anglican Church ask others to do what she, through her sons, seems unwilling to do herself? Nay, she is herself willing. When will all her sons be?

Catholics were not indeed so faithless as to feel in their inmost hearts that Christ's prayer will never be answered, and that Reunion will not sooner or later come. But to their minds it will have to come in God's own mode and time. And so, with absolutely no designs or plans, secret or open, as to how it is to be effected, they simply pray for the result and leave the rest to Heaven. The Vatican Council has hushed to silence every other voice, has paralyzed every other effort.

Vague apprehensions, then, lest Catholics, even in view of a wished-for Reunion of Christendom, be less loyal in their secret hearts than others to those principles of the Anglican Church under which she resisted, in Henry's, Edward's and Elizabeth's days, the usurpations of the Roman Popes, have no foundation. Is there not some way to lay such apprehensions to rest?

II. And now, having spoken as frankly and as fully as I know how to speak of all that could by any possibility be considered as indefinite in the "tendency and drift" of the Catholic revival, indefinite because it is God's and not man's, and no one but God can know what its end is in His own purposes—let me answer your question "What is the *terminus ad quem*," according to that other sense in which you would seem to ask, What are the ultimate wishes and designs of the men themselves who are identified with the movement.

I am sure you will see how awkward my position is. If we had a leader, or five or ten leaders whom all followed, I could enquire of them and give you definite information. But I can only say what I, as a single individual out of the thousands think, what from more or less knowledge of the men in the movement, I certainly feel that the poor human wishes and designs of Catholics are.

If I know anything of those with whom I sympathize, they have had, and have nothing whatever to conceal. They have no sinister motives. The hue and cry that was raised some years ago against the American Branch of the Confraternity of the Blessed Sacrament, the charges that it was a secret society, with hidden designs, a political body with purpose to interfere in Episcopal elections, etc., were, my dear Father, utterly and totally baseless and false. After the lapse of these years I speak at last what I know in saying this, for I speak as its Superior. When those charges were made, apprehensions in the Church and curiosity in the world, were of course, awakened and roused to fever heat. We were besieged by interviewing reporters of the secular press; efforts were made to secure a list of our priests. But interviews were declined, and lists of priests were refused; not because we were a secret society, for we were not; but because, in the false alarm and the irritable state of the Church, the purpose was to hound those priests. This quiet and silence into which we settled while the storm was blowing, and the obviously proper provision that Intercession Papers in which prayers were asked of the twelve thousand Associates in England and America, perhaps for some drunken father, or fallen daughter, or infidel mother (whose names were known not to us, but to God) should contain the harmless words "For Associates only," were calculated of course to confirm, meantime, the false charges

of secrecy and of hidden designs against the integrity of the Church, and we knew it; but this was inevitable. And it is never difficult (how ever unpleasant it be) for those who know they are simply misunderstood, to wait for time to justify them. In vain did we point to our Manual, procurable at any Church book-store, as containing the "the whole of it, the worst of it." But the public were in no temper to believe that what we said was true. But, dear Father, I point you to that Manual as containing a complete statement of the objects and recommendations of the confraternity. In England, I believe none are admitted to the annual meeting but associates, not so in America. But even this custom in England has been severely criticised by Catholics themselves as quite unnecessary. Indeed, if there is anything that the men from whom I have been learning since 1842, and with whom I am happy to think to-day, are not chargeable with, it is duplicity.

For one I could not look up to and honor them were this otherwise. I speak of such men as Pusey, Keble, Littledale, Lowder, Neale, Vaux, Bishop Forbes, Machonochie, Berdmore Compton, Liddon, the Hon. C. L. Wood, Baring Gould, De Koven, Sidney Faithorn Green, Canon Carter, Denison, etc. Their spirit in this respect has spread through the great body of the Catholic party. Do not judge a great party and its prominent men by any tricky exceptions, if any there happen to have been. The great party knows no *disciplina arcani*. It scorns to demean itself by anything like cheating words. Its prominent men do not publish one thing and mean another, or say one thing to Bishops and do another, or state a half thing and intend a whole thing, or put forth a mild thing which it will do to utter to the world, and conceal a strong thing which they intend to utter subsequently. They have no little end of the wedge to insert. It is the blunt end they show to the world.

Since 1833 there has indeed been a drift in our Church. There is still a drift, but whither? By no means to Romanism. As I said above, the firmest opponents of Rome to-day are these very Catholics. Witness those unanswerable and most erudite papers in the "Church Quarterly," entitled "The Petrine Claims," witness the "Reasons against joining the Church of Rome" which the Oratorians, with Newman behind them, have vainly tried to answer. Who, to-day, are really fighting the practical battles against Rome but the Catholics? Whether they speak to Protestants or to Roman Catholics they use no indefinite words, no vague phrases, for they wish to be distinctly understood by the world.

There is, indeed, I repeat a drift in our Church, but it is not to Romanism. It is to Catholicity. There is a drift in our Church, but there is no drift in these men that I have named, nor in the rest of us who learn from them. They are to-day just where they were eighteen years ago. They will go to prison if needs be, or they will go to their graves; but they will not, because they cannot, go to Rome. They are alarmed at its doctrine of development; they grieve at and are as firm as flint against the idolatrous cultus of images, and the idolatrous cultus of the Blessed Mother of God, that are prevalent in Rome; they are shocked at the extravagant phrases that are used in her worship; they reject Rome's unity without diversity, they utterly and with a sad indignation repudiate the modern claims of the Pope, whereby he tramples the combined Episcopate under foot, and would Latinize and Italianize all national churches; whereby, to use the Roman Archbishop Conolly's language in the Vatican Council, "he would transform the whole Church and the Bishops with it into a rabble of blind men, among whom is one alone who sees," so that they must believe whatever he tells them; whereby the thousand-headed Episcopate, with the millions of the faithful at its back, is to shrink into the voice and witness of a single man." They would be willing to admit the Primacy of the Bishop of Rome till such time as the whole Church sees fit to utter the third Canon of the Ecumenical Council of Constantinople and the twenty-eighth of Chalcedon. But they repudiate not only the modern claims of Pius IX but also the medieval claims of Hildebrand, yes, and even the unwarrantable claims of Leo I in the early Church. They do not even admit that the Primacy of Rome is of Divine right. They repudiate the Roman definition of Transubstantiation, the denial of the cup to all but the celebrant; some of the principles of the Roman system of casuistry, the Roman view of Purgatory, compulsory confession, compulsory celibacy of the clergy, and the saying of Offices in other than the vernacular.

They accept the truth that souls of the faithful are not ready at death to enter Heaven; but that they are susceptible of advancing until they become fit for the final resurrection and the Beatific Vision; therefore they believe those happy souls can become more happy, and can be helped by our prayers; they accept the Real objective Presence; they believe the Prayer Book intends that we shall make the Holy Eucharist, and not the Morning Prayer, the main service of the Church; and that the plain English rubric provides that the Eucharist shall be surrounded with its respectful, and fitting, and expressive adjuncts of vestments, lights, incense, song and adorations; they claim that as Christ instituted it in the mixed chalice there is nothing in the Prayer Book to hinder the use of the mixed chalice to-day; nay, that under the "ornaments rubric" its use is implied. They claim the right of worshipping Jesus Christ by outward acts wherever He is, and they refuse therefore to be hindered from worshipping Him thus, when He is especially present (in some way undefined and mysterious, and supernatural, and *non localiter* but very real) in the Sacrament of His Body and Blood; as Blessed John Keble says, they can no more help adoring their Lord and God when they contemplate Him with the eye of faith in

the Blessed Sacrament, than can a mother help loving her child when she gazes at it in its cradle. They claim that the Prayer Book teaches, in its Catechism and by its prayers, that the Eucharist is a commemorative sacrifice as well as a sacrament and a Communion. They do not claim the right of treating it as a sacrifice only; or of altering the service at any time by leaving out all parts that refer to it as a communion; they do not claim the right of playing fast and loose with the Prayer Book. They may, indeed, agitate for permission to use a better Prayer Book, but not till their wise Mother, one of whose glories and safe-guards for them and for all her children is her conservatism and the care and deliberation with which she moves, not, I say, till their Mother, the Church, sees fit to permit them to use a better Prayer Book, will they deviate from the Book they have. They claim that the Prayer Book permits them to be present at the Eucharist and make a spiritual Communion; nay, that in its longer exhortation taken in connection with its shorter, it implies that others will be present than those who are to make a Sacramental Communion. They claim the right to develop the Religious Orders in the Church, to hold retreats and missions, to make and hear voluntary confessions; that confessions are not voluntary, if they are prohibited except a Christian has committed murder, arson, adultery, highway robbery or such like, for that all sin is a weighty matter, and that they are not voluntary, if a man is prohibited from confessing except at intervals of two, three, five or twenty years. They claim that death does not under the faithful ones from the Church; that the living can therefore still meet the faithful departed in Christ at the celebration of the Holy Sacrifice, and that the Prayer Book puts into our lips every time we join in the Communion Service, and every time the Burial Office is said, a prayer to the effect that God in His mercy will grant to those departed whatever he knows they may need till the judgment day; they do not rank Confirmation, Orders, Absolution, Marriage, and Unction of the sick with the two great Sacraments; but they admit their Sacramental character, and they do not believe it is wise now for the Church to be without an authorized Office for the Episcopal Consecration of oils, or for her priests and laymen habitually to disobey the Apostolic injunction, "Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord."

In short, my dear Father, if we can judge of any men by what they say—if there are any men who have no ulterior and secret designs beyond what they put forth to the world, I for one am sure it is the eminent men whose names I have mentioned above. They have come out to the world with "the whole of it, with the worst of it." They have stated the *terminus ad quem*. What is it? It is the Anglican Reformation. The Anglican Church Reformed in Edward's day. Her Reformation was radically different from the Reformation on the Continent; that is to say, the one was a Catholic Reformation, the other was a Protestant one; the one was wrought by the Church herself in convocation met; it was the Church herself reforming from within; the other was the work of unauthorized individuals; the former was preservative of the Catholic Church and ministry, and sacraments, and doctrines, and not destructive of them. That Reformation was expressed and exemplified in Edward's First Book. The Anglican Church declared that that Book what she has declared of no subsequent Prayer Book that has been in use within her; namely, that it was framed under the influence of the Holy Ghost, and that there was nothing superstitious in it. Then came from the Continent, Peter Martyr and Martin Bucer, dissatisfied with our Anglican Reformation, determined to destroy it, and to substitute the continental in its place. And, as a partial result of this, Edward's second Prayer Book, with centuries of confusion, and of eventual stumbling back towards the real Anglican Reformation. Every alteration in our Prayer Book since Edward's second book, (in Elizabeth's, James' and Charles' times) has been an alteration in the direction of the First Book, and of Anglican Reformation pure and simple, and before the Independents and Presbyterians tampered with and adulterated it; as though God, having made the Anglican Reformation distinct from the Continental, would keep it so, and not suffer his work to be thwarted. The tendency has been and is steadily to Edward's First Book, and towards undoing the foreign and incongruous work of Martyr and Bucer in England. And there is not, so far as I at least can see, after scanning the entire horizon around, a particle of yearning in the great Catholic party proper, which is the only body of men in the premises worthy of consideration, to go one fraction of an inch beyond the principles of the real Anglican Reformation as set down in Edward's First Book. There have been now and then efforts to go beyond this. But these efforts have been confined to obscure, not to say sentimental, oblique, each of limited numbers, utterly without influence, evidently displeased by God, rejected by the Catholic party (witness, for instance, the Society of Corporate Reunion) and of brief career. When such efforts transpire, the great Catholic party continues soberly about its business, and pays them not the slightest heed. They are but as a butterfly flitting about a rock.

I have thus, my dear Father in God, tried to be frank and full in my statements, in answer to your request. Permit me to reiterate, however, that I am not the spokesman of the Catholic party. I do not know of any one that is. But in all sincerity I believe that these views which I have expressed would be endorsed as "the whole of it, as the worst of it" by that party. I remain sincerely your Son in the Church,

F. O. EWER.
Jefferson Hill, N. H., July 27, 1883.

Calendar.

August, 1883.

5. 11th Sunday after Trinity.	Green.
12. 12th Sunday after Trinity.	Green.
19. 13th Sunday after Trinity.	Green.
24. St. Bartholomew.	Red.
26. 14th Sunday after Trinity.	Green.

ELECTION.

BY B. O. B.

A scoffer asked his servant man, "Ah, Sambo, do you think it right for God to save one man and let the other sink? Or do you think that such a man as I am, sure to go Unto the place of happiness? Come tell me if you know."
"I cannot say, my master dear, that you will 'lected be; You've never been a candidate that I could hear of see."

Ritualism.

From Bishop Brown's Annual Address.

No doubt at all the drift of the general sentiment in the Church is at present in favor of surrounding the worship of Almighty God with the best appliances of refined taste and artistic skill. Uncoouth buildings, flaunting, inharmonious decoration, crude, unskilful music, are properly regarded as unworthy tributes to the Majesty of God. With this general sentiment I am in full accord. But there is another side of the case that demands our attention. Right, as it is, to make the House of God as beautiful, and its services as dignified, reverent, and tasteful as we can, we must remember that the House of God is not a mere museum of art, nor an academy of music. Good architecture, fine painting, melodious, harmonious music, are proper offerings to Him That built the universe, painted the skies and fields and the wings of insects, and made the woods vocal with the songs of the birds, and heaven itself with angelic choirs. But neither architecture, nor painting, nor music is the end and object of the Church's service of Her Lord. Each is expressive of her regard for Him. It is inevitable that each shall lend something of attractiveness to her worship of Him, and make the place of His feet glorious. But they are at best minor attractions—mere adjuncts, to Divine worship. God Himself is the object of our adoration and love. The Son of God, King of love on His Cross, King of Glory in heaven, King of Grace on His altar throne in earthly temples. He only, He ever must be the grand centre, object and aim of the Church's service. Beauty of form and color that does not bring the soul near to Him is misapplied or misinterpreted. Music that does not lift the soul to Him, is poor and ineffective. Grotesqueness, secularism, mere sensuousness, ought to be avoided in all the appliances of Divine worship. Our smallest chapels can easily be built in graceful and reverent forms. Plain music can be very good music. It is never necessary to compromise Church principles with the world. If men wish for operatic strains, let them go to the opera and get them. If men wish more spectacular effects of color, they can secure these on the stage. The Church is for God. Is it not irreverent to fit holy words to a secular melody, and to offer it to God in his holy house as a special tribute of praise to His Majesty?

Let me make myself understood. Nothing can be too beautiful, too grand, too costly for the service of God, but I do insist that the beauty, the grandeur, the costliness shall be pure, holy and unworldly. God ought to be honored with the best of the taste, the skill and the wealth of His children. Our chancels ought to show the utmost reach of their skill. Our choirs ought to be strong with men and women skilful with voice and fingers. But all ought to be conformed to the mind of our great King, and to proclaim and magnify Him. Ritual is the setting of the gems of truth and grace—and the setting must not be allowed to outshine the jewels. Good ritual exalts truth and shows the loveliness of divine grace. Bad ritual obscures truth and even makes divine love seem repellant and cold. If the usages of your respective parishes bring our Blessed Lord very near to your spiritual consciousness, and help you to know and love and worship Him, they cannot be far astray. If they keep you from Him, if they exalt the world, if they pander to your vanity, and nourish in you a love of self, then they ought to be promptly amended. In a picture gallery the other day I heard a gentleman say: What beautiful frames! It is enough, ordinarily, to show that there is something wrong in our habits of worship, if voices, colors, postures make more impression on the mind and heart than the majesty, holiness, mercy and love of God. We must remember, however, that there are eyes that can see gorgeous frames and not the more beautiful paintings, and ears that never receive anything from music but sounds. When the seeing eyes and the hearing ears, when faithful, devout souls, are troubled about ritual forms, their criticisms must be thoughtfully weighed. What I plead for is a fair, generous view of this whole movement designated as ritualism. The faithful pastor ministering to a destitute man is content with a chair or a window-sill as an altar. Some exigencies are so sudden that he cannot wait to find or to put on a surplice. He is thankful in the briefest and plainest mode to give his fainting brother the bread of life. Is it just to charge that man with superstition because in ministering to a congregation of affluent Christians he expects them to surround the altar of their God with something of costliness and splendor. The day has come for fairer and more tolerant views in the Church, as well as for gentler and more catholic treatment of those outside of our communion who really love our dear Master and show in their lives many tokens of His Spirit.

The Household.

Weak soapuds of aqua ammonia will clean bronze statuary or bronze ornaments, in the fine lines of which dust has collected.

When lamp burners get clogged and will not turn up or down, and are all covered with soot and gum, do not throw them away, but boil them for five or ten minutes in a pint of wood ashes and a quart of water; then take them out, wash them clean and dry them well. Then they are as good as new.

Really handsome mats are made of felt with borders of daisies and of golden-rod, or of poppies and green leaves, worked with crewels. If you purchase the patterns so much used now by which you can stamp your pattern yourself, the expense is trifling. A very pretty mat is of blue felt with scroll-like border, worked with yellow. Scarlet and canary color, olive and old gold are all very tastefully used together.

A beautiful tidy for the back of a large chair, is made of a square piece of cloth about ten inches each way; on this is sewed patchwork of plush and velvet in the form of a wide-spread fan. The corners of the block are of black velvet, and on the top, drooping over the fan, is a spray from a moss-rose bush, in ribbon embroidery. The edge is finished with lace. This design is pretty for block in a quilt or sofa pillow.

FRENCH METHOD OF COOKING EGGS.—Put them into boiling water, and keep the water as near as possible to the boiling point, without letting it boil. It requires ten or fifteen minutes to cook them hard, according to the size of the eggs and thickness of the shell. When cooked in this way, the whites are tender and far more digestible than when boiled, and the yolks are dry and will rub smooth, if you wish to use them for a salad dressing.

Many people have stored away in boxes birds which have been brought or sent to them by friends who have been in the uttermost parts of the earth. These may now be brought forth, and help to make attractive the pretty cabinets of wood covered with plush. A box-like cabinet covered with crimson plush, with a brass lock and key and a looking glass back, if filled with birds, makes a very interesting object, and brightens a room pleasantly.

A very pretty way to fix a palm-leaf fan is to paint it. Mix some ultra-marine or Prussian blue with a little silver-white paint, and make it quite thin with boiled linseed oil. Paint the fan on both sides, handle and all, with it. If you choose to decorate it, paint a poppy or some buds and stems on it; tie a blue ribbon around the handle and hang it in a convenient place. If you prefer to make it pink, use crimson or madder lake and white in the same way.

Reception-rooms can be made very pretty and attractive, and should not be overlooked in this particular, as they are a sort of introduction to other parts of the house. A writing-desk, with a candle or so on it, sconces on the walls, two or three easy chairs, a lounge (if it admits of anything so large), a little table to hold flowers or work, a window-box with flowers growing in it, and the window itself with a drawn curtain of thin Japanese muslin, are sufficient to make it pretty.

Very pretty comforters to lay across the foot of the bed, are made of thin, inexpensive cheese-cloth. The nicest cotton is needed for these quilts, as the dark spots in the cheap qualities will show through the thin covering. These comforters need be only half the size of an ordinary one, and should be tacked close together with bright blue or red zephyr wool. The edge may be simply bound, trimmed with lace, or finished with a crocheted edge of zephyr to match. These quilts can be washed, and if well shaken after it, and hung where they will dry quickly, they will look like new again.

APPLES AS FOOD.—Apples have always been used for dessert. Pliny tells of twenty-two varieties cultivated by the Romans; now we possess over two thousand kinds. As an article of food, they rank with the potato, and on account of the variety of ways they can be cooked are preferred by many to the potato. As a substitute for pastry they are invaluable, feeding the brain as well as flesh producing, preventing constipation and acidity. A ripe raw apple is digested in an hour and a half, while a boiled potato takes three hours. Sweet apples baked or stewed should be used instead of the sour varieties. Every meal should have apples cooked in some form or other, and children should be allowed to eat as many as they want. Instead of using the quack nostrums sold for the blood, and other patent medicines, use apples freely as food, and as far as possible in place of potatoes, and the testimony of the medical profession goes to prove the healthful qualities of this excellent fruit.—Our Homes.

READING SERVANTS.—There are many women who complain if their housemaids show a fondness for reading, even in moments of leisure; but they could hardly find the kind of service they like in the servant who cannot read. Did any of you ever notice the difference between the educated and the uneducated housekeeper? The one brings all her intelligence to bear upon her work, the other works with a stolidness that betrays her sluggish brain. If all servant girls were educated, one would save money even at a higher rate of wages than by employing uneducated women. One of the first business houses in New York, known as well in Europe as in this country, furnishes books, teachers, and apparatus for a thorough instruction of all their employes in the common branches, and the rudiments of science and mechanics, requiring them to give an hour daily at recitation, for which they prepare out of work hours. No deduction is made because of this hour's absence from the work-room, or on account of instruction or school books. The house gets its return from outlays of this sort from the increased skill and intelligence of its employes. If the house mistress can feel and take an interest in the substantial improvement of her domestic help and make them sensible of it, she will have a basis for expectation, that they in turn will be conscientious in their regard for her interests and her rights. In all stations of life intelligence is to be praised.

SANDWICHES.—To make wonderfully appetizing sandwiches proceed in this way: Take equal quantities of the breast of a cold boiled chicken and of cold boiled tongue. Chop them very fine; so fine, in fact, that you cannot distinguish the separate particles. Add a good large half teaspoonful of celery-salt, a pinch of cayenne pepper, and four tablespoonfuls of Mayonnaise dressing. This quantity of condiments will be enough to season the breast of one large chicken, and an equal quantity of tongue. When this is perfectly cold spread some thin slices of bread with butter, and then with this mixture. Do not prepare them till you are about ready to serve them. If you wish to take sandwiches for a lunch when travelling, be careful not to make the dressing quite so moist as you would if they are to be eaten at home. The better way, if you do not object to the trouble, is to put the salad filling in a small glass jar, and spread the sandwiches as you need them.

Stories from Heathen Mythology.

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

I have now told you some few of the most beautiful stories of Heathen Mythology, and have tried to set before you some of the great truths which they contain, or may be supposed to contain. You have been taught in the fable of the Sirens, to shut your ears against all the pleasant temptations of our ghostly enemy, in the story of the Lotus-Eaters, to look upon yourselves as strangers and pilgrims in this world, and to forbear from ever tasting the dangerous sweetness of sin, in that of Medusa, to "take to yourselves the whole armour of God," in fighting against the strength and craft of the devil. In the tales of Alcestis and Orpheus you found some faint tradition of a resurrection from the dead; and so in different ways you have seen the heathen, in the midst of their darkness, feeling, as St. Paul expresses it, "after God, if happily they might find Him, though He be not far from every one of us."

This reflection of truth, in heathen fables, is very much such as the reflection of the sky on a stormy lake. You may just catch the blue heaven shining in its tumultuous waters; and you think that what they thus reflect must be in itself very fair. But the image is broken, disfigured, disturbed; it has lost not only all the peace and quiet of the original, but it throws it altogether out of proportion; it lengthens some parts, it foreshortens others; it is a very false copy of a most true type.

Now, in reading all such stories, it is necessary to bear in mind that, whatever in them is true and beautiful, comes from Him Who is the Fountain of truth and beauty; while all that is evil, all that is disgusting, all that is distorting in them is the inventor's own. How deep was the wickedness, how horrible the corruption that reigned in those same times, you happily know not yet; and when the time comes that you must learn, God give you grace so to look, that your eyes may be turned away from beholding vanity; so to walk that your white robes may not be defiled. Something of that wickedness St. Paul will tell you; how "God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful;" or, as he sums it up in another place, "serving divers lusts and pleasures, hateful and hating one another."

But the greatest danger of reading such stories as I have been telling you arises from this. We are tempted to think, when we see so much truth and so much beauty in the fables of a vile and false religion, that, after all, a man's faith cannot matter so very much; that there is some truth in all forms of belief, and that, so long as a man leads a virtuous life according to his creed, it is no great matter what that creed is. This is a most dangerous error; it is worse than heresy, because, so to speak, it embraces all heresies. It is enough to remember what our Church has pronounced of such a doctrine. "They also are to be held accursed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature."

From these two dangers, that of having your imaginations polluted with the impure tales of heathen mythology, and that of being so enchanted with its beauties as to forget that it was an accursed system, God of His great mercy deliver you; so giving you to separate the good from the evil, so totally to abhor the evil, and so to view the good as the remains and tradition of a higher and holier system, that you may walk unhurt over this, one of the most perilous portions of our great enemy's kingdom.

Tommy.

The writer's house being overrun by beetles, caterpillars and various other pests in the way of insects, and other efforts to get rid of them having proved useless, he applied to a farmer friend to supply him with a hedgehog, which he has now had about four years. During the first year Tommy, as the cook christened him, retired for about two months to a bed of withered grass underneath the rain tub in the yard, according to the custom of his kind, in winter. Before this, however, he had a plentiful supply of beetles, which might serve to sustain him for many a day. He lived in a closet underneath the staircase, from which he sallied forth to his hunting ground, the kitchen. As with other beasts of prey, this occurred during the dead hours of the night. When beetles became scarce, however, his operations were watched by the dim gas-light, and it was evident that he was guided more by scent than sight. He worked the floor as a pointer dog works his field; and when he crossed the trail of a beetle, even a few inches from him, he became excited, and putting his nose to the fresh scent, followed up his prey. Further evidence of this habit was observed by watching him at

crevice in the floor. Discovering by smell that his game was there, he inserted his hind leg—and grasping the black beetles with his claws, dragged them out one by one and gave them quick dispatch.

But the tameness and apparent intelligence of the animal are his most interesting characteristics. He will eat any pickings he can get, sharing the bones with the dog, lapping from his dish of water or milk, not sucking it up as a pig does.

It is not very remarkable to find him "tapping at the door." If, after taking a stroll in the back yard, he finds the door of the house shut, you hear a gentle tap, tap, tap, often repeated if you don't answer. You go and gently open the door, and the little animal actually tries to look you in the face, by turning up its nose and pig-like eyes, which you at once interpret: "Oh, thank you! I have been waiting here for some time," as he mounts the step and walks in. Country boys on meeting with a hedgehog but too often think it a duty to kill the poor creature, utterly ignorant, like many bigger boys and older men, of the services such animals perform in the economy of creation.—Harper's Young People.

Flying-Fish

In the sea there are three flyers that really, from the extent of their flights, deserve the name. Those of our readers who have been at sea, especially in the south, may have seen the common flying-fish, with its brilliant blue-and-silver body and lace-like sheeny wings. From the crest of a blue wave they dart, singly or in flocks, fluttering along, rising and falling, turning in curves, and returning to the water with a splash—perhaps to fall a victim to some watchful bonito (or dolphin) that has been closely following them beneath the water. These privateers of the sea are their greatest enemies, as they rise in the air following them under water, and emerging just in time to catch the luckless flyers as they descend. The dolphins will take great leaps of twenty or thirty feet in following the poor flying-fish, which, notwithstanding their long wings and wonderful powers, often fall victims to their tireless pursuers. They frequently fly aboard vessels at night, perhaps attracted by the light, or, it may be, caught up by the wind from the crest of some curling wave, and carried high in air against the sails.

The gurnard, thought it has also long, wing-like fins, presents otherwise a totally different appearance. Its head is inclosed in a bony armor, from which project two sharp spines. Some of these fish are of a rich pink color, while others are mottled with red, yellow, and blue, and as they fly along over the water, and the sunlight falls upon their glittering scales, they seem to glow with a golden lustre. With such hard heads, it will not be surprising information that they are disagreeable fellows to come in contact with; at least so thought a sailor who was standing at dusk upon a quarter-deck of a vessel, near one of the West India islands. Suddenly he found himself lying upon his back, knocked over by a monster gurnard that, with a score of others, had darted from the water, this one striking the man fairly in the forehead. The gurnards are also chased by dolphins, and they are frequently seen rising in schools, to escape from the larger fish, while hovering above them are watchful gulls and man-of-war birds, ready to steal them from the jaws of their enemies of the sea.

In company with these flying-fish may often be seen curious white bodies, with long arms and black eyes. They are flying-squids, members of the cuttle-fish family, and the famous bait of the Newfoundland cod-fisherman. On the banks they are often seen in vast shoals, and during storms tons of them are thrown upon the shore. When darting from wave to wave, they resemble silvery arrows, often rising and boarding ships in their headlong flight. So valuable are they for bait, that four or five hundred vessels at St. Pierre are engaged in catching them by means of jiggers.

Many of the squid family leave the water when pursued. Even the largest of them, often forty or fifty feet long, have been seen to rise ten or fifteen feet in the air, and sail away as if propelled by some mysterious force, their hideous arms dripping and glistening. They are certainly the largest and strangest of the flyers without wings.—St. Nicholas for April.

WHAT THE BIRDS ACCOMPLISH.—The swallow, swift and nighthawk are the guardians of the atmosphere. They check the increase of insects that otherwise would overload it. Woodpeckers, creepers and chickadees are the guardians of the trunks of trees. Warblers and fly catchers protect the foliage. Blackbirds, crows, thrushes and larks protect the surface of the soil. Snipe and woodcock protect the soil under the surface. Each tribe has its respective duties to perform in the economy of nature; and it is an undoubted fact, that if all the birds were swept off the face of the earth; man could not live upon it; vegetation would wither and die; insects would become so numerous that no living thing could withstand their attacks. The wholesale destruction occasioned by grasshoppers, which have lately devastated the west, is undoubtedly caused by the thinning of the birds, such as grouse, prairie hens, etc.,

which feed upon them. The great and estimable service done to the farmer, gardener and florist by the birds is only becoming known by sad experience. Spare the birds and save the fruit; the little corn and fruit taken by them is more than compensated by the quantities of noxious insects they destroy. The long persecuted crow has been found, by actual experience, to do more good by the vast quantities of grubs and insects he devours, than the harm he does in the few grains of corn he pulls up. He his one of the farmer's best friends.—Home Journal.

Making a Cast.

Now let us try to cast the line. To do this, as a mere matter of preliminary practice, tie a small weight, say a little block of wood, an inch long and as thick as your little finger, to the free end of your line, which has been drawn out through the tip-ring some eight or nine feet. Now, standing firmly erect in an easy position, take the rod in your right hand, grasping it by the handle just above the reel; with the thumb and forefinger of the left hand take light hold of the bit of wood at the line's end. You are now ready for a cast. The rod is nearly vertical and the line is drawn taut. By a motion gradually increasing in rapidity, wave the rod backward over the left shoulder, at the same time looing the bit of wood and allowing the line to swing straight out behind you. Then, before the wood can touch the ground in your rear, wave the rod, by a gradually quickening motion and with a slight curve to the right, forward so as to whip the line to the full length that is unwound, straight out before you, allowing the block, which at present is your fly, to settle lightly on the ground. Now, to cast again, wind off, by turning the reel, a foot more of line, and then, by a gentle sweep of the rod upward and backward, fling the line tull length straight behind you, and before it can fall to the ground throw it forward again as in the first cast. Try this over and over, until you get so that you can fling out twelve feet of line every time and make your bit of wood go to just the spot you aim at.

This accomplished, you are ready to begin practice on water with a fly. You must now "rig your cast," as anglers say; that is, you must loop six feet of heavy "silk-gut," called a stretcher, on to the end of your line, to which stretcher two flies must be attached by short pieces of like material, one at the end of the stretcher and the other two or three feet from the end. The short line by which the fly is attached to the stretcher is called a snell or snood.—St. Nicholas for August.

Curiosities of the Dead-Letter Office.

One of the rooms of the Post-Office Department building, Washington, has recently been transformed into a museum for the exhibition of curiosities that accumulated in the Dead-Letter Office. The articles exhibited number several thousands, and embrace everything imaginable, from a postage stamp of the Confederate States to snakes and horned toads. A correspondent of the Evening Post has been rummaging around in this department, and he finds that among the relics is a record of all the valuable letters received during the early days of the postal service in the colonies of North America. This record is in the handwriting of Benjamin Franklin, and shows that during a period of eleven years only 365 letters containing valuables were sent to the Dead-Letter Office. The records of the Department to-day exhibit at a glance the enormous difference between the postal service of the present day and of the early days of the country's history.

The number of letters received at the Dead-Letter Office during the last year was 4,207,496, or more than 13,600 each working day. Of this vast number, nearly 20,000 contained money to the aggregate value of upward of \$44,000; 25,000 contained checks, drafts, money orders, and other papers to the total value of about \$2,000,000; while 52,000 had inclosures of postage stamps. This vast amount of mail matter was sent to the Dead-Letter Office because three-fourths of the addresses could not be found; one-eighth were addressed to guests in hotels who had departed without leaving addresses; nearly 300,000 were insufficiently prepaid, and as many more were either erroneously or improperly addressed, Eleven thousand bore no superscription whatever.

Wherever practicable, letters are forwarded to the parties addressed, if they can be reached in any manner. If they contain valuables, and the sender is known, they are returned; otherwise the valuables are sold and the proceeds deposited in the United States Treasury. If letter-writers would exercise an ordinary amount of care, the majority of the work of the Dead-Letter Division would dispensed with, and all the trouble and annoyance of losses by mail would be avoided. But the business of this branch of the Post-Office Department increases from year to year.

THE OLDEST TREE IN THE WORLD.—The oldest tree in the world, so far as any one knows, is, says Knowledge, the Bo tree, of the sacred city of Amarapooora, in Burmah. It was planted 288 B. C., and is therefore now 2,170 years old. Sir James Emerson

Tennent gives reasons for believing that the tree is really of this wonderful age, and refers to historic documents in which it is mentioned at different dates, as 182 A. D., 223 A. D., and so on to the present day. "To it," says Sir James, "kings have even dedicated their dominions, in testimony of a belief that it is a branch of identical fig tree under which Buddha reclined at Urumelaya when he underwent his apotheosis." Its leaves are carried away as streamers by pilgrims, but it is to sacred too touch with a knife, and therefore they are only gathered when they fall. The King oak in Windsor Forest, England, is 1,000 years old.

SPRAINS AND BRUISES.

If a sprain is nothing more than a sprain, that is if no bones are broken, bathe the afflicted part well with Perry Davis' Pain Killer, and wrap the part in several folds of flannel, and a few applications of Pain Killer and entire rest, will effect a sure cure.

EXTREME TIRED FEELING.—A lady tells us "the first bottle has done my daughter a great deal of good, her food does not distress her now, nor does she suffer from that extreme tired feeling. A second bottle effected a cure. No other preparation contains vitalizing, purifying, and invigorating properties as Hood's Sarsaparilla."

If you feel drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flashes, low spirits and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from "torpid liver," or "biliousness." In many cases of "liver complaint" only part of these symptoms are experienced. As a remedy for all such cases Dr. Pierce's "Golden Medical Discovery" has no equal, as it effects perfect and radical cures. At all drug stores. "Dr. Benson's Celery and Chamomile Pills cured me of neuralgia." Mrs. C. M. Hoppen, Clay Bank, Va.

I have used Ely's Cream Balm for Hay-Fever, and experienced great relief. I cordially commend it as the best of all the many medicines I have tried. T. B. Jenks, Lawyer, Grand Rapids, Mich.

"It is quite the style, you know, to use N. K. Brown's Ess. Jamaica Ginger. They all do it."

Fair faces marred with pimples or freckles, should use Dr. Benson's Skin Cure. Use and be happy.

Young, old, and middle-aged, all experience the wonderful beneficial effect of Ayer's Sarsaparilla. Young children suffering from sore eyes, sore ears, scald-head, or with any scrofulous or syphilitic taint, may be made healthy and strong by its use.

Don't fill the system with quinine, when fever and ague, and malarial fevers, can be more effectively treated by Ayer's Ague-Cure. Warranted to cure.

PURIFY THE BLOOD.

THE marvelous results of Hood's Sarsaparilla upon all humors and low conditions of the blood prove it the best BLOOD MEDICINE. Such has been the success of this article at home that nearly every family in whole neighborhoods have been taking it at the same time. It purifies, vitalizes and enriches the blood, cures dyspepsia, biliousness, and all derangements of the stomach caused by impure blood or a debilitated condition of the nervous system occasioned by excessive mental labor or dissipation. It eradicates Scrofula and all four humors, and restores health and renovates the whole system. A peculiar point in Hood's Sarsaparilla is that it creates an appetite and builds up and strengthens the system, and proves invaluable as a protection from diseases that originate in changes of the seasons, of climate and of life.

Messrs. C. I. Hood & Co., Gentlemen—It affords me much pleasure to recommend Hood's Sarsaparilla. My health has been such that for some years past I have been obliged to take a tonic of some kind in the spring, and have never found anything that hit my wants as your Sarsaparilla. It tones up my system, purifies my blood, sharpens my appetite, and seems to make me over. Respectfully yours, J. P. Thompson, Lowell, Mass., Register of Deeds, Middlesex Co., Sold by drug stores at a bottle, or six for \$3. C. I. HOOD & CO., Apothecaries, Lowell, Mass.

The Pain Killer A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; but while some exhibit it as a liniment—"Why not?" we ask. "Is it necessary that a liniment should be poisonous?" That many of those in common use are, we admit; but the Pain-Killer is a purely vegetable medicine, and contains no poisonous ingredient. And, although it is used internally, it is, nevertheless, one of the most powerful and best liniments in the world.

You may ask with surprise "What! am I to take internally the same preparation I use as a liniment?"—"Why not?" we ask. "Is it necessary that a liniment should be poisonous?" That many of those in common use are, we admit; but the Pain-Killer is a purely vegetable medicine, and contains no poisonous ingredient. And, although it is used internally, it is, nevertheless, one of the most powerful and best liniments in the world.

Testimonials from the Clergy.

Messrs. P. DAVIS & SON. Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the jungles without it. In case of colic, diarrhoea, and cholera, the Pain-Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit, and the good of the people where I go. Sincerely yours, Rev. M. H. BIXBY.

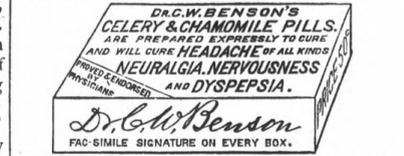
... I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic. If taken in season, it is generally effectual in checking the disease. Rev. CHAS. HARDING, Sholapore, India.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it." No family should be without it.

SOLD BY ALL DRUGGISTS.

CATARH. For years I have been afflicted with Hay-Fever from early in August until frost. I gave Ely's Cream Balm a trial. The relief was immediate. I regard myself cured. G. Schreiber, Supt. of Cordage Co., Elizabeth, N. J. I have used Ely's Cream Balm for Hay-Fever, and experienced great relief. I most cordially recommend it as the best. T. B. Jenks, Lawyer, Grand Rapids, Mich. Cream Balm will, when applied by the finger into the nostrils, be absorbed, effectually cleansing the nasal passages of catarrhal mucus, causing healthy secretions. It allays inflammation, protects the membrane from the irritation of colds; completely heals the sore and restores the sense of taste and smell. Beneficial results are realized by a few applications. A thorough treatment will effect a permanent cure. A great relief to use. Send for circular, 50 cents a package, by mail or at druggists. Ely Brothers, Owego, N. Y. \$66 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

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The Living Church.

Chicago, August 25, A. D. 1888.

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The LIVING CHURCH ANNUAL for 1884 will be ready for Advent. Several new features will be added. The compilation of the parochial and clergy lists has been undertaken by the Rev. F. W. TAYLOR, Rector of Holy Trinity Church, DANVILLE, ILL., to whom all suggestions, changes, and corrections should be addressed.

An Eirenicon.

The Open Letter of Dr. Ewer to Bishop Huntington, given in this issue, needs no advertising. It will attract attention and awaken interest among all classes of Churchmen; not because it is sensational, nor because it enunciates anything new or unexpected, but because it is the calm utterance of a representative and respected priest upon a subject about which there has been much controversy among Churchmen. The Letter has weight and importance, moreover, in consideration of the great respect which is everywhere entertained for the learned prelate to whom it is addressed and in answer to whose candid enquiry it was penned.

Our readers will not need any summary or analysis to aid them in the comprehension of so lucid a document. They will wish to read every word for themselves, and to draw their own conclusions. We will only note here the earnest frankness of the writer, whose every word we have reason to believe comes from sincere conviction, and whose every hope and prayer is for the peace and prosperity of the Church. With Bishop Huntington we join in the hope that this statement of "the whole of it, the worst of it," will quiet hundreds or thousands of minds. It is time that unbrotherly suspicions, unnecessary fears and unfounded accusations should be met, and this letter will, we think, go far to meet them. All Churchmen will not agree with Dr. Ewer as to the restorations proposed by those who are called Ritualists, but many Churchmen will be relieved of apprehension and anxiety to know from such a source that there are no covert or concealed aims of this school of thought, and that its representative men are thoroughly loyal to the Prayer Book as it is. It will be seen that Dr. Ewer, on behalf of himself and others with whom he affiliates, disclaims the intention or desire to mutilate the Offices of the Church. The modesty of the writer of the Open Letter will not prevent his words from having great influence upon the minds of American Churchmen.

A Word for the Doctor.

"There goes the Doctor! I wonder who is sick on our street, exclaim one and another, as the physician's gig goes rattling by; and many eager eyes are turned to see where he stays his course. All are thinking of the possible danger of some neighbor whom the doctor is hastening to rescue. Their sympathy is commendable; but are any thinking of the brave toiler who is straining every nerve to succor the afflicted and distressed of the whole town? Perhaps he is now facing death by contagious disease, in that house before which stands his patient horse. Some fancy that physicians have magical means of securing immunity from disease. They are made of the same blood and tissue as other men, "warmed and cooled by the same summer and winter." If you prick them they bleed, if you poison them they die.

Yet they are almost daily exposed to conditions which none so well as they know are proving fatal to those whom they serve. They "take their lives in their hands" and go out to meet an enemy more dreaded by

veterans than hostile armies. The life of a practising physician is fraught with more danger, toil, and strain, than that of a soldier in an active campaign. Excitement, fatigue, loss of sleep, sympathy with suffering and sorrow, anxiety of mind, are his daily experience. He counsels his enfeebled patients to take plenty of sleep, but he passes no night of a sickly season in bed. He talks serenely about the dangers of overwork, while he himself is wearing out with perpetual motion. He coolly explains to dyspeptics the necessity of regular meals and wholesome food, while he has not eaten a regular meal for a week. He is pledged, at all hazards, if possible, to save everybody's life but his own.

The physician must not only peril his life to protect the lives of others; he must also give up much that makes life pleasant while it lasts. In his preparatory studies and in his practice of the noble science and art of medicine, he has had a glimpse of the mystery and wonder of life. The reading of a few books and the observation of a few "cases" have stimulated his mind to a profound desire for knowledge. He buys books, subscribes for medical magazines, provides himself with delicate instruments for experiment. He has everything but time. He has taken the field; he is under orders of conscience and professional duty to go at call; and the greater his capacity and desire for study, as a rule, the less will be his opportunity. He must be content to learn what he can, "on the wing," and banish ambition for a profounder knowledge which might increase his personality and benefit mankind.

And what is home, to an active practitioner? Wife, children, and social circle seldom enjoy his presence. If he is not making his visits he is studying up his cases. He attempts a little relaxation in the bosom of his family, if he has one, or at the club, if he has not; but the memory of the day's sad scenes or the night's exciting vigil, banishes the pert and nimble spirit of mirth. How can he who is fighting hand to hand with the grim destroyer, lose himself and his anxieties in the near presence of the enemy? Even if he succeeds in throwing off care, for an hour, he is soon awakened to the reality of his responsible office. Somebody rings the bell and wants to know if the Doctor is in. It is all the same if he goes to church. While he is saying his prayers the sexton softly whispers that somebody in the vestibule wishes to see the Doctor.

The physician is in demand, everywhere, and he is always ready to meet the demand to the utmost of his power. Travelling or at home, he recognizes the claims of humanity, and responds to its need. It is not a question of money with him, as a rule, but a matter of professional duty. He will stand all night by the bed-side of a poor woman from whom he never expects a dollar, as faithfully as by the dying bed of a millionaire from whose estate he may receive a modest fee. He seldom charges the clergyman anything for services in his family, though he pays his pew-rent without the privilege of going to church. He leads a life of painful self-denial, sacrifices home comforts, endures privations, faces dangers, often dies or wears out prematurely in the service, and gets little thanks. His moderate charges are often paid with grumbling, after long delay, and sometimes are not paid at all.

The LIVING CHURCH, though at present writing in good health, desires to speak a good word for the Doctor. His work is closely allied to that of the Priest, and the spirit in which he generally does that work is worthy of admiration and imitation by all Priests and Bishops, Fathers and Sisters in the Church. The profession is a noble one, as exemplified in the literature and life of its disciples. The earnest prayer and endeavor of pastors should be that the physicians in their cure may be brought to the Great Physician for the healing of their souls and the ennobling of their lives, of which they stand in the more need as they have influence upon the lives and characters of others. From Him alone can they obtain strength to do and endure the work and hardship that are laid upon them; and from Him alone can they have wisdom to meet the great issues of life and death which will concern themselves when they can no longer prescribe for others.

The following pathetic lines from *Punch* seem well fitted to illustrate our theme: "The burden's sore for the best of men, but few can dream what a doctor bears;

For here I sit at the close of a day, whilst others have counted their profit and gain;
And I've tried as much as a man can do, in my humble way, to soften pain;
I've warned them all in a learned way of careful diet, and talked of tone;
And when I have preached of regular meals, I've scarcely had time to swallow my own.
I was waked last night in my first long sleep, when I crawled to bed from my rounds, dead beat;
'Ah, the Doctor's called!'—and they turned and snored, as my trap went rattling down the street.
'Upon my honor, we're not too hard on those who cannot afford to pay;
For nothing I cured the widow and child; for nothing I've watched till the night turned day;
I've earned the prayers of the poor, thank God! and I've born the sneers of the pampered beast;
I've heard confessions and kept them safe as a sacred trust, like a righteous priest,
To my duty I never have sworn, as these must do in this world of woe.
But I've found my way to the bed of pain, through days of rain and through nights of snow.'

Post Mortem Rights.

By a recent decision of a New York court, a bequest for masses to be said for the soul of a testator was declared void, and the fund was administered for other uses. The judge held that the fund not being an absolute gift cannot be a trust fund, for there is no one in existence who can have an equitable interest in it.

It is needless to say that the LIVING CHURCH does not advocate masses for the dead, nor encourage people to leave their money for any such thing. If a man has anything to leave he had better leave it for the saving of the sick bodies and the sick souls of those who remain to struggle with poverty and temptation in this world. Priests have enough to do in caring for the souls of sinners here, without going beyond. But that is not the point at issue. If a man believes that he has an interest in masses to be said for his soul after his decease, is it for a New York judge to say that he has no such interest? May his bequest, for what to him is of the most vital importance, and to his family and friends likewise, be abrogated, and his money be diverted as may please a civil court? Does not the judge in this case, assume to decide upon a question of religious belief?

The bequest referred to was for religious purposes, according to the faith of the testator. He had a right to his faith, he had a right to leave money for the furtherance of his belief, he had a right to invest his money in what he thought would be to his benefit. But the court says, virtually, that while he might leave it to the ruin of profligate relations, he had no right to leave it for the relief of his own soul. In fact, the court assumes that the man's soul is not in existence after his death! There is no claim that the bequest was for purposes immoral or opposed to public policy. "It was not a gift, it could not be a trust."

How is it with bequests for funeral expenses? Can they be classed as gifts, or as trusts? If gifts, to whom? If trusts, what person living has "an equitable interest therein?" It is a sword that cuts two ways. If a Romanist may be denied the privilege of paying for masses out of his earnings, a Protestant may look forward to the possibility of a collection at his grave for the purpose of paying his funeral expenses.

Brief Mention.

A poem appearing in our issue for Aug. 11, entitled "Not knowing," was attributed by mistake to Mrs. B. R. L—e, Rochester, N. Y. She disclaims authorship of the lines, and a friend who forwarded with request to insert them, explains how the mistake occurred.—We are pleased to read in the *Southern Churchman*, under head of editorial correspondence, that the editor's liver is improving. He was drinking sulphur water when last heard from.—A correspondent says that he favors calling a young clergyman because he will not be afraid of progress. The older clergy, he says, have a liking for "the good old way," and desire to conduct services and preach sermons so as not to offend "our congregational brethren." All of which may be so in his experience, but is not so everywhere.—The secular papers of New York are discussing the probability of the election of Bishop Seymour as assistant to Bishop Potter, in case the diocese decides for an assistant. They are not aware, evidently, that translation, except for Bishops of Missionary Jurisdictions, is not permitted by our Canon Law.—A large number of extra copies of the present issue of the LIVING CHURCH will be printed, in view of the expected demand for Dr. Ewer's Open Letter to Bishop Huntington.—It is the intention of the publishers

of the LIVING CHURCH to begin this autumn the issue of a series of Sunday-school Library Books.—To many enquiries as to where Dr. Ewer's paper on "What is the Anglican Church?" can be obtained, we reply; Frank Leslie's Sunday Magazine for July, 53 Park Place, New York City.—Tract No. 22, of the LIVING CHURCH Series, is now ready. It is a short choral service (words and music) for opening and closing Sunday-schools. A choral Litany for children is added.—The editorial paragraphs of the N. Y. *Church Standard* are very interesting. One of the best that we have seen was in last week's issue, on "Churchmen's Ignorance." It was taken, word for word, from our Canadian Correspondent's letter in the LIVING CHURCH, July 28th, and of course was admirable! Our "News and Notes," we are glad to find, are also appreciated by our enterprising contemporary.—There is nothing so suggestive sometimes as one's surroundings. In the report of the Standing Committee of a certain Diocese the following occurs—"March 10th—The Committee met at the depot of the Central (blank) R. R., and recommended Mr. ——— to be received by the Bishop as a candidate for Holy Orders." That young man has a good start.—A capital point was made at a recent meeting of the bigoted Church Association. "You are aware, ladies and gentlemen," said a fervid Protestant orator, "that I have always opposed the Catholic religion"—"which," interrupted a wag among the audience, "except a man believe faithfully he cannot be saved!"—Here is a charming letter received one day last week from a small town in Minnesota. "Enclosed please find \$28. One dollar is to renew my own subscription to the LIVING CHURCH, and for the remainder, send the paper to the 27 persons whose names are on enclosed list, and whose subscriptions have been secured by my wife." Through the exertions of friends like the writer of the foregoing letter, nearly four thousand names have been added to our list since the reduction in price. And our friends will persevere.

Church Kindergartens.

To the Editor of the Living Church:

Your recent article on the Kindergarten system as applicable to Church Schools, suggests one of the most important subjects that the Church has to deal with. While Sunday School work must be pushed with energy and definiteness of teaching, it needs no argument to show that the school which controls the child five days in the week, instead of an hour and half, is the instrument which the Church must use if she would "win the masses."

The question is purely a practical one, a question of ways and means. We know what we ought to be doing. How to do it is the puzzle before which we seem to stand for the most part in mute despair. That we should be educating all ages and all classes, from the free Parish Kindergarten up to the costly College course, is what we should aim at. That we are not prepared to attack this whole long line goes without saying. That it would not be wise to attempt it is equally allowed. What then shall we do? Common sense suggests that without giving up one high school or one college, the point to be attacked with vigor is the lowest grade. And this for two economic and practical reasons: 1st, it costs less, and 2nd, it produces the most lasting effect from the Spiritual and Churchly point of view.

It is not my present purpose to consider the latter of these reasons. I may, however, in passing refer to the lesson to be learnt, *ab hostibus* on the subject. It is the wise Roman policy. Where they can do no better they get the youngest children and after fixing them in such religious doctrine as they are able, freely turn them over to the higher secular teaching of the public or other schools. What the child learns in religion before 9 or 10 is rarely unlearned as a whole in later life. We have a striking illustration of this in the children of Charles the First. The court of France demanded as a condition of his marriage with Henrietta Maria that the queen should have the religious training of the children up to the age of nine. It seemed a small matter but the result was as might have been expected. Charles II. sent for a Roman priest on his death-bed, and James II. both lived and died a Romanist.

But my purpose in writing is to propose a practical scheme for furthering the cause of primary Church education. In Eng-

land, in 1881, five-ninths of the total school population were trained in the Church of England parochial schools, and this work supported and thoroughly organized by voluntary societies for that purpose. All this, too, in spite of the immense handicap laid on the Church by her members being obliged by law to support the "Board" Schools. In the present low state of opinion on the question of parochial schools, it is to be feared that the "Society" plan would not work just now with us. And yet in order to attain any measure of success we must have something more than individual or local effort. What I would propose to begin with is to have a board of primary education appointed by the Convention or Council of every diocese, vested with power to hold property in trust. Let the work be begun by the establishment of an endowment fund. No matter how small the sum is, let a start be made, and it will attract the attention and interest of many who believe in such methods of work. Let it be the aim of the board to establish primary or Kindergarten Schools in every parish of importance, supplemented of course in every case by local effort. And let its attention be confined to this class until success and increase of endowment permit the direction of effort to a higher grade. One essential requisite of success would of course be that secular teaching in Church Schools should be equal or superior to that obtained elsewhere. No very difficult matter, I imagine. With this end in view the work of the board would eventually include, as does that of the Church of England Societies, the whole matter of superintendence and examination as well as aid, together with the establishment of normal schools.

If I mistake not no corporate action for the purpose of primary education has ever been attempted by any diocese in the land. I feel sure, however, that if such a work is begun in ever so small and modest a way, the next 25 or 30 years will show marvellous results in endowment and work accomplished. Without such efforts parochial schools may succeed here and there, but we can never possess the land with them. The board and endowment method suggested above may be slow but it is sure if worked with care and energy and faith. It is laying foundations, and if the first general effort is confined to establishing Kindergarten or primary schools much might be accomplished with a limited income even in the next ten years. W.G.

A Loving Message from China.

To the Editor of the Living Church:

The following correspondence relates to a gift, just forwarded by St. Mary's, Shanghai, to St. Mary's Illinois. Mrs. Wei's letter, was written in Chinese characters, but as that language is not in our curriculum, she kindly sent with it her own translation. I venture to give it exactly as it is written, for its quaint expressions render it all the more interesting. I cannot express my gratitude for this remarkable expression of Christian charity from a far off land, from the children of a strange people. It has impressed me more profoundly than anything I have read in missionary literature, and I trust its publication may awaken similar feelings in other hearts, which may thereby be encouraged to greater confidence and larger gifts towards missions.

C. W. LEFFINGWELL,
Rector of St. Mary's School.

Knoville, Ill.

St. JOHN'S COLLEGE, July 5th, 1888.

MY DEAR BROTHER:—It is with great pleasure that I forward you the enclosed letter from Mrs. Wei, and add my few words of hearty sympathy. We are readers, as perhaps you know, of the LIVING CHURCH, and as lovers of all good Church work, St. Mary's (ours) had a place in our hearts. We read of the fire and its sad work, and of your efforts at the time and since. When the statement was made of \$15,000 yet to be raised ere you could rebuild free of debt, I thought how we could help you, and spoke to Mrs. Boone and to the school of the whole matter, and Mrs. Boone followed it up as to the practical details of the work that could be done. Mrs. Wei tells how eager the girls were, even in the push of reviews for the close of our Trinity term. All was done that could be in the short time we had. Our bright little 5 year old "Kiung Lung" worked with the rest and made the dolls' socks. The said dolls are dressed just as Chinese children of one and two years are. Notice the idol charms around the caps. These 8 dolls are lot No. 1.

2. Is a square Pinoushion.
3. 13 pairs of Shoe Pinoushions. (These are very popular, locally.)
4. 1 doz. fruit (called genii bottles) pinoushions.
5. 2 prs. Mats, the embroidery is worked on the cocoon texture in places.
6. 1 doz. crochet mats.
7. 2 sets toilette mats.
8. One-half doz. pairs mittens.
9. One-half doz. pairs socks.
10. 15 pairs Infant's shoes.
11. A smoking cap.
12. 3 sets of 6 each, silk handkerchiefs, embroidered in corner.
13. Pairs of birds used as hanging ornaments.
14. 2 cards; words worked are those of the Beatitudes.

15. 4 frames for Photographs copied from foreign ones.
 16. 1 piece crocheted lace.
 17. Chinese babe's cap.
 The above are shipped by steamer "Benalder," in a tin-lined case, to the Rev. J. Kimber, and to be held for your order. It is hard to put a value on such things, as prices are uncertain. But here, they are worth upwards of \$100, and the curious fact of the good will of the many busy hands that produced the different classes of work included in this general offering of loving Christian hearts, albeit Chinese, should help you to even better sale for them than we could have made here. If your girls at St. Mary's could see the work, as well as hear the story of the box, I trust our School would in future years be the more remembered of them in prayers and good deeds. The closer we can draw all the cords of sympathy in Christ and His Church round this earth He died to redeem, the better will it be for the generations yet to come, as well as for the warm hearts of to-day, that are knit by the one love into such expressions of ready help. Yours faithfully in the great work,
 Wm. J. BOONE.
 ST. MARY'S HALL, SHANGHAI, CHINA.
 July 22nd, 1883.

TO ALL OUR BELOVED FRIENDS IN CHRIST:—
 Venerable gentlemen, ladies, friends, all superiors and elders: In sending this box of work done by St. Mary's, I write a few lines according to Mrs. Boone's advice, to give report or even to bear eye-witness about how our school girls' hands and minds go on to work from the first to last. On Saturday morning Mrs. Boone came in on a sudden and consulted Miss Wong about having such and such work for the girls to be done in a limited time of two weeks. At first Miss Wong thought, according to her thorough judgment, that the time would be rather too short, and suggest to Mrs. Boone that as the children were all very busy with their lessons for the coming examination of Summer Vacation, she thought they certainly could not do much within so short a space unless they could be allowed to give up their study and works entirely. Mrs. Boone said indeed so, but it will be pity to spoil them of their very good examinations which was always so highly esteemed by all. At last Miss Wong determined to send for the girls to see what idea they have for it. All felt very sad about your loss, but their faces soon brightened when they heard that they were asked to do some good works, and declared their willingness with childish glee. Miss Wong was so delighted to see these kind little hearts, and went right on to work with them that very Saturday, their weekly holiday, you know. I can surely add that no girls could be ever more diligent and constant in those two weeks; truly they were obliged for the first few days to break up the rule of hours, for they worked as soon as they got over their lessons in the morning, without waiting for 12 o'clock; no play hours; and they would sit up two or three hours later in the night to work with Miss W., talking of the work while they were doing, sometimes jesting and making fun among themselves to keep their eyes from slumbering; you can imagine that they have joked a great deal while dressing the dolls; for instance, one would say: "Oh, ma, come and see who does this baby like!" "Ah, he is the very picture of our Coolie, but I think that one is more like you, for he looks so pretty!" "And what of this one here, and that one?" they argued and consulted more on other works, small-fee shoes, embroideries, baby-shoes; about their colors, and which or what every one likes or preferred. Some said, "Lent-tung, how beautiful your embroidered pin-cushion is! I am sure it will sell a good price, as it is the prettiest and also the heaviest." A ringing of merry laughing followed. Another said: "Perhaps these Chinese small feet shoes will be a wonderful amusement to foreign ladies, and will no doubt sell off well." One remarked sincerely to the rest: "Oh, these sweet dolls? how fortunate for them to be dressed so nicely and leave here to America to meet so many good Christian friends! I do envy them for we fellows could never have such a chance. Good bye, dolly! May you be a pleasure to them that shall possess you!" Miss Wong thinks the couple of lace trimmed mats must please you, especially the one with the Fanny flowers as the stuff itself was spun by silk worms. Thus they reason upon everything they made with gladness, till a heap of work was done, then they began to count the things, calculating how much will be its worth. Some thought it is so little, and wished they could have some more, others think it will be so nice if they could make up a hundred dollars. In less than a fortnight Miss Wong got them all ready and spread out all on our piano, showing to Mrs. Boone and the other ladies, the girls all clapped hands for joy, proclaiming that they did not believe themselves that they have made up these works in two weeks hot weather, at the same time sincerely hope that more time will be given them to make some better works for next year. I do not mean to boast of them from what is written but simply to show their character of Christian love and gratefulness to what has been done for them. Besides, you see they are merry and cheerful, and as Mrs. Wong with us all here have been indeed greatly satisfied to see them so willing to labor for this good cause.

I trust and hope that you with all friends will likewise be much comforted, and encouraged to lift up your hands for more good works towards all heathen nations. The girls seemed to feel always in their minds how good and liberal you all have been to us in giving freely for our mission, and our hearts went low when we think how we couldn't do any good in return. So we all highly value the opportunity Mrs. Boone suggest, and tried to improve it with what is in our ability to perform. Here I am to beg for our girls encouragement, that we hope many generous friends will give their kind assistance in

buying of the things, and let us know what kind of work will best suit you, for we are afraid that they may find unprofitable.
 Now may also I be permitted to ask the favor of your acceptances of this humble gift in this Chinese adage which seemed to fit the case so well: "Carrying presents of feathers to a thousand miles distant friend, yet the sincerity of the heart is great and heavy, though the gift is rather light and small, is not this a fair excuse?" but more fervently I hope that even this or every other Christian's little words of kindness, little deeds of love, through God's blessing may turn the Gospel to mighty ages of eternity in every-where. We send you all the greeting in the name of our Lord, our Common Redeemer and Mediator. May His blessing pour abundantly upon you, His smile like sunshine brighten your path and prospering all your labor to the saving of poor souls for His name's sake. Farewell, and best wishes to all dear friends, till we meet in the world above, where no oceans and seas may separate us from seeing each other; and indeed that will be joyful when we meet to part no more. Respectfully yours,
 IZUNIE WEI,
 Teacher and Bible reader of St. Mary's.

CHURCH OPINION.
 The N. Y. Guardian.
 THE LATE DR. RICHARDSON.—There was no mistaking his sentiments, nor doubt as to his position. If as a theological contestant he gave no quarter, he on the other hand asked none. Whatever was deemed by him to be antagonistic to the Church, he unflinchingly met with stern opposition, whether it came from within or from without the ranks of its members. He knew no faith but that of a purer day, and the fancies of a medieval aestheticism or false philosophy, and the atheistic dreamings of the disciples of a Godless evolution or a dreamy agnosticism, found aught but favor from him.

The Churchman.
 CHURCH VACATIONS.—Very nearly everywhere the working year of the churches is shortened to ten months instead of twelve, and in the chief cities to six months of really active work in social and religious channels. This compels a double activity for that six months, or the parish is not keeping up to its old rate of service before vacations and summer homes become the order of the day. There is no danger that Americans shall have too much play-time, but there is danger that the churches shall forget to do as much in six months as they used to do in the whole year.

The Southern Churchman.
 PRESBYTERIAN ORDINATION.—The Union Seminary tells us in its catalogue, "as to polity," that "the doctrine of the church as an essential element of the gospel, is especially inculcated with careful exposition of the errors, of Papists, prelatists and Anabaptists: As to polity a *jure divino* Presbyterianism is taught with charity to all of every name who love the Lord Jesus Christ." It is right curious; but as was said before, this same is taught in Russia as to the Greek Church; the same in Rome as to the Roman Church; the same by Baptists as to their churches; the same by Swedenborgians, and we suppose by all who teach at all on this point. All the churches in their polity are what they are by divine law. Here the churches, of which there are about one hundred, all have their reasons why they are; and all by divine appointment! But what strikes us as a little strange is, that Presbyterians, according to the teaching of many of their divines, do not insist upon ordination by presbyters; if a minister of another church were to come to them, they would make no enquiry as to whether he was ordained by presbyters or by laymen. Or if by presbyters; whether they had been ordained by their own order, or by a number of laymen who had given the right hand of fellowship instead of the laying on of hands. So that this *jure divino* system taught at Union Seminary does not seem to mean anything in particular; for whether a man has been ordained by presbyters or by laymen, it is, as Mr. Toots declared, "of no consequence."

Church Guardian, Halifax, Can.
 LOOKING TO THE CHURCH.—It is very evident that a strong feeling exists among the younger members of the various Protestant Bodies, to know and enjoy the services of the Church. The dry, hard, extempore services, which our Protestant neighbors do not seem disposed to alter, cannot hold the attention and draw out the devotion of thoughtful persons; indeed they have grown distasteful to very many of their best people everywhere. It is being felt more and more that Public Worship is an offering to God, and not simply preaching and praying with the desire to get something from God.
 The number of young persons of both sexes, and particularly young men, of the other bodies who attend our churches almost everywhere, is truly remarkable, and fully corroborates what we have said; and it only requires some attention on the part of Church people to win the rising generation to us. Let us, then, do everything in our power to encourage these longings, and soon we may hope to have many of them intelligent and devout members of our churches.

Sisterhoods.
 From the *Kalendar*. (W. N. Y.)
 It is less than forty years since Dr. Muhlenberg founded the first Protestant Sisterhood in the United States, that of the Holy Communion in New York. Since then, Sisterhoods have been founded in nearly every diocese of the Church. Ritualism and Evangelicalism have each developed the same fair fruit of Christ-like charity. Unhindered by undue restriction in organization, and accorded the liberty of a Cath-

olic Church, distinctive shades of opinion have found full expression in the rules and observances of the various communities. Perhaps they may all be classed under one of two heads; those who place the religious life before the work, and those who place the religious work before the life. With one system, the devotional life is subservient to the routine of duties. The oratory must never have precedence. The work must be done, though the chapel service be neglected. Here we find many a devotional Sisterhood. Foremost among the communities under the other system, is that of St. Mary's, New York. With that, the higher life is the supreme object, and its perfection is to be attained at any sacrifice. "If we embody within our lives," says Dr. Dix, "the life of our blessed Lord, the Holy Spirit keeping us, must not our work be more acceptable to Him and perfect than that of those who may not consecrate themselves so entirely to His service?"
 "They who lead this life," says Dr. Dix, "must have every help which human nature requires for perseverance. An organization, a uniform, a rule, a ritual; a devotional system much more minute than we need in the world; a pastoral supervision much more intimate and searching—these will be found in practices essential to the realization of the idea of an unworldly, sacrificial and devoted life. The oratory, the hours of prayer, the devotional manual, the coarse dress, the minimum of personal expenses, the simple fare, the narrow bed, the severely plain room—all these belong to the life, and will be professed by those who lead it."
 Under either system, the life of a Sister means work, loss of individualism and obedience to rules—a hard lesson for most American women. The serenely happy faces seen among our Sisters as a rule, and their good health, is a favorable testimony concerning their life of routine and obedience. All, with few exceptions, have adopted the garb and deem it indispensable. Some opposing it at the outset, have been forced to adopt it. In one hospital where the deaconesses wore the ordinary dress, they were constantly mistaken for hired servants and annoyed in many ways. In visiting the slums of a great city, the habit is a necessary protection.
 A study of the history of our Sisterhoods—and Protestant Sisterhoods, so-called, are confined to our communion—proves that the communities under the rigorous system, are by far the most prosperous. Since our good Bishop has announced his intention to found an order of deaconesses for this diocese, a further consideration of this subject might be looked for by our readers.

Obituary.
 BOND.—At the residence of her parents, Dr. John A. and Mrs. Julia S. Bond, in Little Rock, Ark., on the 20th ult., Annie, aged 3½ years, of diphtheria.
 Dear little Annie, she is taken from the loving embrace of devoted parents. How they yearn for their lost darling!
 "They turn to the presence of tender lips,
 And the light of eyes darkened in death's eclipse."
 Oh, the loneliest of empty arms! but take comfort, bereaved ones, your beautiful child, with the transitory loveliness of a gentle flower, has passed away to live amidst the perennial bloom of God's own paradise of beauty and love. Her baby form lies at rest beneath the verdure-bordered hillcock, in the City of Silence, but in God's own time, "beauty immortal shall awake from the tomb." She has left behind the sorrow and sadness of earth. Death has put aside for her the poisoned chalice of temptations and sin. She will never long for "the golden pomegranates of Eden to quiet fever and pain," but joyful as birds when the morn'g is bright, her pure spirit is secure in the Eden above, where sorrow and a ghastly shill flee away, and nothing shall enter to disturb the decepture of her tranquility. T. C. T.

Miscellaneous.
 ST. JAMES ACADEMY IN RUINS.
 The New Building of St. James Academy, Macon, Mo., is in ruins. It is the Diocesan School for boys. It was nearing completion and had cost so far \$7,000, and would have required \$3,000 more to complete it. The violent storm which prevailed so generally last Friday, the 13th, has raised over \$100 in cash, and the northwest. The windows were not in, and the mortar had not become hardened. Hence the large three-story structure collapsed in common with the Macon hall, the brick factory, and the tobacco factory. In its fall the Rector's residence, immediately adjoining, was crushed in on the west side, entailing a loss of several hundred dollars to house and land. A large number of the Academy on the school appeals to Churchmen and friends of Education everywhere for help. It does not make this appeal until its friends on the spot have shown a disposition to do all in their power. The citizens of Macon have already raised over \$100 in cash, and the committee is still at work. But their own losses have been great and their ability is therefore limited. To rebuild and make such additions as will restore public confidence will require at least \$7,000 more. A large number of the Academy on the school for the Fall, and the Rector is anxious to be ready to receive them. The school opens on the first Monday in September. The work of rebuilding will begin without delay. Will not our friends who may desire to see the Academy on the spot, or who have important work be not crippled? All sums, large or small, will be most gratefully received and promptly acknowledged. Remittances may be sent to the Bishop, Rt. Rev. C. F. Robertson, No. 277 Chestnut St., St. Louis, or to the Rector, of St. James Academy, the Rev. Ethelbert Tatbot, Macon Mo.

The Young Ladies' Institute, Granville, O., has enjoyed constant prosperity for fifteen years, under its present administration. The President, Dr. Shephardson, well known in New England as a good scholar and a teacher, was six years a member of the Board of Examiners of the schools of Cincinnati, seven years both its President and the Principal of the celebrated Woodward School; so that he brought a large and rich experience to his present position. The Institute is in the hands of a Christian education of women, he sees neither money nor energy to secure for them the best possible instruction. To this end he encourages foreign travel, and has sent his teachers and pupils. His own family have, within the last five years, made seven or eight voyages across the Atlantic. His fixed purpose is to have a choice, select school of a high order, that will create itself by its own merits, commanding the very best patronage. The grounds and surroundings are perfectly charming, and the buildings, furniture, musical instruments and all the facilities for the best work in Art and Music are kept in the best possible condition. Three valuable additions have been made to the faculty: last year Miss Mary L. Freeman, the Valedictorian of the class of '81, Vassar College, and this year Miss Josephine L. Davis, of the Boston Conservatory of Music, and Francis Wayland Shephardson, a graduate of both Denison and Brown universities.

A Retreat for the Clergy will be held—God willing—at the Church of St. John Evangelist, Havrhill, Mass., from the 11th to the 14th of September. Those who desire to attend will please notify the Rev. C. A. Hand, Havrhill, not later than the 1st of Sept. The expense will be \$1.00 per diem.
 Rectory of St. Peter's, Auburn, N. Y.
 My Dear Mr. Browne:—Your Alumni Catalogue reveals my indebtedness for the education of my daughters of many Episcopalians from various parts of the country, who attended service on Sunday at St. Peter's Church. I feel under great obligation for your beneficent influence over them, and the care that has been exercised that they should adorn the doctrine of God their Saviour in all things.
 The position of many of your former pupils in society to-day, gives the highest commendation that Mrs. Browne and yourself could desire. Nor can I forget the thorough fulfillment of the pledge in your Prospectus, that there should be no interference with cherished denominational views. In the care you have exhibited that children of Episcopal parents should renew baptismal vows in Confirmation.

Feeling that the high character of the Auburn Young Ladies' Institute is well deserved, it gives me great pleasure to sign myself,
 Very truly yours,
 JOHN BRAINARD,
 SOCIETY FOR THE INCREASE OF THE MINISTRY.
 Remittances and applications should be addressed to the Rev. Eliza Whitteley, 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. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2020 Sansom 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.

YOUNG LADIES' INSTITUTE,
 For a Limited Number of Boarders. 1855. Auburn, N. Y., 1883. The transition of delicate girls from the Home to the Seminary is hazardous. Intelligent parents are asking for superior educational advantages without the objectionable features of boarding school life. The distinguishing characteristics of this institution invite the judgment of the most exacting Patrons. Catalogues stating special provision for health and recreation of Boarding Pupils, sent on application to Mortimer L. Browne, A.M., Principal. References: Professors in Auburn Theological Seminary; Rev. Herrick Johnson, D.D., Chicago.
KEMPER HALL,
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 A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY.
 For terms &c., address THE SISTER IN CHARGE.
OCONOMO AOC SEMINARY.
 A Select Boarding School for Girls. At Oconomowoc, Waukesha Co., Wis. For Catalogues, address MISS GRACE F. JONES, Principal.
ST. JOHN'S SCHOOL FOR BOYS,
 Brandywine Springs, Faulkland, New Castle Co., Delaware. Rev. Frederick Thompson, M.A., Rector. Assisted by three Resident Masters. School reopens Sept. 13. Boys prepared for college or business. Climate mild. On an elevation of 400 feet above the Sea. No Malaria. Easy of access by rail from all parts of the country. Number limited to thirty-five. Terms \$350 per school year. For admission address the Rector.
RACINE COLLEGE,
 Racine, Wisconsin.
 First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific, with Church Worship and instruction as the heart of the whole work. Family life and strict discipline throughout. Christmas Term opens Sept. 13, 1883. For Catalogue and further information, address Rev. A. Z. GRAY, S.T.D., Warden.
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. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Extensive improvements have been made in school building during the past year. 24th year begins August 30th, 1883. For catalogue, address H. H. ROSS, A.M., Principal.
SEA SIDE HOME BOARDING SCHOOL,
 Asbury Park, N. J.
 For Young Ladies and Children. Open during Summer. 6th year opens Sept. 13, 1883. Address MISS JULIA ROSS, Principal.
ST. HILDA'S SCHOOL
 Morristown, N. J.
 A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.
HOLDERNESS SCHOOL FOR BOYS,
 Plymouth, N. H.
 The Rt. Rev. W. W. Niles, D.D., Bishop of New Hampshire, President. Boys fitted for College or the higher Scientific Schools; or instructed in Modern Languages, Book-Keeping and all usual branches of school study. Charges \$250 per annum. No extras. Year begins Sept. 5th. For circulars and full information apply to the Rector, the Rev. F. M. Gray, Plymouth, N. H.
ST. JOHN BAPTIST SCHOOL,
 East 17th St., New York.
 Under the care of the Sisters of St. John Baptist. Address the Sister in Charge as above. Ecclesiastical Embroidery. Address the Sister in Charge, Church Workroom, 233 East 17th Street.
MISS HAINE'S SCHOOL,
 Woodside, Hartford, Conn.
 The aim—a sound mind in a sound body. Special courses in English, Latin, French, German, Music and Painting. French and German spoken in the school and family. Location unsurpassed in healthfulness and picturesque surroundings.
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 A CHURCH SCHOOL FOR GIRLS.
 From the Kindergarten to the Harvard post-graduate course, under the constant personal supervision of the Bishop of Albany. Terms (music and painting the only extras), \$50 a year, with \$25 entrance fee. For admission or information apply to St. Agnes' School, Albany, N. Y.
DE VEAUX COLLEGE,
 Suspension Bridge, Niagara Co., N. Y.
 A Church School for Boys. Conducted upon the Military System. Charges \$50.00 per annum. WILFRED H. MUNRO, A.M., Pres't.
GELWYN HALL,
 The Diocesan School of Central Pennsylvania for Boys, at Reading, will reopen on Wednesday, September 12th, with a competent staff of teachers. For catalogues, and further information, until September 1st, address the Head Master, Mr. LOT C. BISHOP, 2019 P St., West Washington, D.C., or BISHOP HOWE, Bristol, K. I.
COLLEGE OF ST. JAMES' GRAMMAR SCHOOL
 College of St. James', Washington Co., Md.
 The Diocesan School for Boys. 42nd year. Duties resumed on Thursday, Sept. 13. For circulars and information apply to HENRY UNDERDONK, Prin., College of St. James, Md.
CHRIST CHURCH SEMINARY,
 Lexington, Ky.
 Rev. Thomas A. Tidball, D.D., Rector. A Boarding and Day School for Young Ladies. Particular attention given to the cultivation of graceful and elegant manners, in addition to the most thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the eighteenth year begins Sept. 12, 1883. For circulars apply to MISS H. L. TOTTEN, Principal.
BROOKE HALL FEMALE SEMINARY,
 Media, Delaware Co., Pa.
 School year opens third Monday in September. For Catalogues address M. L. EASTMAN, Principal.
TRINITY COLLEGE, Hartford, Conn.
 Christmas Term begins Sept. 13th. Examination for Admission, Sept. 11th and 12th. GEO. WILLIAMSON SMITH, S.T.D., Pres't.
HOME WOOD SCHOOL Jubilee, Peoria Co., Ill.
 Fall and winter sessions begin Sept. 20th. Terms \$200 per year. Rev. THOS. W. HASKINS.

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 Songs, Duets, Quartets, Part Songs, Glee, Hymn Tunes, Chants and Anthems,
 besides many melodious Exercises and Easy Airs for the Elementary course.
 PRICE 75 CENTS.
 Liberal reduction for quantities.
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 The School will reopen, D. V.,
 In the Magnificent New Building,
 On Wednesday, A. M., October 17th, with a full corps of teachers and a complete outfit. The Rector, Vice Principal, and Matron, who founded the School, continue in charge. Officers and Teachers reside with the Rector and his family in the school.
 The Location is Perfectly Healthy.
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 The Highest Advantages are Offered;
 French and German are spoken; special attention is given to literary studies. Every Pupil is cared for as a daughter in the family, as to her health, manners, conversation, and character. All sleeping apartments are
 On the First and Second Floors.
 The Building is of brick; heated by four large steam boilers; lighted by gas; interior finished in natural wood; furniture new and elegant; water supply unlimited; bathrooms on every floor; the best skill and material have been employed in securing
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 It is believed that St. Mary's is unsurpassed in its refining influences, in the high standing of its pupils and patrons, in the beauty and comfort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughters in
 A Safe Christian Home
 where they will be surrounded by good influences while they receive the instruction and discipline of experienced teachers.
 Reference is made to past and present patrons of the School in nearly every City of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to
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 A pleasant Cottage for rent on the grounds of St. Mary's School; seven rooms, pantry, cellar, porch, well, cistern, summer kitchen, shade and fruit trees, \$150 a year. Apply to the Rector.

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 For Boarding and Day Pupils. 15th year begins Tuesday, Sept. 18th. Send for circular.
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 Diocesan School for Girls. 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens St. Matthew's day, September 21st, 1882. Rector, the Bishop of Long Island. Boarders limited to twenty-five.
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 1803. **Fairfield Seminary. 1883.**
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BOOK REVIEWS.

THE MEDICAL LANGUAGE OF ST. LUKE. A proof from internal evidence that "The Gospel according to St. Luke," and "The Acts of the Apostles," were written by the same person, and that the writer was a medical man. By the Rev. William Kirk Hobart, LL. D., Ex-Scholar, Trinity College, Dublin. Dublin: Hodges, Figgis & Co. London: Longmans, Green & Co. 1882.

This interesting and learned work is a thorough and critical examination of the Gospel according to St. Luke and the Acts of the Apostles, with a view to detecting every form of speech and turn of thought, as expressed in the Greek original, which would lead us to believe that the writer was either a practicing physician himself, or had at least been thoroughly trained in the medical science of his day. The author has carried out his investigation of the subject, with the most painstaking accuracy. His field has been hitherto unoccupied; for, while various commentators have now and then noted the greater precision and minuteness of St. Luke, in describing the details of our Lord's miracles of healing, no one, so far as we know, has ever investigated the language of the author of the Third Gospel and the Acts, with a view of deducing therefrom an unanswerable body of evidence, in support of the ancient tradition of the Church, that their author was a medical man, the same, indeed, whom St. Paul calls "Luke, the beloved Physician." The conclusions at which the author has arrived after the most minute study of the Greek text, and comparison of it with the standard medical works of the ancients, are briefly summarized in the Introduction of the work. But the work itself ought to be read by every student of the New Testament, for it furnishes remarkable proof of the fact that the writer of the Third Gospel and the Acts, was a medical man of no mean degree of education in the Science. St. Luke uses a number of words, which were either distinctly technical medical terms or commonly employed in medical language; he uses the same compounds of the simple words which the medical writers employ; words which were used in medical language in some special relation, e. g. for the distribution of nourishment, the blood, the nerves, are common in St. Luke; there are some words which are peculiar to St. Luke and the medical writers, in the sense which they bear in St. Luke's writings; and, what seems very convincing as a matter of evidence, there is a perpetual recurrence, an unconscious choice of medical terms and distinctions, in the language of the writer. A large number of instances of this last mentioned class of words are noted by the author. To our mind they afford most conclusive evidence of the truth of the author's proposition, because none but a practiced physician, a well trained medical man, accustomed by ingrained habit to view everything from his professional standpoint, would be likely to use professional language in describing the events narrated. Of course, the evidence is cumulative in character. A few instances would be insufficient for proof, but the author adduces more than four hundred words used either directly in a medical sense, or else such words as a physician would be in the habit of employing in conversing and writing. All these instances are copiously illustrated by extracts from the Greek medical writers, Hippocrates, Galen, etc. We can cordially commend the volume as one of the most important and valuable works in the department of N. T. evidences and exegesis.

Oliver Ditson & Co., Boston, continue to send out choice and elegantly printed music. Among recent publications forwarded we notice Mme. Nilsson's song, "Calling the cows" (40 cents); the favorite Irish ballad, "Kathleen Aroon" (35 cents); "Blackberries and Kisses" (40 cents); "Sultana Contradanza," for piano (30 cents); "Shall I wed Thee?," words by Bayard Taylor and music by Neuhoff (35 cents); "Diamond out Diamond," (30 cents) is a playful and pretty English song by Caldicot. Music sent by mail on receipt of amounts above mentioned.

Harper's Magazine for September is an exceedingly attractive number, varied in its contents, and richly illustrated. One of the most timely of its articles is that on "Recent Building in New York"—an intelligent critical estimate of the "New Departure" in architecture—illustrated by eighteen characteristic pictures. All the other articles are well worthy of a place in a magazine which has attained such a reputation at home and abroad.

The Continent is combining with much skill the most excellent features of a weekly and of a magazine, and it is gratifying, but not at all surprising, to hear that the new idea so thoroughly well carried out is meeting with remarkable success.

The Periodical World and Car Window continues to give a capital selection of light literature. If it goes on in its present course, its success is assured.

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CONGESTED PRICES is the suggestive title of a little book on financial panics. The author is a practical man, but a close thinker and a ready writer. He sneers at the theorist's principle that cost of production determines value and price, and treats his subject from the standpoint of one who understands the common every day machinery by which prices are made. Among the causes which may produce new panics, the author discusses strikes, and corners in grain and provisions. The latter has received a forcible illustration since the book was written by the disastrous failure of the lard corner on the Chicago Board of Trade. "Congested Prices" is written in an entertaining style, and holds the attention of the reader from beginning to end. Chicago: Jansen, McClurg & Co. Price 50 cents.

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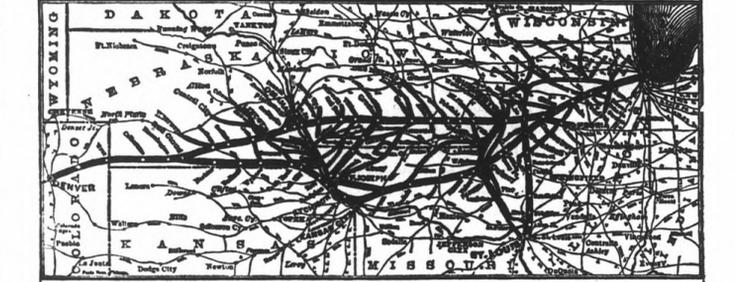
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THE WHEAT AND THE TARES.

Growing together, wheat and tares,
Clustering thick and green,
Fanned by the gentle summer airs
Under one sky serene;
Over them both the sunlight falls,
Over them both the rain,
Till the angels come when the Master calls
To gather the golden grain.
Growing together side by side,
Both shall the reaper meet,
Tares aloft in their scornful pride,
Bowing heads of wheat:
Swift and sure, o'er the waving plain
The sickle sharp shall fly,
And the precious wheat, the abundant grain,
Shall be harvested in the sky.
But for the tares—for them the word
Of a terrible doom is cast;
Bind and burn, said our blessed Lord,
They shall leave the wheat at last:
Never again the summer rain,
Never again the sunshine sweet,
They were lavished freely in vain
On the tares among the wheat!
Where shall the reapers look for us,
When that day of days shall come?
Solemn the thought, with grandeur fraught,
Of that wondrous Harvest Home!
None but the wheat shall be gathered in
By the Master's own command:
For the tares alone—the doom of sin,
And the flame in the Judge's hand!
Jesus, oh! grant, when Thine angels come
To reap the fields for Thee,
We may be safely gathered home,
Where Thy precious wheat shall be!

—Selected.

Anglican Advantages.

Church Times.

The Church of England enjoys a further advantage over the Roman Church, in that it not merely has no more than one religion, albeit containing various schools, but that it has also only one code of morals. Like the Eastern Church, it knows nothing of the elaborate systems named Casuistry and Probabilism, whereby any kind of sin may be softened, excused, and explained away, or even transformed into a virtue or a duty. Casuistry, which means dealing with single cases, as distinguished from broad general rules, must needs exist somehow. Every police magistrate who pronounces different sentences on criminals for acts of the very same kind, making distinctions between their degrees of guilt, is a casuist; and of course it is impossible to adjudge degrees of moral blameworthiness without doing the same thing. But the existing system of Roman casuistry was developed and perfected by the Jesuits of the seventeenth and eighteenth centuries as a means whereby they might continue to have some hold on persons of strong passions and little principle, by making Confession and Absolution very lax and easy. Their view was, "If we maintain a high and rigid standard, such as the Jansenists call out for, we shall simply drive away all kings, princes, and nobles, all soldiers, fine ladies, and others who have been accustomed to self-indulgence and unrestraint. They will abandon religion entirely if it be not made easy for them, and it is better to soften things so far as possible, that there may be at least a thread to hold them to the Church, since they will break away altogether if we show them a chain or even a stout cord." Of course, this is the old Jesuit error of being too clever by half, and wiser than Almighty God, but the original motive, to do them justice, was not a bad one. But they superadded to all their cobweb-spinning of subtle palliation of sin and relaxing of duties—precisely the sins laid to the charge of the Jewish scribes and lawyers by our Lord—the invention of Probabilism. By this word is meant a new principle which they imported into morals, namely, that if a man wish to do some act which is on the face of it a breach of the law, and notably of the moral law, and two opinions be put before him, proceeding from theologians, one of whom takes up the more probable position that the law must be upheld, and the intended act be forbidden; while the other alleges the less probable view that the law does not apply in the immediate case, so that the act is permissible; then it is allowable to follow the less probable opinion, and to do the act. This doctrine was very steadily opposed by all right-thinking Catholics when it was first propounded, and there is a full refutation of it, as profoundly immoral and irreligious, in the well-known *Bibliothèque Sacree* of the Dominican friars Richard and Giraud, published in 1760-65, and reprinted in 1821-27. But since their time the principal champion of this doctrine, Alfonso de Liguori, has not merely been canonized, which involves the assertion that no fault or error of theology is to be found in any of his writings, but has been proclaimed a "Doctor of the Church" by Pius IX., which involves further that his opinions not only may be safely followed, but must be followed, and accepted as binding. What that comes to in practice is this. There is a whole crowd of Roman writers on casuistry and moral theology, some of whom are extremely lax, and all but obliterate the distinction between right and wrong. Any priest is at liberty to follow the laxest of these as his guide in hearing confessions, and any penitent is at liberty to follow the advice of the most easy-going confessor he can find, even if it directly contradicts that of a stricter one, which he cannot help knowing to be sounder.

We will give an example, not taken from books, but which has come directly within our own personal knowledge on several occasions, and we select it just because it has a seemingly good side to it, and is therefore not an unfair one to allege. It is, then, a common belief amongst Irish Roman Catholic servants that they may lawfully and even meritoriously give away to beggars, or to their own poor relations, food belonging to their employers, placed in their charge, but which they have received no permission to dispose of outside the household. Their view is that they are directly doing good themselves, by exercising charity,

and that indirectly they may be doing right by their employers, in remedying a neglect of duty on their part. That the act is sheer theft and dishonesty, not only does not strike them; but it is not the teaching which they have been accustomed to receive from their pastors.

It would be very easy to adduce much graver examples than this, but it suffices to show that there are two doctrines taught simultaneously in the Roman Church, "Thou shalt not steal," and "Thou mayest lawfully steal." There is thus no security for morals there, no certainty obtainable as to the plainest rules of conduct. This fact helps to explain another, where we again speak from direct personal knowledge, namely, the prevalence of forgery and mendacity in Roman controversy. It really comes to this, that excepting from Cardinal Newman and a very few more, it is practically impossible to trust any polemical statement whatever made by a Roman controversialist. The particular man you have to deal with may himself be perfectly honest and candid, but he has all but certainly been taught out of garbled and falsified text-books, and knows no more of the real truth than that man would know of the doctrine and discipline of the Church of England who went to search for them in the Privy Council judgments. But in far too large a proportion of cases the controversialist is fully aware that he is deceiving his hearer; only he persuades himself that he is doing it for that hearer's eternal good, and to lead him to the Truth by the road of falsehood. Of course, the reply to that is Father Gratry's indignant Scriptural question to Cardinal Dechamps, who attempted to maintain the orthodoxy of the condemned heretic Pope Honorius, "Hath God any need of your lie?" (Job xiii. 7, Douai Version). We have had to explain several times in our Answers to Correspondents, the cavil against the Anglican office for consecrating Bishops which was in use from 1552 till 1661, that it is invalid and null, because the words added in 1661, "for the office and work of a Bishop," do not occur there at the moment of laying on hands, and at the words, "Take the Holy Ghost," not having any explanatory clause, need denote no more than Confirmation. But the same part of the rite in the Roman Pontifical, that by which every Roman Bishop and Pope has been consecrated for many centuries, has only these very same words in Latin, *Accipe Spiritum Sanctum*, and no more. And therefore, the man who brought that special objection against the Edwardine Ordinal, knew either that he was lying or that, if he were speaking the truth, there have been no Bishops at all in the Roman Church for many centuries. So, too, with the Nag's Head story of Archbishop Parker's consecration. It is perfectly well-known to be a falsehood; it has been repudiated by high Roman Catholic authorities, such as Lingard and Canon Estcourt, but it is brought up every now and then afresh, when refutation is thought to be forgotten, and that some ignorant person may be deceived by it. Thus, in the Roman Church, we have the rival laws, "Thou shalt not bear false witness," and "Tell a lie, tell a good one, and stick to it."

No doubt, there are many slanders and falsehoods constantly uttered against the Church of Rome, and perhaps not a week goes by without something of the sort being published in England. But the cases are not parallel, so that one can be set off against the other. The Protestant assailants of Rome are private persons or societies, often profoundly ignorant, and writing, on their own responsibility, just what they please, with no check except the unfortunately rare one of finding a publisher or editor less ignorant, silly, and bigoted than themselves, who will not print their productions. Contrariwise, there is a very strict censorship of the religious press maintained by the Roman authorities, even in this country. No Roman priest, and no laymen even, who wishes to stand well with his superiors, dares or does publish any theological matter till it has been examined, approved, and licensed by authority; and this holds especially true of controversy, which is not a weapon that anyone who chooses may take up and wield. Accordingly, a polemical falsehood in print, or from the pulpit, uttered by a non-Roman Catholic comprises the utterance alone. Thus, while the Church of England has one fixed moral standard, that of the Divine law, the Roman Church has two, one of which is a sliding one, that of convenience and expediency, to which no one who values his salvation can safely trust, but which is far more in use for both clergy and laity than the other.

An Ancient Church.

Chester-Le-Street is the third oldest church foundation in the present diocese of Durham. It dates back just one thousand years, to the time when the monks of Lindisfarne brought there the body of their former Bishop, the saintly Cuthbert. Finding the remains of the old Roman camp that had formerly existed here on the banks of the Wear, they erected a Cathedral of wood, which for 113 years was the central church of the northern diocese, which extended from Edinburgh to the Tees, and from Jarro to Carlisle. Nine bishops from Eardulf to Aldune presided over the Church of Cuccaestre, as this ancient town was then called, and at the close of the tenth century the last-named prelate, driven away by a fresh incursion of the Danes, settled after divers wandering at Durham.

The deserted church of Chester was made rectorial, and remained so until the 13th century, when Anthony Beck, Bishop of Durham, founded a College there, consisting of a dean, seven prebendaries, and eight chaplains. At the Reformation, the College was dissolved, and its rich revenues were appropriated by the Crown, the perpetual curate being left with the

salary of 10l a year, and no house. By a gift of Mr. John Hedworth, the owner of the deanery house in the 17th century, the living was raised to its present value.

The church itself, which last week celebrated by a series of Festival Services the Millenary of its foundation, was built in 1260, succeeding a stone Norman church built by Bishop Egebric, and the wooden cathedral of Bishop Eardulf. It is throughout an Early English building, consisting of a long nave and chancel, with square tower at the west end, which in 1409 received the beautiful and specially elegant octagonal superstructure and spire. A very interesting 'anchorage' adjoins the west side of the tower, consisting of four rooms, with low-side windows, and a 'squint' about nine feet from the floor, looking towards the altar in the South Chapel, dedicated to St. Mary or St. George. The cupboards or ambreys may still be seen in the upper room of the 'anchorage,' where possibly the valuables connected with the church were kept. The church was restored above twenty years ago, and at that time and during the late improvements many valuable Saxon stones have been discovered connected with the period we have referred to above. These have been placed in the 'anchorage' for security. One of them bears the name EADMVND irregularly engraved on the necks of two dragons, whose heads form a canopy over a horseman bearing a Pictish shield. Considering King Edmund as well as his brother Athelston and his successor Eadred visited the shrine of St. Cuthbert at this place, and offered magnificent gifts, we may reasonably suppose that this stone has reference to that monarch, who passed here on his way to fight against the Scots.

One old bell remains of the three which till this year hung in the tower. It is of the date of the spire 1409, and is dedicated to St. Cuthbert, and is the gift of the Dean of the church at the time. It still rings for the last five minutes before Divine Service. The other two, the tenor and the curfew bell, being cracked, have been added to the metal of the new ring of six, which has just been raised to the tower, from the well-known foundry of Messrs. Taylor of Loughborough.

There are few if any churches in the kingdom that have passed through so many phases as this—Cathedral, Monastic, Collegiate, Rectorial; and its Millennium, completed this year, is an eventful and interesting period of Church and local history.—*Church Bells.*

A Sermon for the Times.

LUKE 10:42.—"But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her."

Our blessed Lord did not rebuke Martha because she was careful and troubled about many things. But because she did her domestic duty in such a way as to leave no time, no strength, no heart, for religious duties. These she ought to have done and not left the other undone. Every thing has its importance, but when you come to compare temporal with eternal things there is but one thing absolutely needful and that is the better part which Mary chose. And that it is the better part is evident in the fact that unless we fling it away in our heedlessness it will never be taken away from us. Everything else is temporary—our joys and sorrows, our domestic and business duties—our books, our music, our flowers, all must pass away. This only is immortal!

Martha's mistake is a common one. Lovely women come to church by scores on Sunday who are all the rest of the week so careful and troubled about many things that their hearts have no room for Jesus. Men of trade give the world the best of their energies. School boys and girls with all their wisdom-getting forget the better part of wisdom. Ah, that is a perpetually recurring chapter in the world's history of which the Evangelist, speaking of the Saviour's advent, says, "He came to His own and His own received Him not."

But then other ways in which Martha's mistake is committed.

We live at a time when there is a development of the doctrines of the Prayer Book in their integrity. Old notions which came from sectarian sources are being expurgated and the Church is getting to see what a glorious heritage her Catholic descent and genius is. The process of eliminating error is a painful and prolonged agony. We are careful and troubled about these things. They are, I fear, the whole of religion to many. But what folly for one to be a Churchman and not a Christian! What blindness to fret ourselves about the controversy and not fret ourselves about our personal sins! What wickedness to have a zeal for the Kingdom of God and none for the King Himself! What fatuity to cry "The temple of the Lord, the temple of the Lord, the temple of the Lord are we," when we are doing nothing to build up the walls of Zion! No good can come to us from our loyalty to the Church unless we also chose the better part which shall not be taken away from us.

It is good to sing.
"I love thy Kingdom, Lord,
The house of thine abode;
The Church our blest Redeemer saved
With His own precious blood."

That ought we all to sing, but we ought not to leave this unsung:

My faith looks up to Thee
Thou Lamb of Calvary
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O let me from this day,
Be wholly Thine!

There is another danger to which we are exposed as Churchmen. We feel that we have a peculiar treasure committed to us. God has put it upon our consciences to assert certain principles of Church Government, certain methods of worship and certain views of His Holy Sacraments, and it is a divine trust in which the future

of Christianity in this land is much more largely concerned than men ordinarily dream. But what would you think of a husbandman who had the best reaping machine which had ever been made who should so busy himself in recommending it to the world that he should forget to first sow his own fields. His magnificent machine would not satisfy hunger though it would help him better than any other to garner in his crops. There is no doubt a deep, solemn and necessary truth in the Apostolical Succession, but what will the Apostolical Succession do for me if I am not repenting of my sins and seeking at God's Altar the grace of conversion? The type of our Churchmanship, high or low, will neither exalt or debase us much as compared with our earnestness or luke-warmness in working out the salvation of our souls. There is controversy about the Eucharistic Feast, but what difference does it make whether there is a Real Presence or Real Absence of Christ in the Sacrament if He is wholly absent from your heart. There are a few who want to change the Prayer Book because it teaches baptismal regeneration. But what will it avail us to be careful and troubled about the agitations of restless and discontented men if we have forfeited our baptismal grace and blotted out the sign of the Cross from our brows?

All these "many things" have their place and their power. We do not underrate them. The Church must hold with heroic grasp to her Catholic banner or she will become a sect. But the Church has a "better part" for us all to choose—the part that Mary chose. "She sat at Jesus' feet and heard His Word." She felt that she had a soul to save, and she knew that as compared in importance with other things, that was "the one thing needful."

I have ever loved to supplement the word of this event with the picture of Martha kneeling in tears of penitence and gratitude at the feet of Jesus and exclaiming,
"And I too, dear Lord, make Mary's choice and count thy love my sweetest service!"

TRINITY.

Ecclesiastical Ice-Cream.

The poisoning of fifty-nine persons in Camden, S. C., is one of the most remarkable events of the day. They were poisoned by eating ice-cream at a Baptist festival, and the accident has not only cast a gloom over the local Baptists, but it has filled the managers of church festivals all over the country with uneasiness.

Unfortunately, the full details of the affair have not yet been published. It is evident, however, that the ice-cream with which the Camden Baptist meeting-house was to be reaped was not the old-fashioned ice-cream in use at all church festivals ten years ago. That compound consisted of harmless custard, chilled by a brief application of ice. It contained nothing injurious, and even if it had been as deadly as ordinary wedding cake, so small a quantity was supplied to each customer that it could not have produced any symptoms of poisoning.

The Camden Baptist ice-cream must have been one of the patent ecclesiastical ice-creams that have lately come into use, or poison must have been purposely mixed with some originally harmless variety of ice-cream. The success which attended the introduction of the patent indestructible india rubber ecclesiastical oyster naturally led to the invention of indestructible ecclesiastical ice-cream. Several inventions of this nature have been in use for the last two years. "Smith's patent cotton ice-cream" is perhaps better known than any of its rivals; it consists of cotton, over which milk is sprinkled with an atomizer, and afterward frozen. This, it is claimed, is practically indestructible, and instances have been known of the consecutive use of a single plate of Smith's patent compound no less than thirty times without any appreciable diminution of the quantity originally placed on the plate. "Brown's Methodist ice-cream" is another popular invention. It consists of a cone of india rubber, frosted so as to imitate ice-cream, and partially covered with a tablespoonful of powdered starch. This compound is said to have given great satisfaction to managers of church festivals, and those who have tried it assert that while its first cost is little more than that of Smith's patent cotton ice-cream, it is much more durable, and can be used year after year, the powdered starch being of course renewed from time to time.

Now, it is possible that one of these patent ice-creams may have been used at the Camden Baptist festival, and that the Camden Baptists being ignorant of its real nature, may have obstinately persisted in swallowing it. They may have torn the cotton ice-cream into shreds and eaten it under the impression that they were enjoying themselves, and a like misapprehension of the nature of Brown's ice-cream may have induced fifty-nine well-meaning but ignorant persons to fill their stomachs with india rubber. Whether in either case the result would have been the poisoning of the partakers is by no means certain, but it is within the bounds of possibility that this is the explanation of the Camden tragedy. It is more probable, however, that the managers of the Camden Baptist festival undertook to invent some new form of ecclesiastical ice-cream, and in their zeal made use of some ingredient of a poisonous nature.

This theory becomes the more probable when we consider the gross improbability that the Baptists should have wilfully poisoned their ice-cream. The victims were themselves Baptists, and the Baptist society had nothing to gain and everything to lose by poisoning them. Had fifty-nine Methodists strayed into the Baptist festival, there might have been some reason for poisoning their ice-cream, but in the circumstances it is clear that the poisoning was an accident.

The moral of this tragedy probably is that managers of church festivals should stick to the old-fashioned innocuous custard ice-cream; and resist the temptation to swell their coffers by the use of the specious but possibly dangerous compounds which have been devised to take its place.—*N. Y. Times.*

Church Work.

Its Progress and Its Needs as Seen by Our Correspondents.

Ohio.—The people of St. Paul's Parish, Medina, are working energetically for a new church edifice. The Rector, the Rev. E. W. Colloque, has pushed the matter forward in the midst of much discouragement, there being a difference of opinion as regards the site. But the vestry has determined upon the old site; and now sufficient money has been subscribed and pledged to warrant the vestry in proceeding in the work. The Parish is waiting for the plan, the church building to cost, all told, about ten thousand dollars.

In the midst of the rejoicing over the reasonable certainty of a new church, the hearts of the people have been made sad by the knowledge that their Rector has overtaxed himself. He has been advised by his physician to rest for six months at least; and, to prevent him offering his resignation to get the needed rest, for he is deeply loved, and his connection with the Parish seems necessary to the success of the new church—the Vestry has given him three months leave of absence, or as much longer as he may require.

The Guild deserves much praise for their energy, they having contributed already, in about a year, nearly one thousand dollars for the new church.

Vermont.—The Diocese now has a surplused choir. St. Paul's Church, Burlington, has organized one, which appeared in the chancel for the first time on July 15th. The Congregation is much pleased at the innovation.

Minnesota.—The Rev. E. S. Thomas of St. Paul's Church, St. Paul, has quite recovered from his encounter with footpads. He was only slightly bruised. In his Guild Directory just published, he gives the following summary of parochial statistics for the year ending Trinity, 1888: Baptisms, 35; Confirmations, 24; Communicants, 508; Individuals, 1250; Communion Alms, \$509.07; St. Luke's Hospital, \$1,002.11; Diocesan Education, \$3,035.00; Diocesan Missions, \$533.29; Bishop's Salary, \$565.50; Disabled Clergy, \$87.27; Church Buildings in Diocese, \$625.00; Home of the Friendless and other city charities, \$3,189.00; Special Objects, \$1,068.60; Total charities for the year, \$10,614.84; Church expenses, \$7,365.42. Total of charities and expenses, \$18,000.26.

Idaho.—On July 4th, Bishop Tuttle and the Rev. F. W. Crook started from Boise, on a tour through Alturas County, and the vast Wood River region. Twenty-four hours' dusty stage riding brought them to Rocky Bar, a small mining camp. At the evening service, the Bishop's sermon on "The Christian Life" was received with marked attention, and his son Arthur did good duty in leading the responses. Next day found them mounted on horseback, and travelling to Atlanta, another mining centre. Many hearty welcomes greeted the Bishop from the people, who, year by year, rejoice in his annual visits to their isolated dwellings. After services and a brief rest, they were again on the march, up higher and higher, until they stood on the summit of the Sawtooth range, whose peaks, covered with eternal snows, kiss the cloudless sky. Here, like an eagle's nest in the rocks lies a mining camp, named after the mountains, where was found a little company of Christian folk thankful to hear the word of life.

Leaving Sawtooth, Vienna was reached, and from thence, across the "divide" down to Galena, at the head of the Wood River, and the commencement of a belt of mountains, now famous for their mineral richness. Having passed through narrow defiles and up precipitous rocks, again the dusty stage was taken, down the canyon to Ketchikan, where the party was joined by the Rev. I. T. Osborn, missionary in charge of all the stations in this vast country. Several Church families are here, and regular semi-monthly services are held. These services are well attended, and the Bishop expressed himself highly gratified at the healthy condition of the work. Sunday July 15th, the Bishop preached morning and evening, and administered the Holy Communion. Three days were spent in parish visiting, and then the Bishop and the two priests went on to Hailey twelve miles down this lovely valley.

Next day, according to his universal custom, the Bishop donned his business coat, and aided the missionary in looking after the temporal affairs of the Station. The Bishop is an excellent walker, and in this country it does him good service. From early morn till far into the evening he was busy climbing up to the mining claims to visit the hardy toilers at their labors, then down into the streets enlisting the business men in Church matters and securing subscriptions to the clergyman's salary, and collecting such as have gone behind.

Sunday, July 22nd, the Bishop preached in the Theatre, and administered the Rite of Confirmation. Four miles farther is the little mining town of Bellevue. Sunday, July 29th, a small congregation were present. In the morning the Bishop delivered a most graphic and eloquent sermon on the life and character of St. Paul. From here the Bishop visited Shoshone, seventy miles distant, and thence to Arko, Challis, Bonanza, Eagle Rock, and the Salmon River country.

At Hailey the Bishop found the people anxious to build a Church. This town is but three years old, and has a population of fifteen hundred. It is the county seat of Alturas, the largest county in the Territory, with a population of nearly eight thousand. The Rev. I. T. Osborn resides here, and has the spiritual charge of the whole county. At a Bazaar lately held, the ladies realized five hundred dollars. Two thousand five hundred dollars will be required to build the plainest edifice; materials and labor being very high. Really, three thousand five hundred are sadly needed, to enable the erection of a small parsonage. In these new country rents are most exorbitant. Out of his small salary, the pastor has to pay thirty dollars per month for a little three roomed shanty. Hailey is, with one exception, the only place in this jurisdiction which has not a handsome rectory; it is also the most expensive post for general living. The means for the church will mostly be raised by the people of the town, but they are less free to give to building a home for the faithful pastor, since that cannot contribute directly to their own comfort.

At present there is but one church, and two parsonages in this whole Territory. Here in this new field we are the first religious body to try and build. If the foundations are early laid here broad and deep, the result will be as it has been at Boise, the Church will stand first in strength and influence. Will not some friends of the Church and Bishop Tuttle, come to his aid in erecting the second Church in Idaho, and the building of a small parsonage, which shall stop this dreadful drainage on the slender salary of the faithful minister in charge.

New York.—The Rev. Dr. Beach, of St. Peter's, W. 20th St., is travelling abroad, and his letters which are published in "St. Peter's Association Journal," are of more than usual interest, because of their pleasing style and valuable information. If he had to live on the

Continent of Europe, and were allowed his choice of places to reside in, he would choose either Florence or Dresden. In honorably referring to the language he heard at Amsterdam and the Hague, he says: "The Dutch are said to be a quiet race, but I have an idea that they simply sit and smoke, because they dread the exertion, or wish to rest from the labor of speaking their own language."

Connecticut.—A correspondent writes: "I see by your issue of July 28th, in your column headed 'Church Work' under the title Connecticut, several false statements in reference to St. Thomas' Church edifice. 1st. The officers of the parish have had nothing whatever to do with the recovery of the building. 2nd. The rent is not \$500. 3rd. Whatever has been done towards a settlement of the difficulties of a financial character in the parish, has been done by the rector alone, and on his own responsibility. All obligations are assumed by him. The legal questions involved have been investigated and elucidated by a lawyer of this city, a personal friend of the rector. His services were freely given and all the papers were drawn by him. If there is any honor to be given to any person or persons in this affair let it be given to those to whom it is due. Your correspondent was conspicuously 'uninformed.'"

There was laid in the grave on Wednesday of last week the body of Elias Pierpont. The deceased had been a Church Warden in New Haven for forty years, and his loss will be deeply felt. He was very widely known and thoroughly respected. He was a very successful man, but the high esteem in which he was held was not due to that fact. He united an unusual success with a very unusual integrity. His name was a symbol of honesty in the community, and when he became interested in any financial enterprise that fact of itself invited confidence. He gave very largely to charitable objects, and what is rather uncommon nowadays, his charities were not attended with publicity or any attempt at show, and only those intimately acquainted with him had any idea of their extent.

Illinois.—We deeply regret to record the death of Mrs. Charters, wife of the Hon. J. B. Charters, a prominent member of the Church in Dixon. The deceased lady was very highly esteemed by her friends and neighbors; and although to her death was a release from severe and protracted suffering, her loss will be deeply felt by those who knew her worth.

Kentucky.—The Rev. R. S. Barrett, Evangelist of the Diocese, has purchased a lot for a church in Madisonville, giving his personal note as security. The Church will be the only one within a radius of eighty miles in all directions.

Mr. John P. Morton, head of the great Louisville publishing house, has nearly completed and will soon turn over to its Board of Trustees, the Church Home and Infirmary.

Already Mr. Morton has expended one hundred thousand dollars on this institution, and in order to thoroughly equip it and place it upon a permanent basis, it is probable he will expend as much more. Erected on an elevated plateau, in what is known as the "Highlands," this building commands a beautiful view of the fair city at its feet, of the grand Ohio river, and of the forest-covered hills which nearly encircle Louisville.

It is a beautiful and imposing structure, perfect in its ventilation, its lighting and heating, as well as in its culinary, laundry and drug departments. It has a capacity of over one hundred beds, each patient having a separate room with a window, an open fire-place, and a door opening on a spacious passage. The walls and ceilings of the halls and apartments are without angles, being smoothly rounded. The floors and other wood-work are of polished yellow pine, one of the richest of American woods. In the top of the building a commodious play-hall is provided for the children in inclement weather.

The Church Home and Infirmary is a triumph of scientific architecture. We have seen no similar building in this country or abroad, in which comfort and sanitary arrangements are so perfectly secured. It is a magnificent boon to the indigent invalids of the Episcopal Church, for whom it is chiefly, though not wholly, intended. A certain number of beds are retained for pay patients.

Mr. Morton is one of Louisville's best, best loved, and oldest citizens. Though already passed three score years and ten, his erect carriage, elastic step, bright eyes and clear intellect bespeak for the noble gentleman many more days to come of happiness to him and of usefulness to his fellow-men. May he live long and prosper in the cordial prayer of all who know this wise philanthropist.—Louisville Medical News.

Albany.—At last the Church has secured for its aged clergy and their families, a charming place of rest and refreshment. At East Line, on the line of the Delaware & Hudson R. R., in plain view of the cars, and in easy distance from Saratoga, stands the Central Clergy House, a spacious mansion with broad piazzas, easy chairs, and a general atmosphere of comfort. On either side, for the small sum of \$1,500, Queen Anne cottages can be erected for married clergy.

The garden abounds in fine vegetables, fruit trees and grape vines. The bracing air of the Adirondacks is flavored with the odors of pine and hemlock trees which form the grove around the house. Here one may drink the delicious waters of the White Sulphur Spring, or ramble through the woods or read under the shade of some old oak tree. Inside the central mansion, a library furnished with sumptuous desks, and easy chairs invites to study and literary labors, whilst an open fire amidst the gleam of polished brass, gives promise of charming winter evenings around the back log fire.

The Trustees held their summer meeting lately at the U. S. Hotel, Saratoga, when Gen. Marvin, the Treasurer, declared the property to be out of debt,—\$10,000 are represented here. It is hoped soon to be ready to receive single clergymen at the rate of \$200 per annum, and to erect cottages for married clergymen along the avenue on either side of the central mansion. Contributions are received from more than 20 Dioceses, showing the wide-spread interest felt in this work, and eleven clergymen have written about residence. Besides the regular Sunday Services the Holy Communion is celebrated in the beautiful chapel every Saturday morning, when special prayers are offered to God. What more delightful society than that of a cluster of clergymen's families with a central hall?

Who will give \$1,500 immediately for a cottage for an elderly clergyman and his dear ones? Ninety days will build it. Address the Secretary, Rev. Walter Delafield, D. D. It will be commenced forthwith.

The beautiful new Church of the Good Shepherd at Chestertown, near Sohron Lake, was opened with divine service on Thursday last. The church is of wood after plans by Cutter—nave 30x20—chancel 11x9—with seating capacity for about 100. The style is pure gothic with bell, gable, and low tower. The windows are of Cathedral rolled glass in various colors. The chancel windows are the gift of the Sunday School of the Church of the Messiah, Glens Falls. The bell weighs 400 lbs., and is from Clinton H. Meneely Co., of Troy. The wainscoting is in ash, and the rest of the church is oiled in spruce—oiled and varnished to show the beauty of the wood. Heavy beams support the open roof. The walls are painted in a dark red, which form a beautiful contrast with the light colored woods.

The Church has cost about \$2,000, which has chiefly come from the generous gift of Mrs. C. B. Russell of Troy, Miss Trueman and Mr. Thurman of Chestertown. The weather on the opening day was perfect. The ladies under the lead of the charming wife of the Rector were at work soon after sunrise decorating the Church with clematis vines, golden rod, elder blow, and pond lilies. The Church was crowded to the very doors during the opening service and the music was hearty and congregational. The service was read by the Rev. Messrs. Ogden of Warrensburgh, Maybin of Sohron, and Red of Philadelphia. The Rev. Dr. Delafield, of Ballston was the preacher, and the Rev. Clement J. Whipple, (the earnest and faithful rector,) celebrated the Holy Communion.

The erection of this beautiful Church established another home for our Church people when they come to the Adirondacks for health and repose.

The mid Summer session of the Convocation of Troy, was held recently in Christ Church, Port Henry, the Rev. Wm. R. Woodbridge, Rector. Seventeen clergy were present, Archdeacon Carey presiding.

On Monday evening, a missionary meeting was held, with addresses by the Rev. Dr. Timlow, and Rev. Messrs. Hamilton and McMillan.

On Tuesday morning prayer was said at 8:30 A. M., by the Rev. Messrs. Toy, Bold and Gates. At 9 A. M. the Archdeacon called the Convocation to order for business. A telegram was sent to the Bishop at Mt. Desert Island, expressive of the sympathy of the Convocation with him in his great sorrow, and other business transacted. At 10:30 A. M., the Holy Communion was celebrated by Archdeacon Carey, the preacher being the Rev. Dr. Delafield. After service a bountiful collation was enjoyed at the Rectory.

At 2:30 P. M. the Convocation had a delightful excursion in the Directors' car to Mineville, where a beautiful church has recently been erected through the zealous efforts of the Rev. Mr. Woodbridge. Here also a Missionary service was held by the Rev. Messrs. McMillan and Hobart Cook, and addresses made by the Rev. Messrs. Bookstrod, McElroy and Timlow. After service, the Convocation viewed the great Iron mines near by, then returned to Port Henry.

At 5:30 P. M., in Christ Church, an interesting essay was read before the Convocation, by the Rev. Dr. Timlow, on "The Constitution of the Christian Church." At 7:30 P. M. evening service was said by the Rev. Messrs. E. Bayard Smith, Toy, Cook and Gates, and addresses delivered by the Rev. Messrs. Neide, Gwynne and Ogden; after service a reception was held at the Rectory, and the Convocation enjoyed some delicious music rendered by the famous Male Quartette of Port Henry, under leadership of the Rev. Mr. Cragg. Wednesday, at 7 A. M., the Holy Communion was celebrated by the Rev. Mr. Hamilton.

At 9 A. M. a business meeting was held under the trees, with Lake Champlain sparkling below. A committee was appointed to arrange about procuring the services of an Itinerant Missionary; the Secretary was empowered to establish a Tract Depository, and the Convocation adjourned sine die.

Maryland.—A full account of the Centennial Commemoration of this Diocese, which took place on May 29th and 30th, and of which a report appeared in these columns at the time, has just been published in a neat pamphlet.

Missouri.—The name of the mission of the Good Samaritan, St. Louis, has been changed to All Saints.

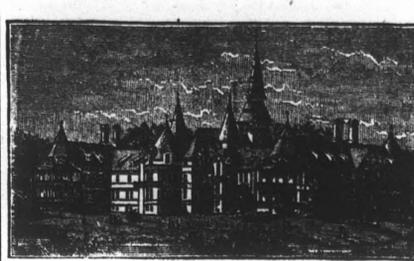
Trinity Parish, Kansas City, has bought a very eligible site for \$5,000, and intends erecting a fine church thereon.

The old St. Paul's Church, Mexico, has been taken down, and work on the new brick building to take its place is advancing.

The Rev. Dr. Schuyler has resigned his position as deputy to the General Convention, as he does not think that all of the clerical members of the Standing Committee should be away from the Diocese during the Bishop's absence at the General Convention. This leaves the Rev. Dr. Rancie as the Senior Deputy. Messrs. Porter and Lathrop, of the Lay Deputation, have also resigned; both being lawyers, finding the opening of the courts just at that time would prevent their being away. The Rev. Ethelbert Talbot, and Messrs. Wm. B. Potter and John R. Triplett have been duly chosen from among the alternates to fill the vacancies.

Central New York.—We gather the following statistics from the journal of the fifteenth Convention of this prosperous diocese: Clergy, 96; Churches, 128; Rectories, 54; Communicants, 12,848; Confirmed, 880; Value of Church Property, \$1,500,000; Total Offerings, \$292,564.75; Annual income from Permanent Funds, \$7,045.00.

IMITATION BAKING POWDER. TO THE PUBLIC: The public is cautioned against the practice of many grocers who sell what they claim to be Royal Baking Powder, loose or in bulk, without label or trade-mark. All such powders are base imitations. Analyses of hundreds of samples of baking powders sold in bulk to parties asking for Royal have shown them all to be largely adulterated, mostly with alum, dangerous for use in food, and comparatively valueless for leavening purposes. The public is too well aware of the injurious effect of alum upon the system, to need further caution against the use of any baking powders known to be made from this drug; but the dealer's assurance, "Oh, it's just as good as Royal," or "it's the genuine Royal," only we buy it by the barrel to save expense of cans," etc., is apt to mislead unsuspecting consumers into buying an article which they would not knowingly use in their food under any consideration. The only safety from such practices is in buying baking powder only in the original package, of a well known brand, and a thoroughly established reputation. The Royal Baking Powder is sold only in cans, securely closed with the Company's trade-mark label, and the weight of package stamped on each cover. It is never sold in bulk, by the barrel, or loose by weight or measure, and all such offer the public under any pretense of imitation. If consumers will bear these facts in mind, and also see that the package purchased is properly labeled, and the label unbroken, they will be always sure of using a baking powder perfectly pure and wholesome, and of the highest test strength in the market. J. C. HOAGLAND, President, Royal Baking Powder Co., N. Y.



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MADAME CLEMENT'S SCHOOL.—MISS CLEMENT will resume the charge of her school Sept. 1st, 1883. Communications may be addressed to her at the school, West Walnut Lane, Germantown, Pa.

GENERAL THEOLOGICAL SEMINARY. The next year will begin September 12th, 1883. Examination of candidates for admission on Tuesday, September 11th, at 9 A. M., in the library. A post-graduate course open to graduates of this or other Theological Seminaries. Rev. E. A. BOFFMAN, D. D., Dean, 426 West Twenty-third St., N. Y.

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ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Monday, September 24th, 1883. Address the SISTER SUPERIOR as above.

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