

The Living Church.

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

VOL. IX. No. 20.

CHICAGO, SATURDAY, AUGUST 14, 1886.

WHOLE No. 406.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
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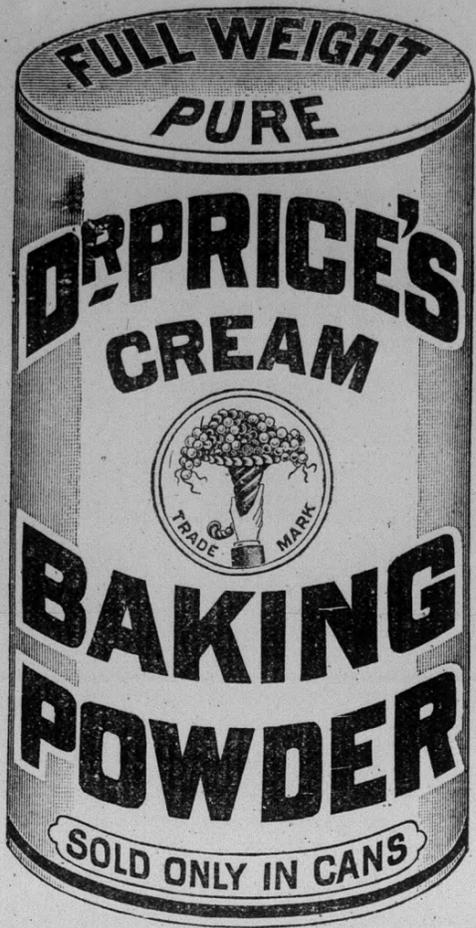
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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. — A. B. Cornell, Fairfield, Iowa.

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Ayer's Sar

saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. **I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

saparilla.

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Sold by all Druggists. Price \$1; six bottles, \$5.

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Sick-Headache AND DYSPEPSIA

CORRESPONDENCE INVITED.

All sufferers from Catarrh, Bronchitis and Hay Fever, are invited to correspond with Aunt Mary in regard to their diseases. No charge is made for this, and Aunt Mary will give her disinterested and special attention to such as write her. Address all communications to AUNT MARY, with Quaker Medicine Co., 161 LaSalle St., Chicago.

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The Kenosha Water Cure beautifully located at Kenosha, Wis., on Lake Michigan—NO MALARIA. Attractions: Cool Summers; fine boating, walks and drives; special advantages for the treatment of

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By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonanza for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for sample and terms.

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CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and Eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto, Canada.

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The Living Church.

SATURDAY, AUG. 14, 1886.

GRASPING AT SHADOWS.

BY IRENE GRISWOLD.

Such a beautiful spray!
Just before me if lay
On the walk that was flooded with light.
One would scarcely believe
That the touch could deceive,
So real it was to the sight.
Yet, on stooping to grasp,
It eluded my clasp,
Though the form was so clearly defined,
That I certainly knew
From the shadow in view,
The substance was somewhere behind.
Through the light of God's love
The things from above
Cast beautiful shadows below.
These shadows I see,
They prove clearly to me
The substance is somewhere, I know.
Washington, D.C.

NEWS AND NOTES.

THE former Bishop of Michigan, Dr. S. A. McCoskry, died on Sunday, Aug. 1, in the 82nd year of his age.

WE have received the cards of the golden wedding of the Rev. W. H. and Mrs. Hill, which was celebrated at their home in San Francisco, on July 28. We extend the congratulations of THE LIVING CHURCH to the venerable couple.

MR. THOMAS HUGHES is making good progress with his memoir of Bishop Fraser, which is now half completed. It will probably not be ready for publication until November. We are still waiting for the Dean of Windsor's biography of Archbishop Tait, and for Canon Liddon's memoirs of Dr. Pusey.

THE Liverpool ritual case seems to be rapidly approaching a similar end to that in which the Rev. Sidney Green was defendant. The Rev. J. Bell-Cox, of St. Margaret's, has now been served with a notice from his "persecutor's" solicitor that the court will be called upon at the expiry of fourteen days (viz., 30th July), to enforce obedience to its order, suspending Mr. Cox from his clerical office. The *Times* understands that application will be made to the ecclesiastical court to signify the contumacy of Mr. Cox with a view to his imprisonment.

CHRISTIANITY has just made a strange convert in France. This is no other than the notorious M. Léo Taxil, the author of a series of anti-clerical publications which made no little stir a few years ago, and gave a fresh stimulus to the prevailing "laicizing" tendency. So very frank were some of M. Léo Taxil's revelations that he incurred the displeasure of the authorities. Persecution has for once been successful, and M. Taxil has proclaimed the error of his ways and become at one stroke a Christian and a Royalist instead of an unbeliever and a Republican.

THE famous composer, Abbé Liszt, died on July 31st. The abbé was ill when he went to Bayreuth to attend the Wagner festival, and had to be carried to the opera-house. During the performance of the previous Tuesday he was nervous and tearful. He contracted a cold, which speedily turned into inflammation of the lungs. He lost strength rapidly, and Friday, he was delirious. Saturday, he had a slight return of reason, but he never rallied. The Grand Duke of Saxe-Weimar has claim-

ed Liszt's remains for burial beside those of Goethe and Schiller.

THE Church will hail with satisfaction the appointment of Bishop Whipple upon the new Indian Commission. It will be the work of the Commission to negotiate with certain tribes for their removal to the White Earth Reservation of Minnesota, for the reduction of other reservations, and the consequent removal of their holders. The appointment of the Bishop of Minnesota is a gratifying indication that the government is disposed to deal fairly with the Indians, so far as the policy prescribed by Congress will allow.

It was reported to the Irish General Assembly that "a considerable amount of correspondence passed between the Dublin Presbytery and the Board of Trinity College on the subject of lectures and catechetical examinations, and in the draft scheme which the Presbytery submitted, the Presbytery employed the terms 'Episcopal Church' with reference to the Protestant Episcopal Church, but the Board of Trinity College objected, and asked that the designation, 'Church of Ireland,' should be substituted. The Presbytery agreed to the alteration on condition of inserting that title within inverted commas."

THE Church Unity Society is making rapid progress, having already diocesan secretaries in thirteen dioceses and jurisdictions. Its object is to promote Church unity by fostering a desire for the same and by disseminating sound information concerning the Church. This has been done to a considerable extent in the short time that the society has been in existence. It is proposed to hold a public meeting in furtherance of its objects during the session of the General Convention. It is desired to extend its operations as rapidly as diocesan branches may be formed. The general secretary is the Rev. Wm. S. Sayres, New Lenox, Ill.

THE suggestion has been made that the Choir Association of Chicago give another choir festival service during the session of the General Convention. We hope that it will be taken up and acted upon promptly. Besides giving great pleasure to the deputies to the Convention, it would do a vast deal of good in the way of popularizing surpliced choirs and improving the tone of Church music. Its missionary value would be untold. We wonder that the popular and efficient secretary of the House of Deputies did not think of it when the Convention met in Boston. By all means let us have the festival. It might even result that the powers that be, would not in the future boy-cott a surpliced choir at the opening services of the Convention.

A CORRESPONDENT tells us of an earnest priest in the West who conceived the happy idea of spending his last summer vacation in raising money and building a rectory for a poor mission church. Encouraged by his success in thus establishing a self-supporting parish, he has undertaken a similar work in another crippled parish to cheer his vacation this year. Our friend asks: How many of our able-bodied clergy have had the zeal and energy to spend their vacations in some such work for the Church? There are not many who have the energy left to do

more than to recruit exhausted forces to meet the demands of another year. We doubt not that very many would gladly give their spare time for such work, if it were not for the stern necessity for relaxation. The clergy do not, as a rule, take vacations for the sake of a lark.

"I WAS first a Methodist, then a Campbellite, then a Baptist, and now I am in search of a denomination which more nearly accords with the teachings of God's Word than does any one of the three. If I could find a Baptist church which would believe and teach that Christ is to reign a thousand years in person in Jerusalem, I would join such a church, but that I cannot possibly hope to find." So said an old brother to us the other day who has been walking the streets of Richmond some years. After he had told us how 'rotten' all the churches are, and how the idea of the 'personal reign of Christ in Jerusalem' would correct all 'existing wrongs,' he asked very complacently: 'What do you think of my case?' Of course we told him 'that it was the case of a first-class crank.'" This is from the *Richmond Religious Herald*. We do not see why the editor should call names. His friend is faithful to the sectarian idea. He should not be called a "crank"; he is a sectarian logician.

THE great work of Bishop Tuttle in his difficult field has been through his schools. A testimony to the value of Church education in that stronghold of Mormonism is thus given in the *Salt Lake Tribune*: "A prominent young local attorney, who was reared in a Mormon family but couldn't swallow the faith, told a *Tribune* reporter yesterday that there was a large young element of Mormon parentage who are ready to kick out of the church traces as soon as the Government makes a decided move, and that this young element secretly desire the passage of the Tucker-Edmunds bill. The attorney also stated that this apostasy among the coming generation was due almost entirely to the Gentile schools. It was the teaching at St. Mark's school that knocked the Mormon out of him, and of the Mormon pupils who made up one-half of the school while he was there, he did not know one that continued in the Mormon faith after graduation."

IN the last number of *The Forum* is a vigorous and timely article upon newspaper espionage. It is full time that a halt was called in this custom of prying into personal matters. The justification for such offensive meddling is that the people demand news and the papers must meet the demand. On the same plea the publication of obscene matter would be justified. A paper which would lead the thought of the people must be in advance of it, and must not cater to a prurient curiosity. The writer well says: "It is impossible to make the functions of scandal-monger and moral guide work together. A newspaper which goes into a household with its first page given up to vulgar gossip, scandal and crime, laboriously gathered from all parts of the world, must expect to find its observations upon the proper conduct of public and private affairs attracting less and less attention. How can a man be influenced by the editorial utterances of a

newspaper whose news columns are so objectionable that he is unwilling to leave the paper where his wife and children may see it? Why, in other words, should a newspaper bring into a household, matters which it would be impossible for any decent person even to mention there? The paper which does it must inevitably be denied admission, sooner or later."

JUST twenty years ago the late Bishop of Lincoln, then Archdeacon of Westminster, in a sermon, afterwards published under the title of "The Church of Ireland; Her History and Her Claims," uttered the following remarkable words:

Even in this present world, as we have seen in tracing the history of Christianity in Ireland, the violation of great principles is followed by severe retribution. And it needs no gift of prophecy to foretell that if the measures should be adopted which are now devised against the Church of Ireland, many of those who eagerly abet them will be the first to rue their results. The Church of Ireland is the true Church of Christ in that country. She is the faithful teacher of religion and of loyalty. She is the best safeguard of order and law. A Christian Church with an open Bible and a Scriptural liturgy is the best defence of a nation. And if she is overthrown, then it is greatly to be feared that we may see a war in Ireland of religion against religion, of race against race, of Democracy against Monarchy, of socialism against property, of turbulence against law, of anarchy against order, and, it may be, eventually of fanaticism and infidelity against Christianity itself. And then England may see Ireland converted into a hostile fortress against us, from which a foreign foe may spring forth upon us, and assail us in our homes.

ENGLAND.

THE completion of the restoration of the parish church of Leighton Buzzard was celebrated on Saturday, July 10, when a special re-opening service was held, with a sermon by the Bishop of Ely. The service was largely attended, amongst the congregation being the Princess Louise and the Marquis of Lorne. A new oak altar has been presented for the south transept. It is hoped that before long the restoration of the exterior of the tower may be taken in hand.

THE great diocesan choral festival was held on Thursday morning 22nd ult., at Chester cathedral. Over 1,000 voices assisted in rendering the programme. The nave and other parts of the building were crowded, and there was a large attendance of the city and county clergy, including the Bishop and Dean of Chester. The musical proceedings were successfully conducted by the precentor of the Cathedral, while Dr. Bridge presided at the organ.

A new departure in lay work in the London diocese took place on Saturday 17th ult., when, for the first time, a service of admission of volunteer lay readers took place in the grand old church of St. Martin's-in-the-Fields, at Charing Cross. Heretofore the services have been conducted in the Bishop's private chapel at Fulham Palace, or at London House. 29 laymen were commissioned as lay readers by the Bishop of London, assisted by the Bishop of Bedford, who read the lesson (12th of Romans) and presented those readers whose incumbents were absent. There was a shortened Evensong before the admission service, when each vicar presented his

nominee at the Communion rails, and the Bishop delivered a copy of the New Testament into the hands of each candidate humbly kneeling before him, saying: "Take thou authority to read the Word of God, and to minister in thy office as shall be appointed by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The words of admission in use in the primitive Church, as recorded at the Council of Carthage, A. D. 252, were: "Take this book, and be thou a reader of the Word of God, which office if thou shalt faithfully and profitably perform, thou shalt have part with those that minister in the Word of God." The commission authorizes the reader to read prayers, and to read and explain the Holy Scriptures, but not in church, and generally to aid the incumbent in all ministrations which do not strictly require the services of a minister in holy orders. There are now 187 parochial lay readers unpaid in the London diocese.

On July 19 the foundation-stone was laid of the Bickersteth Memorial Hall, at Hampstead, which is to form the completion of a testimonial to the Right Rev. Dr. Bickersteth, Bishop of Exeter, for 30 years vicar of Christ church, Hampstead.

The sum of £1,016 has been received in Leeds as a testimonial to the Rev. Dr. Gott, the late vicar of Leeds, who has now assumed the Deanery of Worcester. The money will be expended in a service of plate.

On Sunday morning, July 18th, it was discovered that the vestry of Hampton church, near Evesham, had been broken into and the registers stolen. The oldest of them commenced in the year 1538. It is difficult to assign a motive for the deed, since the registers can hardly be described as negotiable booty. The Rev. J. G. Knapp, vicar of the parish, had taken the precaution to make copies of the ancient registers, so that if the books themselves are not recovered the information contained in them will not be lost.

The Rev. A. G. M. How, vicar of Bromley, and son of the Suffragan Bishop of Bedford, has been appointed to the office of rural dean of Stepney, in the room of the Rev. J. F. Kitto, preferred to the living of St. Martin-in-the-Fields, Trafalgar-square.

MISSIONS.

The *Mission Field* lately had an interesting account of recent stirring events in Burmah. Some native Christians joined in the first resumed services at Mandalay, who had been cut off from Christian worship for seven years, during Theebaw's tyranny. The Society for the Propagation of the Gospel is sending as medical missionary to Burmah Dr. Frank Sutton, a brother of the two Dr. Suttons lately gone out as medical missionaries of the Church Missionary Society to Quetta and Baghdad.

There are, it is stated, in Wilna, Russia, many hundred Jews—youths, men, girls, and women—who are convinced of the truth of Christianity, and in secret are really Christians.

AUSTRALIA.—The centenary of the establishment of the Church of England in Australia falls in 1888, the date being taken from January 26th, 1788, when the Rev. Richard Jackson, who accompanied the first expedition, landed and held services in the infant settlement. Already proposals are afloat of how the event should be marked. The *Church Record* (Sydney), suggests a Centennial Endowment Fund in every diocese, and that the amount aimed at in the

Primatial see should not be less than £100,000.

CANADA.

The synods of the old part of the Dominion, formerly Canada-without-the-Dominion, are over. The Northwest dioceses are not yet reported. Nothing stirring or exciting has occurred except in Montreal diocese, as previously noted. But as the passing of the act giving the power of conferring degrees by the Montreal Theological College had been opposed, and had caused much trouble and angry excitement in the synod of Montreal, it was feared it might have done so in Quebec, especially as its bishop was one of those who opposed the Bill in committee. In view of this a note of warning was given in the Bishop's charge. However, the synod meeting passed off most peacefully, and all was brotherly.

An effort is to be made to open three more missions in one district, besides those at present supported by the Mission Board.

In Hamilton, a flourishing city of Lake Ontario, Bishop Hamilton urged on the synod the formation of Women's Auxiliary Associations in every congregation, to further missionary effort.

A new paper, *The Mission News*, is out, chiefly in the interest of the Church in the great Northwest as far as the Rocky Mountains. It is published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

The Bishop of Qu'Appelle has written to all the bishops of the Provincial Synod, about the title "Church of England in Canada," and shows that it is a misnomer, inasmuch as the Catholic Church in Canada is only connected by spiritual communion with the mother Church, being in all other matters entirely independent. He suggests the name Catholic Church of Canada which is a good title, since the Romanists hold that there is only one Holy Roman Catholic Church, whose members speak of themselves as the only Catholics. It would assert our rights to our proper standing, and vindicate our faith from the slur of Protestantism, if we took the name suggested, and sever us from all supposed alliance with the State.

The diocesan synod of Toronto has recommended the grouping of missionaries together in the mission field, and the erection of clergy-houses, in preference to working on the parochial system which has not proved a success in the scattered missions of Canada. The synod also resolved to memorialize the Provincial Synod of Canada to consider the expediency of authorizing the use of the Revised Version of the Old and New Testament in the churches of the Province.

NEW MEXICO.

KINGSTON.—A ladies' society has been organized here called St. George's Guild, to work for the establishment of the Church in this town. Already an organ worth \$250 has been obtained, and \$125 remains in the treasury. Lay service is had every Sunday. Mr. F. S. Moore—who is spending his summer vacation from Hobart College with his father—kindly officiating. A Sunday school of 50 scholars has been in existence three weeks; of this Mr. Moore is superintendent. There is no religious body in the town, and the Church has the start, and should take advantage of it as the town is going to be a second Leadville. The Bishop is expected the last of this month, and there will probably be a class of three or four to be

confirmed, and some children presented for Baptism.

NEW YORK.

CITY.—The death of the Rev. Dr. McCoskry, formerly Bishop of Michigan, occurred on Sunday, August 1st. He was in his 83d year, and he had been living for the past year or two at Seventeenth Street and Livingston Place in this city. In the meantime, he had attended St. Mark's church, where, in the language of its rector, the Rev. J. H. Rylance, he joined in the services with all the meekness of a child. His funeral was attended by Dr. Rylance. The widow of the late Dr. McCoskry survives him.

MISSOURI.

St. Paul's church, Carondelet, will be closed until the first of September.

About two years ago the Rev. J. H. Foy left the Campbellites and applied for Holy Orders in the Church. He was ordained to the diaconate by Bishop Robertson, and afterwards advanced to the priesthood. Dr. Foy has recently written to the Standing Committee asking to be deposed from the ministry.

Trinity parish, St. Louis, under the rectorship of the Rev. Edward Benedict (late assistant at the church of the Advent, Boston) seems to have taken a fresh impetus and there is every reason to believe, in its present location in the midst of a vast population, Trinity church will become the centre of an extensive work, and will grow rapidly into a strong working parish.

In compliance with the canons of the Church the following notice has been sent to all the parishes in the diocese: "The Standing Committee of the diocese of Missouri hereby give notice that they have received the assents of a majority of the Bishops and Standing Committees in the United States to the election of the Right Rev. Daniel Sylvester Tuttle, D. D., to the Episcopate of Missouri, and in consequence of such action the said Daniel Sylvester Tuttle, D. D., is now our duly authorized bishop."

SOUTHERN OHIO.

COLUMBUS.—The corner-stone of the new church of the Good Shepherd was laid on Tuesday, July 27th. The edifice is to be a very handsome one, and is situated in as pleasant a spot as could have been selected. The exercises were peculiarly interesting, from the fact that the corner-stone was the same as was used, under the first church edifice which the congregation ever owned, and that many of the persons present, most notably Bishop Bedell, were present at and took part in the services of the laying of the first corner-stone 15 years ago.

The exercises began promptly at 2:30 o'clock. At that time the congregation, the Sunday school, visiting clergymen, and the vestrymen, met at the residence of the Rev. F. O. Granniss, rector of the church, and from there marched to the new church, two squares away. Closing the column were Bishop Bedell and Rev. Messrs. F. O. Granniss of the church of the Good Shepherd, Wolla Dyer of Trinity church of Columbus, C. E. Butler of Worthington, E. M. Hills of Lancaster, J. Mills Kendrick, D. D., of the missionary service and William Thompson of Pennsylvania.

The wardens, Messrs. A. N. Whiting and E. H. Mooney, then superintended the laying of the corner-stone, and Bishop Bedell, stepping forward, struck the stone three times with the hammer and solemnly announced that the corner-stone of an edifice to be erected for a house of prayer and to be known

as the church of the Good Shepherd, had been laid. All united in singing *Gloria Patri*, and Bishop Bedell delivered the address.

After a prayer by the Bishop, the congregation joined in singing a hymn prepared for the laying of the first corner-stone 15 years ago. It was considered quite a coincidence that the copies of the hymn, which were printed at the *State Journal* office 15 years ago, were so well preserved that they could be used again, and were distributed on this occasion.

After the benediction, the congregation and their friends partook of a collation prepared by the ladies of the church.

NEBRASKA.

GENOA.—Since Bishop Worthington's visitation here in June last, the missionary in charge, the Rev. D. A. Sanford, has baptized four others from the government Indian school—two adults and two children. These are from the Winnebago and Omaha reservations in Nebraska. Hitherto the baptized members of the Church at this school have been chiefly among the Sioux. The influence of the Church is now extending to others. Another and larger class is now in preparation for Confirmation.

For this work, where there is no place that can be controlled for service, as Bishop Worthington says, "a chapel is greatly needed." Only a small portion of the necessary funds has yet been raised. Over 70 baptized young Indians look to us for spiritual shelter.

TEXAS.

GALVESTON.—The death of the rector's wife, Mrs. S. M. Bird, on Sunday, July 25th, in New York, caused a gloom to fall over Trinity parish. The remains were brought home Friday, 30th, and the services were held in the church, which was filled with sympathizing friends of every creed, as she was loved by all. The Rev. J. L. Berne intoned the sentences, the Rev. F. Leigh read the lesson, after which Father Berne read prayers for those under affliction, and special prayers for the dead. Mrs. Bird left nine children. All who knew her will greatly mourn their loss. "May she rest in peace, and light perpetual shine upon her."

OHIO.

We glean the following facts from the journal of the 69th annual convention: Clergy canonically resident in the diocese, 66; licensed lay readers, 9; organized parishes, 71, mission stations, 12, total parishes, etc., 89; families reported in 52 parishes, mission stations, etc., 4,581; individuals in 51 parishes, mission stations, etc., 18,186; Baptisms, infant, in 59 parishes, mission stations, etc., 792; Baptisms, adult, in 45 parishes, mission stations, etc., 321; Confirmations in 95 parishes, mission stations, etc., 716; communicants, present number in 63 parishes, mission stations, etc., (26 unreported), 7,801; Marriages in 46 parishes, mission stations, etc., 265; burials in 53 parishes, mission stations, etc., 511; Sunday School teachers in 63 parishes, mission stations, etc., 842; scholars in 63 parishes, mission stations, etc., 7,074; children habitually attending church in 51 parishes, mission stations, etc., 1,669; total contributions reported in 63 parishes, mission stations, etc., \$161,835.03; value of church property in 41 parishes, mission stations, etc. in 1884, \$711,403.

NORTHERN NEW JERSEY.

From the journal of the 12th annual convention, we take the following statistics: Clergymen canonically resident

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in the diocese, 88; parishes and missions, 80; parishes in union with the convention, 67; clergymen ordained in the diocese, 7; candidates for Holy Orders, 10; churches consecrated, 2; Baptisms—adults, 228, infants, 1,469, not specified, 115, total, 1,812; confirmed, 1,060; communicants reported in 62 churches, 11,667; Marriages, 511; burials, 817; Sunday School teachers, 1,110, scholars, 10,841; offerings and contributions—parochial, \$307,908.63; diocesan, \$20,868.84; general, \$13,702.96; total, \$342,480.43.

PATERSON.—The really important mission work of Trinity church, and the most successful of the kind undertaken in the city, fostered and encouraged by most devoted lay helpers, has now a more spacious church edifice, a guild room and a rectory, and these amid pleasant grounds, in a most sightly situation. Five thousand English people and upwards constitute this part of Paterson, known as Totowa. The pastor, the Rev. Frederick Greaves, himself an Englishman and the descendant of English rectors, has few superiors in laborious effort. The parish at Totowa has become one of the most flourishing in Paterson, and a splendid work is being done by Mr. Greaves. The large work going on so quietly but effectively under his direction, shows itself in the guilds, the singing schools and other excellent parish organizations. The work at Trinity seems to have had the Divine blessing from the commencement, and is a daily manifestation of God's favor. The progress made is an indication that a strong, substantial parish, doing a great work in the city, is to be the reward of Mr. Greaves' most faithful, self-denying labors. We hope he may live to see a fine stone structure replace the present edifice, on which he is steadily and successfully paying off a debt of some \$2,000 incurred in enlargement.

VIRGINIA.

BISHOP RANDOLPH'S APPOINTMENTS.

- AUGUST.**
 12. St. John's; P.M., Chantilly; Fairfax county.
 13. Falls Church, Fairfax.
 14. Fairfax Court House.
 15. Pohick; P.M., Olivet; Fairfax.
 16. P.M., Manasses, Prince William.
 17. Haymarket; P.M., Ewell's chapel; Pr. Wm.
 21. St. John's, Albemarle.
 22. Christ church, Albemarle.
- SEPT.**
 1. Richey Memorial, Claremont, Surry.
 2. Manakin church, Powhatan.
 3. Trinity.
 4. St. Luke's.
 5. Emmanuel; P.M., St. James chapel; Powhatan.
 7. St. Mark's, Bedford co.
 8. St. John's, Liberty, Bedford.
 9. Trinity, Bedford.
 10. St. Stephen's, Bedford.
 11. Lynch's Station, Campbell.
 12. Epiphany; P.M., North Danville.
 13. Epiphany chapel, Pittsylvania.
 14. Martinsville, Henry.
 15. Rocky Mount, Franklin.
 16. Chatham, Pittsylvania.
 17. News Ferry, Halifax.
 18. Halifax Court House.
 19. Catawba, Halifax (consecration).
 20. Mount Laurel, Halifax.
 21. Clover Depot.

St. John's church (Elizabeth city parish), the National Home and Hampton Institute are the fields in which the Church works at this point. Of 189 communicants, 44 are Indians, seven of them being teachers in the Sunday school of 135 Indians.

The Rev. H. B. Lee took charge, on the first of April, of Christ church, Ridley parish, Brandy Station; five have been confirmed and the current number of communicants increased to 53 there, while already \$400 has been pledged and paid.

At St. Luke's, Powhatan parish, (Powhatan county), though the work was without a ministerial head for three-fourths of the year up to the first of last May, the parochial energy has been largely revived, and though few

and weak, the people "have a mind to work," and \$600, (or hard by) has been obtained. The Rev. M. Johnson, the rector, does duty at Emmanuel, also, and nearly \$400 was contributed there.

Near Gordonsville, (Orange county), the industry of the colored folk has resulted in a small church mostly built with their own hands. The Rev. Mr. Combs has in this place, some 50 white and 30 colored communicants; two parish schools for the colored, each having a paid teacher, and over 150 in them.

LEXINGTON.—Over \$4,000 has been contributed by the congregation of Grace Memorial church towards the divers objects of parish and general interest. Besides the church, there is a mission chapel at Glenwood. At this latter (Trinity), ten were added during the past year. The church has been freed from debt, though that on the chapel remains. The Rev. Dr. J. R. McBryde is rector, and no less than 24 members of the P. E. Brotherhood are members of this parish—Latimer by name.

WYTHEVILLE.—At this place, the church has been enlarged and put in excellent repair. The people have liberally responded, and \$2,250 was raised and spent in this work. The parish makes a good showing among the others of the diocese, as \$3,190 disbursed testifies.

NORFOLK.—The vestry of Christ church has engaged the Rev. F. G. Scott, to officiate in the stead of the Rev. Dr. O. S. Barten during his visit to Europe. The parish is in a good condition; the list of communicants is nearly 500; for the Orphan Asylum was raised the last season, \$692; for the Church Home, \$228; for Emmanuel mission, \$300; for a new organ, \$850 and the Church alms and designated gifts were \$2,174; in all \$4,244, to which add diocesan amounts of \$616, general \$380, and parochial (including stipend) \$3,665; and it foots up in the neighborhood of \$9,000.

ALEXANDRIA.—The Rev. Mr. Burwell, newly ordained, has been sent to Meade chapel, near this place; the Rev. Geo. Howell, to Liberty, Bedford county, and the Rev. W. P. Burke, to Petersburg, and will assist in Nottoway and Lunenburg counties. The three (colored) men are well spoken of and the diocese is to be congratulated on their addition to the ranks of the clergy.

SALEM.—Here by the help of the lay influence and means, the "old chapel" has been completely renovated. \$1,500 has been expended and now it seats twice the former number. Though the parish was some three months without a rector, the zeal of Mr. J. Dabney, the treasurer, and others, was equal to the emergency, and \$2,390 has been raised for Church work and objects. Regular services are held both at the institute and at the Epon church and interest grows. The Rev. E. V. Jones is rector.

WARSAW.—June 16, the Valley Convocation met here from this date to June 18. Eight assembled and after the usual devotions and the Holy Communion, essays, etc. were read, remarks made and practical suggestions offered; some of the laity aided in these duties. Though the congregations were small, a deep earnestness pervaded. The next meeting will be November 10, at Tappahannock.

IDAHO.

Bishop Tuttle made his final visitation to St. Mark's, Ketchum, on Sunday, July 25th. At this place the Rev. I. T.

Osborn of Hailey is doing most excellent work for the Church; giving regular services, one Sunday in each month, and responding to occasional calls for the offices of the Church when needed. A lot has been secured for a church, when the time shall come for building, and by earnest and untiring efforts on the part of the missionary, the foundations of a vigorous parish are being laid.

On Sunday there was service at 11 A. M., the Bishop preaching and confirming a class of four persons presented by the pastor. The Bishop, assisted by Mr. Osborn, celebrated the Holy Communion. Sixteen persons, all connected with, or interested in the mission, received the Sacred Elements. At 8:30 P. M., Evening Prayer was said by the Rev. F. W. Crook of Emmet, and the Rev. P. McD. Bleecker of Logan, Utah. One child was baptized. The Bishop in a few earnest words said his farewell to the kind friends and helpers present. Many eyes were filled with tears as an evidence more eloquent than spoken words, of the reverent esteem in which the Bishop is everywhere held, and of the sincere regret at the separation from the beloved friend and leader.

On Monday, the Bishop accompanied by the Rev. Mr. Bleecker, left for Lewiston. Tuesday night and Wednesday were spent with old friends of the Bishop at Pendleton, Oregon. Here under the faithful ministrations of the Rev. W. E. Potwine, the Church work is steadily progressing. The church and parsonage have both been enlarged, and a neat frame building erected for a parish school.

Leaving Pendleton on Wednesday evening the Snake River was reached at Riparia on Thursday afternoon, and after a delightful trip by the steamboat Almota, Lewiston was reached. The Rev. J. D. McConkey and his excellent wife are hard at work in church and Sunday school; in the face of many difficulties, and with earnest perseverance they are doing much to insure good results in the future. At the services on Sunday, goodly congregations assembled to hear the Bishop preach, and offerings amounting to \$16 were received for missions.

On Monday evening a very pleasant reception was held at the parsonage and guild room, at which many of the parishioners and other friends of the Bishop met to say words of cheer, and to bid him God-speed in his new work.

On Tuesday, the Bishop and Mr. Bleecker left by boat for home, intending to spend a day with old friends at Baker City, and the Bishop to reach Soda Springs, Idaho, for the coming Sunday.

TENNESSEE.

The Commencement exercises of the University of the South, closed Thursday, Aug. 5, with the adjournment of the Board of Trustees. Seven bishops—Mississippi, Tennessee, Texas, Louisiana, Georgia, Kentucky, and Western Texas—were in attendance. By request of the Board of Trustees, the Rev. Thos. F. Gailor, S.T.B., chaplain of the University, preached the Commencement sermon, the appointed preacher, the Rev. C. C. Williams of Georgia, being absent. For the first time, Kentucky took her place in the Board of Trustees with a live representation, and students vied with visitors in welcoming Bishop Dudley. In addition to the usual array of distinguished guests at this season of the year, a number of professors and students have been brought to Sewanee by Dr. B. L. Gildersleeves' lectures on

the Greek Language and Literature. The Rev. W. C. Langdon, D. D., will begin a series of lectures in the same course next week.

The exercises of Commencement Day, August 5th, were as follows:

Annual oration before the University by J. Proctor Knott, Governor of Kentucky. Latin Salutatory—A. H. Dashiell, Texas; German oration—J. N. Guthrie, New York; Spanish oration—P. F. Green, Mississippi; English oration—W. B. Thompson, Louisiana.

Medals were conferred as follows: Kentucky medal for Greek—J. B. Jones, Tennessee; Merten medal for Latin—O. T. Porcher, South Carolina; Ruggles Wright medal for French—G. L. Crockett, Texas; Texas medal for Spanish—P. F. Green, Mississippi.

Degrees. B. Lt.—G. L. Crockett, Texas; B. S.—E. H. Noble, Alabama.

Honorary Degrees. D. C. L.—Reginald Stuart Poole, London, England. D. D., *ad eundem*—the Rev. E. G. Weed, Bishop-elect of Florida. LL. D.—the Hon. Effingham H. Nicholls, New York.

ALBANY.

GLOVERSVILLE.—Acting for the Bishop of the diocese, and by his request, the Rev. Wm. Payne, D. D., archdeacon of the convocation of Albany, laid the corner-stone of Christ church in this village on Wednesday, August 4, assisted by the Rev. W. T. Gibson, D. D., of Utica, and the Rev. Messrs. C. C. Edmunds of Johnstown, C. C. Edmunds, Jr., of Herkimer, J. N. Marvin of Canajoharie and C. P. A. Burnett of Gloversville. The Rev. Dr. Gibson delivered a very interesting, instructive and thoroughly practical address, taking for his text I Cor. 3: 11 and Heb. 13: 8.

In no place in the diocese does there exist greater need or larger opportunity for Church growth than in Gloversville, with its population numbering nearly 10,000. For the continuance and progress of Church mission work among these people, a church building is an absolute necessity. Nearly half the money needed to erect a church has been secured, but on account of the poverty of the present congregation, the completion of the building will depend upon the receipt of offerings from Churchmen in other places. The property is held in trust by diocesan authorities, and the work of building is carried on only so far as there is money to pay for it.

The church thus commenced was designed by Mr. Robert W. Gibson of Albany, and is to be about 95 feet long and 34 feet broad externally. It will be of brick in the early Gothic style, unostentatious in character, but of carefully studied proportions. The materials to be used in its construction are of the simplest and most inexpensive kind, and the total cost when completed will be a trifle over \$6,800.

The facade toward the street is the gabled end of the church with large door-way and over it a wheel window. At one corner of this front is a square tower with steep pyramid spire roof over a belfry.

Upon entering the building the doorway before described will be found to give access to a narrow vestibule or porch covered by the gallery. The effect of the interior will be Church-like and impressive. The windows are high, twelve on each side arranged in pairs, with pointed arches. The nave is 65 feet long and 30 feet broad. The chancel, comprising choir and sanctuary, is about 26 feet deep and nearly as wide as the body of the church, from which it opens, by a double recessed arch in a wall two feet thick and having a span

of 18 feet. Three steps lead up from floor of nave to that of the choir and one step from choir to the sanctuary. On one side of the choir will be the organ-chamber and on the opposite side will be the vestry for clergy and choristers. The sanctuary will have a square end and will be lighted by windows at the side.

SPRINGFIELD.

ALTON.—On the 15th ult. Bishop Seymour conducted the beautiful service of the Benediction of the new rectory of St. Paul's church which has lately been completed. It was an occasion of much rejoicing to all. The new edifice, situated in close proximity to the church, is of brick and stone, two stories high, with a basement 14 feet high, making in reality three stories. The rooms are large, lofty and well arranged. On the first floor, the reception room, parlor, library and dining room can all be thrown into one, the artistic arrangement of the stairs making an attractive room also out of the hall. The house is all finished in cherry-stained wood with oiled floors throughout. Most noticeable in the interior, is the parlor mantel and cabinet of carved wood reaching to the ceiling, also cherry, to match the wood-work surrounding. It was the gift of one individual. The hardware and brass trimmings, are exceedingly handsome throughout. These were donated by three persons. In the basement story are three rooms (making 14 in all for the whole house), to be used for guild and choir meetings, week day services, etc. Between 70 and 100 persons can be comfortably accommodated in them, as they are arranged to be thrown together when it is desired. The views from the rectory are charming, commanding not only the principal business portion of the city, but an extended sweep of the Mississippi up and down. The parish may well congratulate itself upon its opportunity of securing so handsome a piece of church property. The Benediction service was a very impressive one, the rector, Archdeacon Taylor, and the assistant minister, W. F. Wilson, both taking part with the Bishop. The rectory was packed with happy people, for the occasion was also interesting as being the celebration of the tenth anniversary of the marriage of the rector to his good wife, and innumerable were the presents. The event was one long to be remembered in the annals of the parish.

WISCONSIN.

The summer exodus is not without its advantages to this diocese, for if Wisconsin has any attractions at all, surely the famous lake regions of Waukesha and adjoining counties contain some of the loveliest of American summer resorts. Here, on the placid waters of Lac La Belle, the Bishop of Georgia invariably spends his summers. Here, among the quiet, peaceful shores of Nashotah's rippling lakes, the Bishop of Indiana and his wife spent some time in the early summer, and the Bishop of Fond du Lac with his wife, as well as the Bishop of Wisconsin and his friends, spend many a quiet hour, in the sweet solitude of nature. Nashotah might be called a clerical summer resort, for hither the care-worn clergy from all parts of the country, delight to come, and the deep sounding bell proclaiming the sweet hour of prayer, mingles harmoniously with nature's voice, and breaks not into the rest, both of body and mind, which the poor cleric and his family need. Among other clergy who

have spent a greater or less time at the mission this summer, are the Rev. Dr. Royce and wife of Beloit, Canon Smith of Fond du Lac, the Rev. and Mrs. Geo. G. Carter of New York, the Rev. Mr. Trimble and family of Arkansas, Prof. and Mrs. Babcock of Cornell University, the Rev. Messrs. Todd and Fleetwood, of Chicago, and Costelle, Durlin, Sweetland, Lemon, Williams, Susan and Sli-dell of this State. Dr. Gold of the Western Theological Seminary, with his family, occupies an adjoining cottage.

The Rev. Dr. Henry W. Spalding and wife, of Jersey City; spent a Sunday in Janesville recently. Dr. Spalding was the first rector of Christ church in that city. On the sixth Sunday after Trinity he preached therein in the morning, and at Trinity church in the evening. The Rev. W. P. Ten Broeck is now in England, where his vacation will be spent. The Rev. Erastus DeWolf of Western Union is in New York State, whence he goes to Rhode Island, to visit his old home. During the absence of the rectors of St. Paul's and St. John's, Milwaukee, the Rev. D. Richmond Babbitt, late of the General Theological Seminary, remains in charge. Carlisle, not Scranton as reported recently, is where Prof. Riley is summering, Carlisle is one of those old colonial towns whose sons never forget nor cease to sound their praises.

LONG ISLAND.

BROOKLYN.—Owing to the increasing congregations in St. Thomas's church, located in the eastern district, an enlargement of the church is contemplated. The work will be completed in the autumn and will cost \$1,500. The church is located at Bushwick Avenue and Cooper Street.

Robberies at the hands of a sneak thief have recently occurred in the church of the Redeemer and St. Paul's church. Various articles have been taken from the robing-rooms of the choir and from the vestry rooms. The offender is suspected to be a woman.

GREAT NECK.—A new church is to be erected in this place, some \$10,000 having been left for this purpose by the late Thomas Messenger. In view of the fact that there are churches at Little Neck and Manhasset, not many miles distant, the expediency of expending the money on a memorial of this kind is in some quarters considered doubtful. Attention is called to the fact that Zion church at Little Neck is largely supported by the rector, the Rev. Dr. Beare, together with a layman. The rectorship of Dr. Beare by the way, exceeds that of any clergyman on Long Island.

RHODE ISLAND.

At the beginning of the present year, A. D. 1886, it was proposed to form an American ward of the Guild of St. Luke, evangelist and physician. Application for authority was made to the Bishop of Rhode Island and notice was also sent to the parent society in England. The organization was completed by the election of the officers named below.

Physicians and medical students who are communicants of the American Church are cordially invited to become members of the Guild of St. Luke in Rhode Island.

The object of the Guild is to promote and defend the Catholic Faith, especially amongst members of the medical profession, by frequent and regular communions; intercessory prayer; personal influence and example; and promotion of works of mercy.

The Guild consists of students and

practitioners of medicine, being communicants of the American branch of the Church Catholic.

All the officers and members of the council are elected annually. The council consists of the provost, vice-provost, warden, treasurer, and secretary.

The annual meeting is held on St. Luke's day or within the octave. The ordinary meetings are held on the third Wednesday in November, December, January, February, March, May, June, and July, at 8 P. M. Besides the ordinary business, papers are read, followed by discussion. The annual service is held on, or near, St. Luke's day.

Candidates are nominated at one meeting, and balloted for at the next, and admitted to membership by the warden. The entrance fee is 50 cents and the annual subscription \$1.00 or upwards. Nomination papers and every information will be gladly supplied by any of the officers: Provost, Dr. W. Thornton Parker; warden, the Rev. Geo. J. Magill, Newport, R. I.

PENNSYLVANIA.

The following is a transcript of Bishop Whitaker's formal acceptance of the assistant bishopric:

RENO, NEVADA, July 16, 1886.

To the Rev. W. N. McVickar, D.D., the Rev. W. F. Paddock, D.D., the Rev. Thos. F. Davies, D.D., the Rev. I. L. Nicholson, D.D., and Messrs. Thos. H. Montgomery, Jas. S. Biddle, and Henry Flanders, Committee:

MY DEAR FRIENDS:—Your telegram informing me of my election to become the assistant bishop of the diocese of Pennsylvania, was received on the 30th of June, and your letter on the 7th of July. During the time that has since passed it has been my sincere desire and constant prayer that the Holy Spirit would lead me to act in accordance with His will.

But as I have thought and prayed, I have been torn with conflicting emotions. The sense of unfitness for so great a work has deeply humbled me. My love for my present work and the people with whom most of my ministerial life has been passed, is so great that it almost breaks my heart to think of leaving them. These few sheep in the wilderness have been the burden of my thoughts and prayers for nearly 20 years, and I cannot lightly give them up.

On the other hand I have been deeply touched by the wonderful unanimity with which you have called me to come and live with you. I cannot but be grateful for the existence of such a degree of confidence as you have manifested. Trust begets trust, and my heart goes out toward the clergy and laity of Pennsylvania who have so honored me.

Beside the singularly harmonious action of the convention, so many loving messages have come to me, not only from Pennsylvania, but from other dioceses, asking me to consider well whether this is not the work of "God, who maketh men to be of one mind in an house," that gradually the conviction has been forced upon me that the Lord is saying to me: "Arise and depart, for this is not your rest."

Acting under a sense of this Divine direction, I feel constrained to say that, subject to the canonical requirement, I accept the election of your convention to become the assistant bishop of the diocese of Pennsylvania, and may our dear Lord who calls us to follow Him in patient doing of the Father's will, grant us evermore to be of one heart and mind in working together for His

glory, the welfare of His Church, and the maintenance of the Faith which was once delivered to the saints.

Faithfully and affectionately yours,
O. W. WHITAKER.

MINNESOTA.

Bishop Whipple left Faribault last week to join the other members of the commission created by the Government to investigate the needs and wants of the Indians of Minnesota, Montana, Idaho, and Washington Territories. The other members of the commission are Hon. John B. Wright, of Nashville, Tenn., and Charles F. Larrabee, of the Indian Department, Washington. The special act under which the commission was created requires that the commissioners shall visit all of the Indian agencies in person, and the work will require months for its accomplishment.

The Bishop issued a pastoral letter in reference to his appointment in which he says:

"I hesitated to accept the trust, but dared not refuse. The appointment came to me unsolicited and unexpected. It may be that God will enable us to devise plans to save the poor race for whom I have labored and prayed twenty-seven years. I never felt so great a burden of responsibility, and earnestly ask the prayers of my brethren that God may give me grace and strength to fulfill this sacred trust. As I shall be absent from the diocese for some weeks where letters cannot reach me, and cases are constantly arising which require attention, I commit the diocese to the care of the Standing Committee during my absence as provided in the canons of the Church."

WESTERN NEW YORK.

ROCHESTER.—The Rev. J. Albert Massey, D. D., rector of St. John's church, died at 3 o'clock Sunday morning, August 8th. He was well-known and highly respected in this State and in the South.

MASSACHUSETTS.

NEWTON.—St. Paul's parish, Newton Highlands, though only three years old, is in a very flourishing condition. It owns a handsome frame church which cost about \$6,000, and has 120 communicants upon its roll. It also has under its fostering wing a young mission recently started in Needham. The rector, the Rev. Dean Richmond Babbitt, is a young and energetic man, admitted to the priesthood last month. Newton has more churches in proportion to its population than any city or town in this diocese.

MARYLAND.

The sum of \$350 has been sent the treasurer of General Missions by Christ church, Baltimore, for the domestic work; \$100 by the Ascension, Washington, half for domestic and half for foreign work; by Rock Creek, the same city, \$40; \$80 by St. Peter's Sunday school, Baltimore; \$50 by St. Luke's; and by individuals, etc., \$724.47, a total for June of \$1,344.47.

COLORADO.

DENVER.—Dean Hart when in England was fortunate enough to secure the help of Sister Ada, one of the best known of the Mildmay deaconesses. She arrived in the "Adriatic," and at once proceeded to Denver. Sister Ada was in charge of the Bethnal Green work, but the terrible strain of such a neighborhood was beginning to tell upon her health, hence her acceptance of Mr. Hart's proposal to come and help to spread the Gospel of Christ in the parish of St. Johns.

LOUISIANA.

NEW ORLEANS.—The Rev. Dr. Goodrich, in former years rector of St. Paul's church, has lately been elected by the vestry as rector *emeritus*. The Rev. H. H. Waters, so much beloved by all who know him, is the rector. This church is usually foremost in good works, and it was through its instrumentality that the missionaries visited this city, and under God accomplished so much good. A room has been added to the rear of the church opening on the chancel, where Mr. Waters has his library, and where he can be found every day between certain regular hours.

The Rev. R. A. Holland, much to the regret of his many warm friends, has resigned Trinity parish. His resignation dates from October 1st. In the meanwhile the Rev. A. G. Bakewell assumes charge and conducts all services.

BATON ROUGE.—St. James's church owing to the resignation of the Rev. Dr. Goodrich, is now without a rector. The vestry are very anxious that the parish should be supplied at once, and are now in correspondence with several clergymen. Baton Rouge is one of the best parishes outside of New Orleans for an earnest faithful priest; there are several State institutions in the city, not the least among them, the Capitol, the University, the Military Academy, the Penitentiary, and the homes for the deaf and dumb and for the blind. The population is about 45,000.

PATTERSONVILLE.—Holy Trinity church, through the generosity of a devoted Churchwoman, has been lately entirely freed from debt. A large balance was paid in full by her, in order to have the church ready for consecration this fall. The next step now for the parish to make is to secure the services of a clergyman; at present the Bishop's missionary holds service once a month. A settled rector would be able to do much good at Pattersonville and Morgan City, and might also continue the mission at Jeanerette.

NEW IBERIA.—Epiphany church is about to have a rector. Under the zealous labors of the Rev. C. C. Kramer this much desired object will be soon accomplished. The ladies of the parish are of course busy in bringing the rector affair to a happy issue; it was with them and through them that the idea was brought about and fully realized, of an episcopal residence. Their love for the Church speaks well for the reception which will be given the clergy at the next diocesan council which will meet (D.V.) in this parish.

DONALDSONVILLE.—Ascension church presents a difficult work for any man, and the Rev. W. T. Douglas is to be congratulated upon what he has accomplished since he assumed the rectorship. His influence will do much good as he is a man whose life is a sermon and in whose steps all should try to follow.

SCANDINAVIAN NATIONS.

The Scandinavian countries ought, according to their location, to belong to the West, not to the Continent. They have, like Great Britain, and like the powers of old—Greece and Italy—more coast line than other European nations. The race is nearer related to the Anglo-Saxons than the people of any other country. Their climate is, like that of England and North America, such as to make the people hardworking and able to demand and to sustain freedom. Finally, their occupations and economical interests connect them closer with

England than with any other country.

Yet the Scandinavian nations are, in the direction of their public and private life, at present following the continental nations more than the development of the Anglo-Saxons. They have not the practical and realistic tendency of that race. Their ideals are more like those of the Germans or of the French. Denmark and Norway are more influenced from Germany, Sweden more from France. And especially their practice lags entirely behind, compared with the strong individualistic movement of the English and Americans. Their Lutheran State Churches are superior to the Catholic because they have educated the people and because they are more liberal; but they have not formed the practical, independent, hardworking men of the Calvinistic countries. They are probably, like the Episcopalian Church, more liberal in belief than Presbyterians and other reformed Churches; their clergymen are well educated, humanistic and rather easy-going gentlemen who in their good positions, personally exercise a considerable civilizing influence. Still they are, like their brethren in Germany, not at all foremost in the movements of the time. In Norway the clergy is rather reactionary. In Sweden there is a remarkable gap between the orthodox Church and the most cultivated portion of the people. In Denmark the State Church is, like that in England, willing to allow a considerable practical latitude and freedom; but even the recent movements in the Church are rather retrograde.—*Scandinavia.*

THE MONTH OF RAMADAN.

The ordinary lethargy of the Egyptian, says the Cairo correspondent of *The Times*, becomes insuperable during the month of Ramadan, which falls this year at the most trying period. The Arab months being lunar, the fast begins each year some twelve to fourteen days earlier according to our calendar than in the preceding year. The forced abstention not only from food and tobacco, but from liquid in any form during the present long and sultry days, is a torture which can hardly be realized by those who have not at least seen its effects. For fifteen hours under a parching sun, not relieved but intensified by a hot, sand-laden wind, the devout Moslem must abstain not only from passing anything through his lips, but even from outer contact with water, which might to some extent assuage his thirst. The æsthetic refreshment of a lily is denied to him, for he must shun even the scent of a flower, and content himself with the fetid smell of the Cairo drains which he cannot avoid. Had the object of Mahomet in instituting the fast been the reduction of the surplus population, he could have chosen no more effectual means. At sunset gun-fire, the entire population after slacking their thirst with a draught of muddy unhealthy water, indulge in a feast—consisting mainly of half-ripe watermelon—which extends with intervals until daybreak, when they fall asleep in the open air to be aroused in a few hours for their ordinary duties. After four weeks of this continuous trial to their digestion follow three days of unrestrained gluttony. Should cholera follow, need we attribute it to importation from India and to defective quarantine?

The best part of the record of every man's life is that of what he had done for others.

NO DEVIL.

Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through;
There is n't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air to-day, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the earth of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the devil is n't and never was? Wop't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?
Who sows the tares in the field of Time wherever God sows his wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the devil alone should do?

We are told he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in homè, in Church, in State, to the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and the crimes of the day spring up, for surely we want to know.
The devil was fairly voted out, and of course the devil is gone;
But simple people would like to know who carries his business on.

—Selected.

BOOK NOTICES.

THE CLOTHES OF RELIGION. A reply to Popular Positivism. By Wilfred Ward. London: Burns & Oates; New York: Catholic Publication Co.

These two essays are a trenchant satire upon what is called "the religion of humanity." Mr. Ward says that the clothes of religion will never fit either the unknowable or humanity. He shows up the follies of the new cult with great ability.

THE LORD'S DAY OUR SABBATH. By James H. Potts, D. D. Methodist Publishing Co., Detroit. Price, 8 cts.

This is a paper read before the Detroit Ministerial Union in support of Sunday observance as against the Seventh Day Adventists. The author is a Methodist minister and of course does not rest his argument upon the authority of the Church, nor does he plead for the weekly Eucharist, (as a disciple of Wesley should), though he prefaces his paper by the text: Acts xx: 7.

EPOCHS OF CHURCH HISTORY. The English Church in other lands, or the spiritual expansion of England. By the Rev. H. W. Tucker. New York: A. D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Price, 80 cts.

Prebendary Tucker says that it has been no easy task to compress into a small book the story of a work which has had the world for its field, and has been carried on for more than three centuries. He has succeeded in producing a work of intense interest. It sketches the work of English missionaries in America, Australia, the Isles of the Sea, India, China and Japan. The information contained in this little volume is of the greatest value. The book should be placed in every parish and Sunday School library. It will be invaluable to the parish priest in preparing sermons on missions.

MR. DESMOND, U. S. A. By John Coulter. Chicago: A. C. McClurg & Co. 1885. Pp. 244. Price: Cloth, \$1.00; paper, 50 cts.

This is a rather interesting little book. Unfortunately, the interest is due chiefly to the sensational incidents which form the larger part of the story; still, the author's style of relating these incidents is not without its charm. The

characters are, on the whole, natural, while no one of them is especially admirable. The only two who engage our sympathies at all, are Mina and Alice, and they are alike disappointing by their weakness. George is consistent-vain, worthless and bad from beginning to end. The author's by-thrusts at society in general and the army circle in particular, are sometimes forcible, but often labored, though deserved. The book could, moreover, be improved by more careful conformity to the rules of rhetoric. Such solecisms as occur may be common, but are not, therefore, excusable.

THE SEMINARIAN. An annual containing papers in theology, by members of the Western Theological Seminary. Chicago: A. C. McClurg & Co.

This valuable pamphlet is designed as a substitute for the regulation catalogue. It is prefaced by an account of the founding and opening of the seminary, and the details as to the studies and discipline of the institution. The nature of the discipline may be seen from this sentence: "Postulants and candidates for Orders who have a proper sense of their high vocation, will not need the application of methods of compulsion or exaction, to fulfil faithfully the work assigned them, or to obey the rules of religious observance necessary to deepen the spiritual life and develop a high and earnest tone." The papers are by both professors and students. That by Professor Davenport on "Canon Law and Dogmatic Theology," marks a new departure in the treatment of the important subject of canon law. Dr. Gold's paper on Liturgical Revision should be in the hands of every deputy to the General Convention. Bishops McLaren and Seymour contribute valuable articles.

FACE TO FACE. New York: Chas. Scribner's Sons 1885. Price \$1.25.

"Face to Face" is thoroughly worth reading. Mr. Grant's story follows the fashion in being Anglo-American in character, but his style, if not so masterly, is refreshingly different from that of James, Howells, and others who have followed in this line. The author tells us that he has no sympathy with Mr. James's conception of the typical American girl, and we are very glad he has not. We should be more glad if he had given us, as a substitute, not merely a picture of American "society" as recognized by the newspapers, but one of that quieter but more influential circle which really exists and which includes the American girl of real culture and true womanliness. Such a picture is yet to be drawn. Mr. Grant's book is occasionally heavy, but the latter half easily engrosses our attention, as it handles with earnestness and ability the so-called labor question, portrays its difficulties and its hopes of settlement, and stirs our sympathies in its behalf.

Among the articles which make up the very interesting number of *The Church Magazine* for August, is a sketch of the history, work and officers, of the Church of England, by the Rev. Leighton Coleman, D. D. The Rev. H. Clay Trumbull writes of four naval heroes of the late war, and Mr. Chas. W. Greene contributes an account of the life and work of Bishop Caldwell, of India.

SIGNS AND WONDERS. A sermon by the Rev. Gaston J. Fercken, rector of Emmanuel church, Islip, L. I. Published by request.

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Editor and Proprietor.

A STATE without justice, a Church without piety, a school without scholarship, and a home without unselfish love, are alike shams and shames,—“Hamlet with the part of Hamlet left out;” a temple of seeming marble without either supporting foundation or inner sanctifying shrine.

If man be not distinctly rational, he is simply animal. But the highest characteristic of the reason, is its capacity to apprehend the supernatural, of which God is the very crown and impersonation. A human mind, then, ostensibly educated without prime reference to God as the Infinite Reason, is trained irrationally. A godless education, is an education in unreason.

CERTAIN facts in the Rev. Mr. Horsley's criminal statistics, collected while ten years connected with the Clerkenwell House of Detention, bear with startling force on the education of woman. He shows that when women take to drinking, they are more irreclaimable than men. The criminality of married women was found to be greater than that of the unmarried. The first fact affords a stronger justification, other than the considerations commonly urged, of the hostility of temperance women to the sale of alcoholic drinks. Both the weakness and the honor of the sex, as the more helplessly beset and hopelessly ruined by drunkenness, cannot but plead irresistibly with every woman who has not become hardened against her sex. Both facts show the absolute need of educating woman to a higher sense of her own individual and independent worth and responsibility. All that training and influence which lead her, out of love for admiration, passion for society or anxiety for marriage, to look to and lean upon man as her only real self, tend to impair her firmness, her principle, her moral power, her only salvation. The last fact shows the imperative need of fortifying her against the weaken-

ing effect upon her individual strength, and sense of personal responsibility, of the common notion of her entire dependence on the husband and subjection to him. If the wife's individuality is of right, as some teach, absorbed by, and lost in, that of the husband, why is not also her self-reliance, her principle, her responsibility? Whether anyone accepts this fully or not, there is here great room for earnest questioning, whether the common notions entertained of woman's dependence and subjection, her nothingness without marriage and her extinguished individuality in it, are not causes of personal weakness that are the prelude to her destruction, whenever, under any of the adverse chances of life, she is thrown upon her own resources.

THE AUTHORITY OF THE REVISION COMMITTEE.

Amid the general rejection of the Book Annexed, a voice is still raised here and there in its defence. Whenever arguments are presented they deserve respectful consideration. Argument is to be met by argument. But a ground of defence has been devised far superior to all argument. It would shut off discussion and make consideration of the case on its merits superfluous.

We refer to the appeal which is made in influential quarters to the authority of the committee of twenty. This appeal takes something like the following form: “We have before us the production of a committee of eminent and learned men, leaders in the Church, carefully selected for this very purpose. This committee, after three years of careful deliberation, have presented an unanimous report. It is not treating such a committee with due respect to discuss the work as we would an ordinary document. It is a kind of impudence that review writers, newspaper editors, retired students, or impractical ‘experts’ should presume to criticise, correct or reject a work like this.”

We hope we do not misrepresent the character of this appeal to authority. We shall here confine ourselves to these two points, the claim upon the reverence of the Church arising out of the constitution of the committee, and that which is based upon the assumed unanimity of their report. With reference to the first then, can it be seriously contended that this committee was formed with direct reference to the work which they afterward took in hand? Was the course pursued strikingly different from that commonly followed in the appointment of committees on matters of general interest and importance?

We suppose that it is a matter of course that the promoter of the original resolution in the House of

Bishops, becomes the chairman of the committee, its mover in the House of Deputies, in like manner, the secretary. The remaining members are then selected with the view of giving adequate representation to each school or party in the Church, some of them in fact because they oppose and intend to oppose the whole thing. Such a committee was quite competent to deal with one of the two questions submitted to them. For there were two distinct questions before them; the one was “to consider, and to report to the next General Convention, whether, in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use;” the other was to determine what these alterations should be.

It is true only the first of these purposes was expressed in the resolution under which the committee was appointed; but it is said that the “understanding in the convention of 1880 was that the second should also be entered upon.”

A committee consisting of eminent representatives of the various parties in the Church, and of the different views understood to be entertained, was well fitted to enter upon the first of these questions. Perhaps no body of men could be found better fitted for this purpose than those actually appointed. Their business in this direction was to ascertain whether it was the fact that certain alterations were demanded, and by a comparison of the needs of the Church in different localities, and a careful estimate of the best opinion in the Church, to designate the general character of the alterations called for, whether they should affect the offices contained in the Prayer Book, and if so; which of them, or whether they should take the form of additional services, collects and prayers. A report of great value might be the work of such able, and at the same time practical, men as most of this committee were.

But when it comes to the second branch of this work, the actual composition or construction of the required forms, it is simply preposterous to insist that the aid of specialists or “experts,” that is, of men who have made a special study of the subject in hand, or if possible, are acknowledged authorities in it, is not particularly necessary, and it is still more absurd to assume, that every bishop or doctor of divinity or eminent layman is a specialist *ex officio*, as it were. But, in fact, the committee made no such claim for itself or its work.

When we direct our respectful at-

tention to the unanimity of the committee, the result is even more remarkable. A complete revision of the Prayer Book to which twenty select and representative men had subjoined their unanimous and cordial assent, would, indeed command great deference. It would require a good deal of courage to attack such a production. But the report of the Joint Committee of 1880 was nothing of that kind. To be sure it purports to be an unanimous report; all the names are there; and there is no minority report. But the moment the prefatory remarks are examined, the impression made by the form of the report is at once dispelled. Would it be believed that each member of this committee, in signing the document, expressly reserves the right of dissent from any and every recommendation made therein! For no less than that must be implied in the following words: “It should be understood that no member of the committee is, by his signature to this report, committed unreservedly to every addition or change proposed, but each reserves to himself the privilege of taking such action in respect thereto in Convention, as, upon debate and fuller consideration, he may think proper.” Can a peculiar reverence be claimed, on the strength of the character and labors of its authors, for a report in which such a reservation as this occurs? Or, would the committee, like the members of a quarrelsome family, claim a monopoly of the discussion and stand ready to make common cause against any rash outsider who should venture to take a hand?

The subsequent course of things has made it clear that this reservation was by no means an empty formula. If we were ready to take the report at the valuation of its own authors, no outside critic has gone further than some of the members of the committee itself. More than one of these gentlemen is known to have been opposed to the whole movement. The late Dr. Harison attacked it upon the floor of the house. The Bishop of Florida, probably the best liturgical specialist among them, made one of the severest, as well as the ablest, criticisms of the Book Annexed, in an address to his convention. The accomplished prelate of Western New York has characterized the Book as a “melancholy production.” And now the gentleman who has been regarded as the principal leader of the whole movement, likens the handiwork of his committee to a mis-shapen mass of clay.

Need we say more? In the face of all this, is it in order to administer lofty rebukes to the conservative body of Churchmen which recoils in alarm from proposals so sweep-

ing and the result of which is so doubtful, for presuming to question the infallibility of a committee which never pretended to agree with itself, and which looks with such questionable favor upon its own work?

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

III.—PENTECOST AND AFTER.—
(Continued.)

Of the religious life and customs of the Church we gain much from the narrative of the Acts in an incidental manner, though for a complete account we must look farther down the line of Catholic history.

The preaching and teaching seem to have been continual on the part of the Apostles, who "continued daily in the temple and in every house," (Chap. v: 42.) Here companies were gathered, and the Gospel preached with such power and unction that continually many were added to the Church. The requirements were the profession of faith in Christ, and the reception of holy Baptism as a saving and regenerating sacrament. At the very outset of the preaching of the Gospel, the necessity of holy Baptism, when obtainable, is emphasized. To deny the plain preaching of the Apostles on this point, is to destroy any literalness whatever in their words. It is not our purpose to define here the dogma of holy Baptism, but to assert its Apostolic authority. Our Lord had declared to Nicodemus that without holy Baptism no man could enter into the Kingdom of God, i. e., the Church, (St. John, iii.) The great commission contained the explicit direction: "Make disciples of all nations, baptizing them" (St. Matt. xxviii: 19); and in each recorded accession to the Church, holy Baptism was administered, as of equal importance with conversion or faith.

The three thousand at Pentecost, (Chap. ii: 41); the Samaritans (Chap. viii: 12); the Ethiopian eunuch (Chap. viii: 38); St. Paul at Damascus; (Chap. xxii: 16); Cornelius and his company, though they had received the Holy Ghost (Chap. x: 47); the jailor of Philippi, and his household (Chap. xvi: 33); the twelve disciples of St. John Baptist at Ephesus, though they had received his Baptism (Chap. xix: 6); all these were baptized. With the Apostolic statement of the doctrine of holy Baptism we shall be concerned hereafter; only let the fact appear that from the very beginning holy Baptism was administered to all those who sought through the Church, the remission of their sins.

Holy Confirmation was also a characteristic of this pentecostal Church. While any might administer holy Baptism, this completion of the sacrament was distinctively an act of an Apostle. The finishing of the work of grace seems to be alluded to by St. Peter, when on the day of Pentecost he bids them: "Be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." (Chap. ii: 38).

St. Philip, after his ordination as deacon, went down to Samaria, and preaching there, baptized a number of converts. Being a deacon he could preach and baptize, that was all. "When the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who when they

were come down, prayed for them that they might receive the Holy Ghost, (for as yet He was fallen upon none of them), only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Farther we are told that Simon the Sorcerer saw "that by the laying on of the Apostles' hands the Holy Ghost was given," (Acts. viii: 14-18). Thus from the very beginning holy Confirmation followed holy Baptism, completing the work begun by the regenerating power of the Spirit of God.

Of the more common and united life of the Church, especially as regards worship and public service, the Book of the Acts has but little record. And it has been argued by many against the fact of Catholic history of the existence of a Eucharistic and liturgical worship from the very beginning, that if such had been the case, there would surely have been a detailed description of it here, and rules laid down for its proper performance. It is enough to answer that this objection takes its rise in the current Protestant conception of the books of the New Testament as containing the sole rule of faith and practice. A moment's thought as to the time and purpose of this Book of the Acts, will explain all these apparent lacks. The worship of the Church, once instituted, was meant to conform to a perpetual type. When St. Luke wrote the Book of the Acts, the worship of the Church was the same as it had been begun, and needed no description. It was a present fact, and could be seen and heard, and joined in any day. St. Luke is writing for his friend Theophilus, a history of thirty years past, merely narrating in brief fashion the chief events in the growth and progress of the Church. It were remarkable did he describe with any exactness things that had continued uninterrupted until the very day of his writing. There are touches however, showing certain facts. St. Peter and John for example, were going up to the temple at the hour of prayer, when the lame man was healed, (Chap. iii: 1), showing that the Christians still frequented the temple of God, and probably joined in the worship there. The multitude of disciples "continued daily with one accord in the temple, and breaking bread from house to house." (Chap. ii: 46). And from all we can find in this chronicle of the pentecostal Church, this Eucharistic service was the centre and chief act of their worship, as later on the reason of the gathering of the disciples on the first day of the week is said to have been "to break bread," (Acts. xx: 7). This much then is manifest, merely upon the authority of this narrative of St. Luke's, that from the beginning, the command of our Lord: "This do in remembrance of Me," was observed with great reverence and thanksgiving, and around the Holy Eucharist, the worship of the Church crystalized and took form.

Of the method of praise and prayer, or the exact form in which it was cast, we know but little from Holy Scripture. We know the elaborate ritual of the temple service, in which both our Lord and His Apostles so often joined, and in the absence of any statement to the contrary, it is but natural to suppose that much of the form and matter of that worship were used, at least at the first by the pentecostal Church. It is not long before we shall find ample records of Christian worship. That the prayers as well as the praise were united, and not in any way extempore, is indicated in Acts iv: 24, where is transcribed the

only complete prayer recorded of the pentecostal Church, of which it is said, "they lifted up their voice to God, with one accord," certainly showing that they united in a prayer known to all who were present. The giving of alms, in most devoted measure, was from the very beginning a recognized part of their service. Thus much then we may conclude from purely Scriptural narrative of the pentecostal Church at Jerusalem: It was made up of a large and rapidly increasing multitude, who, convicted by the preaching of the Apostles, made confession of their faith in Christ, and received Holy Baptism, and at the hands of the Apostles, holy Confirmation; they were obedient in all things to the Apostles, who guided by the Holy Ghost, ruled in unity. Thus the Church at Jerusalem grew apace, and manifested, as marks of its Catholic and corporate unity, its continuance in "the Apostles' doctrine and fellowship; and in breaking of bread, and in prayers."

LETTERS TO THE EDITOR.

ENRICHMENT OF THE GOOD FRIDAY SERVICES.

To the Editor of The Living Church:

Some time since an excellent article was copied in your columns from the *Church Times* bearing on this subject. It does not appear to have caused much comment, yet the writer feels that there is not a service between the covers of the Prayer Book that needs enrichment more. Never was this conviction so deeply impressed as during the last commemoration of our Lord's passion and death. For if we seek for any differentiation of the day from that of the others of the Christian year, we must look for it essentially in the "Special Psalms," and this is a possession of all the higher festivals, while, if we conclude with the Gospel, as is the consensus of Catholic usage, the services have been as frigid as can well be endured. True, there often follows that impressive "Three Hours of the Agony" as a rebuke to the present insufficiency of our liturgy. But a serious objection meets us here. The Church has given no warrant whatsoever for this innovation. Each clergyman can frame his own manual, or choose any among the large number already at hand, which is as free from episcopal or canonical supervision as the Koran. Grant the beauty, the solemnity, the fitness of this service from the Cross (in all of which the writer fully concurs), yet it is an unauthorized service, and one as far removed from the rector to institute as it is from the bishop to approve, if we concede any deference to canonical law and procedure.

What then is the remedy? Manifestly the enrichment of the Good Friday services on the basis of this present supplementary office; so as to make it obligatory on people and clergy alike. Thus we may remove all suspicion now existing that we are admitting "Romanizing germs" into the Church, as well as take away the reproach that we are introducing a novel and unwarranted office. If the actual celebration of the Eucharist is surrendered on this great day of atonement, let us have some compensation by way of an enrichment of penitential offices which will keep before the minds of the people more vividly the awful significance of the day. The fact that this service of the Agony is annually becoming more frequent shows that the Church is demanding some such office. We believe that a liturgical committee which gave us

that marvelous "Office of the Beatitudes" is equal to perhaps a better one on Good Friday enrichment. May we not hope for an experiment in this direction the forthcoming Convention?

Lexington, Mo.

J. D.

NON-COMMUNICATING ATTENDANCE.

To the Editor of The Living Church:

From the earliest ages of the Church, the Eucharist—the Apostolic "breaking of bread"—has been regarded as the great act of public worship. Before the sixteenth century no member of the Church was excluded from it unless under ban of excommunication. The ancient dismissal of the catechumens, cited as proof that non-communicants should now withdraw, is irrelevant; for the catechumens were heathen, unbaptized persons, who were privileged to "sit at the children's table," and who, if allowed to remain, might dishonor the Holy Sacrament. Would we class our children with these? And have we a right to exclude from this highest worship any who through Baptism are members of the Church equally with ourselves?

We learn through the primitive liturgies, the same authority quoted for the dismissal of catechumens, that children were present after that dismissal. A rubric in the liturgy of St. Clement says: "Let the children stand by the *hema* and let a deacon preside over them that they be not disorderly." This rubric immediately precedes the consecration, after the departure of the catechumens.

Departure just after the prayer for the Church Militant makes a break in the midst of a service, and is therefore a corruption of ritual. It is, as we have seen, an innovation. It is harmful, because it treats as the privilege of a few what is the duty of all; turning what should be the united worship of Christendom into a private devotion. Again the prevailing custom throws into undue prominence a minor service, often accompanied with elaborate ceremony, while the great, the divine, office is left bare and unattractive. The result of such treatment is to lessen the sense of obligation, to make participation in the Eucharist a mere "profession of religion" and to leave many in gross ignorance of the nature, and even of the ritual, of the Blessed Sacrament. Thus the newly confirmed are suddenly introduced, like members of a secret society, to strange ceremonies whose novelty tends to distract the mind and hinder devotion, when they should have been as children nurtured in the ways of the Church. To receive the consecrated bread and wine is the duty of all, according to our Lord's command: "Do this in remembrance of Me;" but to be reverently present, though not receiving, is better than carelessly to turn one's back upon His sacred Presence.

Frequent Celebrations and general attendance even of non-communicants, would, of course, break up this un-Catholic custom; but how is such attendance to be taught, in the presence of prejudice and long-settled habit?

First, we suggest, by shortening the services. Then let the clergy teach repeatedly and thoroughly, the true position and character of the Eucharist. Let them instruct children and others who are obliged to leave church before the close of the service, to choose some other time than the one in question, till a better habit is formed. The attempt to break up the unseasonable departure merely by reading the exhortation as soon as the prayer is ended, has proved unsuccessful. A better way is

suggested by a faithful priest. Having come into a parish where the services were already separated, he made the following request just after the offertory: "Please remember the rule of the Church, which is not to go out till after the blessing, at the conclusion of the entire service." And this he repeated each Sunday for nearly a year. The parishioners now no more think of going out directly after the prayer for the Church Militant than at the collect for the day. H. M. O.

THE "THREE, OF TWO AT THE LEAST" RUBRIC.

To the Editor of The Living Church:

Apropos of the subject of proposed revision and the Book Annexed, it may not be amiss to make a public statement of the facts connected with the introduction of the proposed new rubric forbidding a priest to celebrate Holy Communion, unless there be "three, or two at the least," to communicate with him at that Celebration. As is probably well-known, this rubric was not in the B. A. as reported to the last General Convention by the committee. If they had reported any such rubric, it would have been too glaring a transgression of their expressed purpose to give us "flexibility." The rubric, however, was proposed to the House of Deputies during the debate on B. A., by a distinguished clerical deputy from the diocese of Pennsylvania, and the moving cause of his action was a most unfortunate one from a legal point of view. Your readers will remember that at that time (1883), and for a year or so previous, there had been some trouble in the diocese of Chicago in regard to the legality of the mid-day Mass at the church of the Ascension, and there were some questions involved in that misunderstanding—questions of a ritual and legal character—which attracted the attention of the general Church. One of these questions among thinking Churchmen was that of the legality of a Celebration at which nobody but the priest, i.e. the Celebrant, received the Holy Communion. The learned deputy, from Pennsylvania avowedly introduced this rubric in order to render illegal a Celebration without communicants receiving, even if the Church were full of communicants who had previously received at early Celebrations. In other words, the whole body of the clergy and laity, were to be put under an unqualified restraint, because one priest of the Church had broken through—not the law, for there was no law forbidding the point mentioned above—but the custom of the P. E. Church. And, again, a rubric, which indeed covers the point that the deputy objected to, but also covers by way of restriction a number of other points which probably did not occur to the mover at the time—such a rubric was foisted into the B. A., contrary to the whole tenor of the commission under which the Revision Committee acted. By this rubric, standing alone and without its complementary rubric directing intending communicants to signify their names to the priest sometime before the Celebration, the spiritual life of small parishes is effectually gagged. Many a priest has gone into such parishes and built them up, centering the spiritual life of himself and his people about the weekly and holy-day celebrations of the Holy Eucharist, and for the first year or two of his arduous labors, how often he has found only one or two present at the early Communion until his teaching, coupled with the very fact that the Holy Communion

was celebrated, at length aroused slumbering souls to a right sense of their duty.

What the proposed rubric might restrain what its proposer desired it to prevent; but to the work of the rank and file of the country clergy it would be simply disastrous. Its introduction into the B. A. was an expedient of the hour, and its presence there is enough of itself to prevent the adoption of the B. A. *en bloc*.

A CLERICAL DEPUTY.

A BOOK TO BE READ BY CANDIDATES FOR HOLY ORDERS.

To the Editor of The Living Church:

Allow me to call attention to a little volume that ought, in my humble opinion, to be put into the hands of every candidate for Holy Orders. The book to which I refer is: "A Memorial of Louis Sanford Schuyler." As stated in the preface, "The chief purpose of this memorial is to show the revived life of the Church in the history of one of her members, whose own life, also, was not unique, but a figure and image of many lives now daily offered in our Communion," etc., etc.

In this age of self-indulgence, irreverence and self-will, it is truly refreshing to have known personally, and to read the life of one who exhibited in his life such humility, unselfishness and devotion to the service of our Divine Master. Let every candidate for Holy Orders "read, mark, learn, and inwardly digest" the contents of this little book, and he will surely bless God for the example, for no person of proper religious feelings can read it, without being deeply impressed and truly benefitted.

J. I. CORBYN.

Anamosa, Iowa, July 12, 1886.

THE BOOK ANNEXED.

To the Editor of The Living Church:

After a careful study of all the convention resolutions and newspaper criticisms on the Book Annexed, I think we may confidently venture on the following predictions:

1. The Book Annexed will not be adopted as a whole by the General Convention of 1886.
2. Of the XXXIII resolutions submitted to the diocesan conventions by the General Convention of 1883, some will be adopted and ratified by the Convention of 1886; others will be definitely rejected by the same Convention; while the major part will be re-modelled for the final action of the General Convention of 1889.
3. The final revision of the Prayer Book will not be completed, nor will the standard plates be altered, until the Convention of 1889 has finished the work, which it is hoped will endure for a century to come.

J. ANKETELL.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	\$4 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	2 75
The Century	4 75
St. Nicholas (an illustrated magazine for boys and girls)	3 75
English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50
St. Louis Magazine	2 25
Church Magazine to Laymen	4 00
Youth's Companion (new subs. only)	2 60

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.
Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Reginald Collisson having left the diocese of Northern Texas, is now in charge of St. Andrew's church, Ashland, Wisconsin. Address accordingly.

The Rev. Jos. De Forrest has resigned St. Paul's, Carondelet, to take charge of St. James's, Elmhurst, in connection with the church of the Advent, St. Louis.

The Rev. Wm. Henry Capers will have charge of St. John's church, Elizabeth, N. J., for the month of August, and desires his mail addressed accordingly.

The address of the Rev. J. Rushton is Woodlawn Park, Ill.

The address of the Bishop of Springfield until Sept. 12, will be, care of James Pott & Co., 14 Astor Place, New York.

The address of the Rev. Wm. R. Harris is Somerville, N. J.

The address of the Rev. W. F. C. Morsell after August 1st, will be Ridley Park, Delaware County, Penn. Mr. Morsell has been rector of Christ church, Ridley Park, for three years and now moves to occupy the handsome rectory recently completed by the congregation.

The Rev. Nassau Stephens has resigned the N. W. Iowa Mission, and accepted a call to the rectorship of Middleville, Herkimer Co., N. Y. All letters and papers to be addressed, the Rev. N. Stephens, Middleville, N. Y.

The Rev. D. M. Wood has accepted a parish in Nelson County; address Massie's Mills, Nelson Co., Va.

The Rev. Joel Davis, having resigned St. Paul's church, Paris, and accepted that of Trinity church, Camden, his address is Camden, Oneida Co., N. Y.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

GENERAL APPEAL.

I ask aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$173,000 are required from May 1st to meet the engagements of the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

THE MISSIONARY RECEIPTS.

Your readers will be glad to learn that the receipts for the work of the Missionary Society during the month of July amount to \$36,000. This sum is made up of numerous contributions from congregations and individuals, the individual gifts ranging from the one dollar of a hospital patient and "a veritable widow's mite" of two dollars to the no less cheerful gifts of hundreds and of thousands. There is yet needed to meet the year's engagements, September 1st, the sum of sixty-seven thousand dollars.

Ought it to be thought impossible to raise that sum within this month of August? When it is considered that the Society supports thirteen bishops at home and four bishops abroad, and supports or aids the work of seven hundred ordained and unordained missionaries in fifty dioceses and jurisdictions, and that it acts for the whole Episcopal Church in America as the constituted representative of all the dioceses and congregations, and people, we do not hesitate to say that the whole sixty-seven thousand dollars ought to come in before September 1st. It is true that many congregations have never put a dollar into the treasury of the Society, thousands of Church people never contribute to this great work, and few give in proportion to their ability, but can they continue insensible to the responsibility which they owe to this work so dear to the heart of our divine Lord? If this be not a sacred work which challenges the interest and enthusiasm of all our Church people, we do not know where such a work is to be found. If the Church is not bound to conduct missions, to occupy this land for Christ, and to preach the Gospel to the heathen, we do not read the commission aright, but if it is, then the gifts of God's people should flow out to carry the Church forward on its divine mission. The honor of the Church, the welfare of its missions and the necessities of its missionaries demand a generous tribute from all loyal subjects of the King of Kings.

This Society is not a mendicant begging for a pittance from the plentiful purse of Church people, but the authorized agent to carry on the great work of missions in the name of the Church, and it is entitled to receive a sufficient revenue to meet all the demands of its work. Shall it enter upon a new year hampered by the burden of a debt carried over from this closing year, or shall the ready response of many supply the present need? The receipts for July are most encouraging, and we will hope that those of August may not be disappointing. Any sums mailed to James M. Brown, treasurer, 22 Bible House, New York, before September 1st, will be included in the receipts for this fiscal year.

WM. S. LANGFORD,
General Secretary.

OFFICIAL.

THE GENERAL CONVENTION AT CHICAGO, OCTOBER, 1886.

ARRANGEMENTS FOR REDUCED RAILWAY FARES. Notice is hereby given that arrangements for special fares have been made by the Trunk Line Commission with the following lines of railway, for persons who may desire to attend the approaching session of the General Convention in Chicago, or meetings held in connection with the Convention. List of roads which will accept return tickets issued under the Commission Plan:— Baltimore & Ohio (East of Parkersburg, Bellair, and Wheeling); Bennington & Rutland; Boston & Albany; Boston & Lowell; Boston, Hoosac Tunnel

& Western; Buffalo, New York, & Philadelphia; Central Vermont; Delaware & Hudson Canal Co.; Delaware, Lackawanna, & Western; Fitchburg; Grand Trunk; Lehigh Valley; New York Central & Hudson River; New York, Lake Erie, & Western; New York, Ontario, & Western; Norfolk & Western; Northern Central; Pennsylvania; Philadelphia & Erie; Philadelphia & Reading; Rochester & Pittsburgh; Rome, Watertown, & Ogdensburg; Shenandoah Valley; Troy & Boston; Utica & Black River; West Shore.

Reduced Rates on Western and Southern Railways will be secured by the Local Committee in Chicago.

These arrangements provide that persons going to the Convention shall pay full outward fare, and be entitled to buy a return ticket at one-fourth of the regular rates.

In order to avail one's self of the reduced rates, application (if by mail enclosing stamped envelope) should be made to any one of the following:—

The Rev. T. G. Addison, D. D., 219 C St., N. W., Washington, D. C.; the Rev. J. A. Child, D. D., 1102 Walnut Street, Philadelphia, Pa.; the Rev. P. Wroth, 3 Franklin Street, Baltimore, Md.; the Rev. W. S. Langford, D. D., 22 Bible House, New York City; Miss Elton, 5 Hamilton Place, Boston, Mass. (Or the undersigned until Sept. 20th.)

A blank certificate will be sent to be presented to the agent of whom the ticket is purchased. The certificate, signed by the agent, will show that full fare has been paid, and will state the route of the ticket. This certificate, thus filled out and signed, will be retained by the person buying the ticket; and when signed by the Secretary of the Convention, and presented to the Ticket Agent at Chicago, will enable the holder to purchase a return ticket by the same route at one-fourth of the regular rate.

This concession will expire at the end of three days after the adjournment of the Convention. Outward tickets may be purchased at any time.

If a person's starting-point is not located on one of the roads included in the foregoing list, he may purchase to the most convenient point on one of these lines, and there repurchase by direct route through to Chicago.

The return tickets, purchased at reduced rates, will be good only for continuous passages.

CHARLES L. HUTCHINS,
Secretary House of Deputies.

Medford, Mass., July 1, 1886.

MISCELLANEOUS.

WANTED.—By a Churchwoman, a position as English teacher in school or family. Thirteen years' experience, highest testimonials. Address TEACHER, care LIVING CHURCH.

WANTED.—By a Wellesley student, a situation in a school to teach English. Address H. S. W., Hartford, Conn.

WANTED.—A lady who is an experienced music teacher, desires a situation in a school or family in the state of Illinois. Would not object to teaching primary English. Best of references. Address "SOUTH," Waynesville, Lock Box No. 9., Haywood Co., N. C.

WANTED.—A competent teacher for English branches and German. Address, H. G. S., Lima, Indiana.

WANTED.—By Churchwoman of experience, position as matron of institution, or house-keeper for a clergyman's family. References. Address "F," LIVING CHURCH office.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

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The Household.

CALENDAR—AUGUST, 1886.

15. 8th Sunday after Trinity. Green.
22. 9th Sunday after Trinity. Green.
24. St. BARTHOLOMEW. Red.
29. 10th Sunday after Trinity. Green.

THE TAPESTRY WEAVERS.

BY ANSON G. CHESTER.

[At the close of one of the sessions of the Unitarian Convention in Philadelphia, Dr. W. H. Furness read the following poem, which he stated was one of a number of tracts disseminated by the Roman Catholic Church. "I think this," said Dr. Furness, "sufficient evidence that, if we differ from each other in our modes of thinking, we are after all, more alike than different."]

Let us take to our hearts a lesson—no lesson can braver be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads, the pattern hangs: they study it with care.

The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver:

He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork,—that his marvelous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!

No rarer, daintier work than his was ever done by the frost.

Then the master bringeth him golden hire, and giveth him praise as well;

And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,

Wherein we are weaving away, till the mystic web is done,—

Weaving blindly, but weaving surely, each for himself his fate.

We may not see how the right side looks; we can only weave and wait;

But, looking above for the pattern, no weaver need have fear;

Only let him look clear into heaven,—the Perfect-Pattern is there.

If he keeps the face of our Saviour forever and always in sight,

His toil shall be sweeter than honey, his weaving is sure to be right.

And, when his task is ended, and the web is turned and shown,

He shall hear the voice of the Master: It shall say to him, "Well done!"

And the white-winged angels of heaven, to bear him thence, shall come down;

And God for his wage shall give him, not coin, but a golden crown.

—The Century.

IN Abraham de la Pryme's diary it is observed:—

"In Norway they have a short way with all who differ from the established religion, viz., their heads are at once cut off. (A.D. 1695.)"

ABOUT 330 years ago, our forefathers were much earlier at God's House than we are now-a-days. Read this notice of Matins in London, 1559, A.D.:—"1559. The — of September begane the new Morning Prayer at St. Antholin's, after Geneve fassyon, begyne to ryng at V. in the morning men and women all do sing and boys."

THE *Manchester Guardian* has a good story, which is said to hail from Lancashire. Two operatives were looking at the now famous Royal Standard bill which, showing a portion of the Bristol flag eliminated, has been disseminated so widely during the present election campaign. Eventually one said, "What

have they done with the harp?" "It's gone to be tuned," replied the other, "and when it comes back it will play, 'God save the Queen,' while the lion and the unicorn dance to its music."

THE following lines were found in Bishop Wordsworth's study after his death:

"Fide Deo; die saepe preces; peccare caveto; Sis humilis; pacem dilige; magna fuge; Multa audi; dic pauca; tace sacreta; minori Parcito; majori cedito; fertu parem; Propria fac; non differ opus; sis largus egero;

Pacta tuere; pati disce; memento mori."

If mischief lies ready for idle hands, one notorious personage at least seems prepared to take up the evil thing. Lord Grimthorpe, according to the *Athenaeum*, is continuing the work of destruction which, when Sir Edmund Beckett, he inaugurated at the venerable church of St. Alban, and has now pulled down a great part of the very interesting twelfth century slype at the end of the south transept.

The following anecdote was related the other day of the late Dr. Corrie. He was once at a meeting in which a Dissenter concluded a violent harangue by tearing a Prayer Book in pieces and thus apostrophizing the fragments: "Paul I know; but who are ye?" "Aply quoted, my friend," quickly rejoined the Master of Jesus College: "you remember that the words you are echoing were spoken by an evil spirit."

A PORTLAND minister tells the following story: Once on a time, being in a Southern city, he wished to attend service in a "Free-will" Baptist church, where a distinguished divine was to preach. Passing along the street in quest of the church, he asked a venerable darkey whom he met, pointing to a building near by, "What church is that, uncle?" "O, dat is de Methodis' church. Mighty fine church, massa, better go dar." "And what is that?" pointing to another. "Dat is de Baptistis' church." "Well, what sort of Baptist, the Free-will or the other?" "O, laws," said the guide, "I dunno 'bout de Free-will Baptistis' church. I specs dey is the *Self-will* Baptistis."

It has been a constant tradition that there was in the Vatican Library a valuable manuscript of Petrarch's "Cazoniere," but although many scholars have searched for it, it has not been found. Dr. Arthur Pakscher, of Berlin, one of the German-students engaged in literary investigation, in Rome, has at last been successful in bringing to light the lost manuscript, having been aided in his search by a catalogue of books belonging to a scholar of the 16th century. In a memorandum addressed to the Roman Accademia dei Lincei, Dr. Pakscher describes this manuscript as written partly by Petrarch himself and partly under his immediate supervision. It has been compared with another manuscript, known to be an autograph of the poet, but which is of a fragmentary character; and it appears that this latter manuscript contains the original draft of poems, which were perfected and polished subsequently, and brought to the form in which we possess them, and in which they are set out in this newly discovered manuscript.

IN the manufacture of fruit jellies the adulterator reaches the acme of his art. A most plausible currant jelly, sold until a year ago by nearly every grocer and fruiterer, was made as follows: Dried apples, glucose, water, arsenical fuchsine (a red aniline pig-

ment), tartaric acid, and glue. This mixture was boiled, strained, and sufficient salicylic acid added to keep it from spoiling in hot weather. The manufacturers were compelled by the Health Department to substitute a harmless color for the fuchsine and gelatine for the glue and to stop the use of salicylic acid. Most of the fruit jellies sold to-day are a fraud on the consumer, though they cannot be said to affect his health. The following are the ingredients used to make them: Glucose, water, dried apples, color, flavor and gelatine.—*The Forum*.

A CORRESPONDENT of an English paper says: "Where do I live? Can anyone tell me? I cannot, for reasons as follow: The deeds of my house state at Upper Tooting. The postal authorities say at Balham. The taxing masters, Clapham. The rating people say Battersea. The local directory says Wimbledon and Putney. If I pay my taxes I must go to Clapham. If I pay the gas I must go to Bermondsey. If I pay the water rate I must do so at Kingston-on-Thames. To pay local rates I must go to Battersea. If I give a vote for a member of Parliament I must vote for Clapham division. If I look out in front of the house Wandsworth Common is 200 yards in front of me, and Battersea two miles beyond that. If I look out at the back of the house Upper Tooting Park is only fifty yards from me. If I walk to the end of my road I am then in the parish of Wandsworth. If I go to the other end of the road I am in Streatham. If I cross over the road I am in Battersea. If I get over my garden wall I can sit on a post with a part of my body in three or four parishes at the same moment."

A PINK SATIN ANGEL.

BY MARY H. PERKINS.

The carriage jolted terribly over the rough crossing, and, as Evelina Hortensia was not holding on, she wavered and tumbled, and finally, turning a backward somersault, fell flat on her back on the hard stones. She immediately closed her eyes—for that was a habit she had—and lay as one dead, all her lovely yellow hair and beautiful satin dress spread out in the dust of the street. It was well that her eyes were closed. Had she seen where she was, she would have been terribly frightened; for there were a great many vehicles passing, and unless some one picked her up very soon she would be trampled under the horses' feet. Meanwhile the carriage from which she fell was pulled along at a good rate of speed by a little brown-eyed girl, who seemed in great haste to reach home.

"Jeanie, come in immediately! Where have you been so late?" asked her mamma, as Jeanie paused before the great brown steps that led to her home.

"Oh! only giving Evelina a little ride. I just went across to the park," said Jeanie, turning to the carriage.

"Oh! oh! oh!" she cried. "I've lost her out! O, Mamma! Evelina's gone!"

Diligent search was made all along the street and through the park; but no Evelina was found, and Jeanie was well nigh heartbroken.

"Some little girl picked her up, you may be sure," said Jeanie's mamma, as she kissed her good night. "I think it was a little barefooted girl in a ragged dress, who never had a doll before in her life. Just think what good care she'll take of Evelina. I don't believe she'll ever get lost again. I think, if you could see how happy that little girl

is to-night, putting Evelina to bed, you would not shed another tear."

Jeanie smiled at this picture; and many were the scenes her mamma had to rehearse the next few days to satisfy her desire to know "what Evelina is doing now."

Evelina Hortensia had not lain on the crossing half a minute, when, instead of the little barefooted girl Jeanie's mamma had conjured up, a man and a boy, laden with a number of large packages, happened along. The man espied poor Evelina, and, seizing her by one arm, tossed her to the boy, exclaiming: "If you were only a girl, Will, how your eyes would snap at this find. What will you do with it?"

Evelina, perching upon the largest package in the boy's arms, opened her eyes and stared at her new comer.

"I know what," he said, after some consideration. "To-morrow, when you start, I'll send her!"

They have gone too far for us to hear the rest of the sentence; but Evelina Hortensia heard it, and fainted quite away.

"I can't stand it no longer, and I *wont*. I'll see if I can't get out the window. You be good, Maggie, and don't cry, and Tom will take you out a-walkin'. You'll see birds, Maggie, an' posies, maybe; an' we'll walk on grass-a-growin' like—like a sidewalk all over the street—an' we'll git somethin' to eat. You'll see, Maggie. Don't cry!"

Maggie sat down on the floor, and made a great effort to obey; but, though the tears stopped, the deep sobs came with such force that they nearly upset her little body. It was a very little body, and only four years old. Tom, whom she thought a big boy, was not yet seven; and the two children had been locked in that miserable, dark room all the long, hot day. There was only one little window on a level with the sidewalk, and Tom was excusable in not thinking of that before as a means of escape; for it was so darkened by spider webs and dirt that it might almost as well not have been there. Old Mat, as she was called, had locked them in this room every day for a long, long time, leaving them just enough poor food to keep them alive, and at night frequently returning so intoxicated that the children would gladly escape her notice by cowering, supperless, in a corner, where they would cry themselves to sleep. They could not remember any better care or any different home. Old Mat called them her grandchildren when any inquiries were made, and declared that they must be kept in the dark on account of their weak eyes; so the neighbors never saw them playing in the crowded alley where their own children swarmed; and after awhile forgot that anything larger than rats lived in Old Mat's cellar. Tom climbed upon the rickety table, and pulled the little window open, amid a perfect whirlwind of dust and dirt. Soon the little waifs stood blinded and almost frightened by the bright sunlight. Then Tom took Maggie's hand and led her away. Their first pause was made before a baker's window. Close to the glass the hungry children pressed, and gazed upon the delicious bread and cakes spread out before them.

"I want some, Tom," said Maggie, beginning to cry. "Ah! get me some, Tom!"

Tom marched into the store, still clasping Maggie's hand. He went up to a man, who happened to be the baker himself, and asked for something to eat.

The baker looked at the miserable

children, with their hungry faces, and the smile that seemed so much at home on his face faded away. He filled a large paper bag with buns and stale cookies, and gave it to Tom, but he asked no questions. He had many such callers. At the next corner the children had a feast; and then, carefully holding the paper bag, which was still more than half full, they resumed their aimless journey. After awhile they found themselves surrounded by beautiful residences, whose brilliant flowerbeds and velvet turf filled them with wonder and delight. As the long summer twilight deepened into night, Maggie, completely exhausted, sank down upon the great steps leading to large and beautiful grounds, and demanded her supper. As they were eating, the music of a piano from the large house behind them transfixed them with astonished delight.

"What is it, Tom?" whispered Maggie, a few minutes later, as they stood beneath a balcony, upon which opened brilliantly-lighted windows.

"Oh! can't we see in? I want to see it so."

A clear voice began to sing; and Tom listened, with a thoughtful face.

"Angels," he whispered at last. "Angels ever bright and fair." I used to know a somethin' about angels, 'An' with the angels stand'; but I don't know it now. Oh! it's stopped."

"What's angels, Tom?" asked Maggie, all-a-quiver with delight. "Tell me 'bout it."

"Angels is beautiful things that flies," said Tom, in a low tone. "I know now; they flies, like the birds. They's got yellow hair—yellower than yours, Maggie—an' if we're good, they come right down out of the clouds and carries us up with 'em to a great big house, where there's lots of kind folks and plenty to eat. Hush! Somebody's comin' out the winder."

The children fell back into the deep shade as a lady stepped out upon the balcony. The bright light seemed to follow her, and well it might, for it would not shine upon anything half so beautiful in many a day—a gown of rosy pink, half shrouded by delicate lace; and above it rose a lovely face, surrounded by a halo of golden hair, that, as the light shone through it, seemed veritable gold. Only a moment she staid; then faded away into the bright window, leaving an impression upon the children's eyes like that we have when we turn from gazing upon a glorious sunset to the dull things of earth.

"Get out o' these grounds, you children!" said a tall figure, appearing at the front door. "No place for you here. Go home to bed."

Out upon the streets they hurried, and walked some distance in a frightened silence that Maggie was the first to break.

"Was it a one, Tom?" she said. "It did'n't fly."

"Sometimes they don't; only when they come to get us, I guess. I know it was one all the same. Let's walk a little faster, Maggie. 'Haps we'll see some more. 'Haps they'll come for us to-night. Ah! I wish they would!"

"Oh! I can't, I can't!" said poor Maggie, sinking down in the shade of a high wall. "My feet's so sore and I'm so sleepy."

So there was nothing for Tom to do but nestle down beside her; and their slumbers were guarded all the night long by angels more beautiful far than the vision they had seen.

To be continued.

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY,

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT, 1886.]

THIRD CONVERSATION.

Subject—The Trinity.

II.

Q. These analogies are curious, but they only satisfy easily satisfied minds.

R. They are not meant to prove anything, I only mention them as an introduction to the doctrine itself. And now I will set forth the doctrine before you in its authentic enunciation.

Let us, before everything else, read the creed called Athanasian and see there the doctrine of the Trinity as taught by the Church:

"This is the Catholic faith: That we worship one God in Trinity and Trinity in Unity; neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Father, the Son and the Holy Ghost are all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father is God, the Son God and the Holy Ghost is God, and yet they are not three Gods but one God. The Father is made of none, neither created nor begotten; the Son is of the Father alone, not made nor created, but begotten; the Holy Ghost is of the Father and of the Son, neither made nor created, nor begotten, but proceeding. In this Trinity, none is before or after other, none is greater or less than another, but the whole three Persons are co-eternal together and co-equal."

Such is the authentic statement of the doctrine. Now, let us try to make the clearer our conception of this mystery by a comparison, consecrated by the use of almost all the fathers and theologians of the Church.

"The soul," says Bossuet, "is a created trinity which the uncreated Trinity fashions in its own likeness."

What meets our eyes when we contemplate the soul of man? Two things, the intellect and the will. Is that an arbitrary or a natural distinction?

Q. It is a natural and true distinction.

R. Well, what lies beneath these two manifestations?

Q. Beyond and beneath the intellect and will lies only the soul itself.

R. True. See then our three terms: the soul itself, a principle endowed with a generative force, and the intellect and the will which issue from that principle of the soul.

This corresponds to the Father, of whom is the Son and the Holy Ghost; the Son who is also called the Word, Light and Wisdom; the Holy Ghost who is Will or Love. So St. Augustine says: (De Civ. Dei ii: 26). "We are made in the image of God, because we exist, we know that we exist and we love both this knowledge and this existence." Again: (de Trinitate xiv: 11). "The soul, the intellect, and love. We see there, not the Trinity which is God, but the trinity which is the image of God. These three things are but one life, not three different lives; they are not three souls but one soul, one essence."

Q. All these comparisons are ingenious and yet what a difference! I see here a distinction of faculties in the unity of the human person, there a God in Three Persons, Three Persons in a One Being. Between the Divine

Trinity, and this triplicity of the soul there is Infinity.

R. You say truly. There is Infinity between them, the mystery remains in its entirety, in spite of our comparisons. It is an infinite truth analysis of light unfathomable. But what do these comparisons pretend to do? Simply to show that in this mystery, there is nothing which is opposed to reason.

Let us now come to a simple assertion which seems to me much more decisive.

Q. What is it?

R. In the first place God is One, is it not so?

Q. Assuredly. The Unity of God is a necessary truth.

R. Well, God is One; is it possible on the other hand that God can be as one has said only "a dread solitary living in an Infinite Egoism?" There must then be in this Unity, a society which can permit St. John to say 'God is Love.' One reaches this divine mystery by the heart more than by the reason. Man attains to a living faith in this mystery when he has divine love in his heart, for then he carries the mystery within him. In the world of bodily matter we may trace the vestiges of this mystery, in the world of minds we may see a cold image which reasoning spreads point by point before us. But in the world of charity we bear it within ourselves, and here we meet Christ Himself as our guide.

See what Christ has said touching the Three Divine Persons and their dwelling within us. Each word is a gleam of light, and all contain the same idea. "If you love Me, keep My commandments and I will pray the Father and He shall give you another Comforter Who will abide with you forever, even the Spirit of Truth. . . . Who shall be in you. I will not leave you comfortless, I will come to you. In that day ye shall know that I am in My Father, and ye in Me and I in you. If anyone loves Me. . . . My Father will love him and We will come into him, and make Our abode with him. The Holy Ghost, the Comforter whom My Father shall send in My Name shall teach you all things." (St. John xiv.) The Divine Master does not here seek to inculcate a formula, but He recounts the life of the Holy Trinity in souls, and among themselves.

Behold the equality, the society, the common life of the Father, Son and Holy Ghost. They are together, live together, ask of one another, listen to one another, will together, love together. They are together visible for those who love Them, invisible for those who hate Them. They come together into those and only those who love Them.

When we love the Word Incarnate, then we keep His commandments, then the Father loves us, the Son manifests the Father and Himself. The Word prays the Father, who sends the Spirit in the name of the Son, and the Spirit quickens for us all the words of the Son, which are the very words of the Father.

Notice now this; Christ says, speaking to men: "Ye are in me and I in you." He, as man, compares Himself to other men. Elsewhere in speaking of men to His Father, He says: "That they may be one as we are one." This is a formal comparison used by Christ Himself of the union of several souls, with the Unity of the Persons of the Holy Trinity. He compares the society of souls with the eternal and consubstantial society.

Thus, believe me, if men were loving, if they stepped on towards the goal of ideal society, that is, love and unity, if

they loved God and their brethren, they would naturally believe in the Trinity; they would believe in the plurality of persons and hearts existing in unity, a mystery of which they would carry in themselves two images and the reality. The reality because that God, Father, Son, and Holy Ghost, would be in them; besides this two images—one that of which Christ has not spoken, which consists in ourselves, our word and our will; the other of which Christ spake, the society and plurality of souls which the individual soul would touch in love, and in communion. Now we know how souls may touch one another, sympathize with, and interpenetrate one another from end to end of the world as in the primitive days when the disciples "had but one heart and soul."

Alas! plunged in the dark prison of selfishness we languish in isolation; we see, feel, understand nothing of the hearts of others, we are alone, and yet slaves.

We are alone, and have not the liberty of the desert. We are slaves because the mind and will of others cannot really know me, nor enter into my mind and will, any more than I can do the like, so it enchains me on all sides like innumerable fetters and bonds; whilst I in return am but an obstacle and contradiction.

We are slaves and yet alone. I can only experience from my brother the hard force, the impenetrable body, though I cannot see his real self, nor he see mine.

By isolation, therefore, mark it well, our true personalities sink and are depressed. Each one of us exists only in part, because we exist not in one. There are few true men, because humanity is dissipated; true men would be more numerous, if we could in reality be more at one.

This sort of unity which is not solitude, this multitude which is not division, is that which Aquinas calls transcendental unity and multitude, and of which St. Hilary says: "Our God is One, but He is not solitary."

Q. That is glorious and I would believe it.

R. Well, if you practically come to a true faith in the Holy Trinity, do what the Bible tells you. "Quit you like men, be strong." Be strong, master yourself, the good which you know, do it; be brave, laborious, continent, temperate. Then your soul, which so to say, existed not, will exist. It will exist once more, so reflecting the image of the Father, for in it there will be living and free acts. Your effort will have conferred upon your soul a degree of personal existence which it had not before. You will be a man by effort and courage, and that is what God wills. And from the moment that your soul (in this sense) may be said to exist, you will see a great light rise, the light of true wisdom and understanding, and this light will be quickening, and from it will proceed the sacred fire of the love of God and the brethren.

In this love you will not be alone, for you will enter into the saintly communion of the Catholic Church, the universal assembly of God, the society of souls which touch one another in love and fellowship. You will no longer be isolated, but united to your brethren. And thus you enter into and share the life of others, and no longer are an isolated soul. God Himself will be in you; your soul will bear Him within as bright mirrors facing the sun carry in them the real image of that Light which gives life to the world. So we

bear in ourselves, two images, and the reality of the Eternal Mystery, and believe it.

NOTES ON ENGLISH AFFAIRS.

SPECIAL CORRESPONDENCE.

A visit to one's native land after an absence of nearly fourteen years naturally supplies ample material for reflection and is specially fertile in "first impressions." Much more so in fact is this the case with me, revisiting England, than it would be with an American making his first visit, as is scarcely necessary for me to demonstrate beyond saying that a man who has resided twenty-one years in Great Britain and fourteen upon the American continent, naturally possesses the germs of very pronounced ideas about both countries which only need the stimulus of actual comparison to bring into active being.

One of the first of the many impressions that come crowding into the mind of the Englishman revisiting the Mother-land, is the smallness of the changes that take place, especially in the older parts of cities, in the country villages, and the rural districts generally. You walk along the same old, narrow, winding road, between the same old ragged hedges, to the same old iron gate, along the same rugged, well-worn pavement, under the same beetling porch, along the same mouldy aisle, into the same well-remembered family-pew, and your eye cannot detect the smallest detail of change. Presently the old vicar comes puffing out in the identical surplice, very probably, that he wore at your christening over thirty years ago; looking, with the exception of an extra grey hair or two and perhaps a slight increase of rotundity, not a year older, and the old service commences in the same old key with perchance the same old clerk with the same fine pious old quaver in his voice. You look around you during, say the reading of the lessons or better still the sermon, and how absolutely unchanged every thing is. There is the same old mural tablet surmounted by a funeral urn, recounting the virtues of your grand-father, deceased, fronting another of similar get-up and crowned with an elaborate coat-of-arms, setting forth the honors and achievement of a departed great-uncle. Your eye for a moment lights upon the altar and can it be—yea verily, 'tis the same old dirty, green cloth that draped it in days of yore and the ponderous, pulpit cushions, seemingly placed there to save the knuckles of impassioned orators, rejoice in exactly the same outward and inward texture as they did when squirming, squalling, squealing, and most emphatically protesting, you were handed over the chancel rail by your fond mamma—still, God bless her, a fine buxom woman—and received in the embrace of the vicar, even at that comparatively early date, the father of boys as big as himself and of daughters who had already begun to be called "the vicarage young ladies." And there stand the same straight-backed chancel chairs, donated forty years ago, with an eye to business, by a long defunct undertaker and cabinet-maker, like two grim sentinels, mounting guard on each side of the Communion table, sourly warning off every innovation and mutely protesting against that hydra-headed spirit of evil, which, like the mystery of iniquity, had already begun to work even in those remote days. And behind the altar hangs the identical old window curtain, with its

grotesquely shaped weather stains, which as boys, we used to liken to horses' heads, tadpoles, half moons, gooseberry bushes, or whatever else our imaginations, distracted by a two-hour-and-a-half service, might suggest. Under these circumstances one can't altogether stifle the irreverent reflection that there is a peculiar appropriateness in the words: "As it was in the beginning," etc. And one sees this law of unchangeableness in the institutions of the country as well. The English seem to have built their institutions like their homes, not only for themselves and children, but for remote posterity as well, and so like the old baronial castles standing defiantly strong among the myriad mushroom buildings of modern times, the old institutions of England, as far as real practical utility goes, as useless and anachronistic as the old moated battlemented castles, still stand objects even yet to thousands, of a sort of superstitious reverence, that even in these revolutionary image-breaking, cruelly disillusioning age, will insure their tolerance longer probably than I who write this, and you who read it, may last. It seems almost like a dream to think that I am here in a country where still in full and almost unchallenged operation exist such institutions as an hereditary House of Lords, a State Church, Primogeniture and Entail, the Game Laws, an irresponsible taxing magistracy and other institutions whose roots strike deep down into the subsoil of the Plantagenet era. But the English are a slow-moving, thorough-going people, and generally aim at strength and durability rather than convenience and despatch, and so John Bull is likely to take counsel with himself a good many times before laying violent hands upon these venerable anachronisms. But when he does, as do he certainly must, some of these days, we may be sure he'll make a job out of it that will last at least as many generations as we could conveniently count upon our fingers.

(To be continued.)

THE PORTRAIT OF A TRUE CHURCHMAN.

Reprinted.

The true Churchman is one who has been baptized by a minister of the Holy Catholic Church, and who never deserts the Church, into the faith of which, by Baptism, he has been admitted.

The true Churchman, after the example of the first Christians (Acts ii: 42) continues steadfastly not only in "the doctrine," but also in "the fellowship" of the Apostles, by means of their successors; because he knows that the Church is "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner-stone" Eph. ii: 20; and because he knows that this is the only way to be free from error, according to the saying of St. John: "We are of God, he, that knoweth God, heareth us; he, that is not of God, heareth not us; hereby know we the spirit of truth, and the spirit of error" (1 St. John iv: 6).

The true Churchman adheres to the bishop of the diocese in which he may happen to live, and never attends upon the ministry of any person who is not authorized by him; recollecting the decree of the second General Council of the Church, held at Constantinople, A. D. 381, which decree says: "We count those persons to be heretics, who, though they pretend to profess a sound faith, have separated themselves, and made congregations contrary to our canonical bishops."

The true Churchman, as he "fears God," so he "honors the king," or civil magistrate, unconditionally and without reserve, whether the Sovereign be Churchman or Dissenter, Christian or Heathen, after the example of the Apostles and first Christians. He does not place the laws of man before the laws of God, as he believes God, and not the people, to be "the true source of all legitimate power" (Psalm lxxii: 2).

The true Churchman is not a violent partisan, or over anxious about political questions, for he wishes to be a follower of Him Whose Kingdom is not of this world. His party is the Church; and provided a man be a sincere and zealous Churchman, he cares little whether he be a Whig or Tory, Conservative or Liberal.

The true Churchman, as he honors and obeys all that are put in authority over him, in temporal things; so he honors and obeys the bishop and all that are in authority under him in spiritual things; not going to any place of worship, nor subscribing to any society of which the bishop lawfully disapproves. He looks upon unity as an essential point, and likes to see all Christians pulling together, as the first Christians did, "who were all of one heart and of one soul" (Acts iv: 32).

The true Churchman looks upon the Church as a divine institution, as the Kingdom of God upon earth; and, therefore, thinks it a point of minor importance whether it be established, i. e., connected with the State, or not. He can worship God as well within the walls of the non-established Churches of Scotland, Ireland, and America, as of the established Church of England. His only aim is to be in communion with the canonical, i. e., lawful, bishop of the diocese in which he may happen to be; whether the Church be poor or rich, established, or non-established, is of little or no consequence to him.

The true Churchman considers the Episcopal to be the only lawful form of Church government; yet not resting on the mere name of bishop (for many have assumed it without right), but judging no one to be a true bishop of the Catholic Church who is not of the Apostolic Succession.

The true Churchman has the same sort of proof for the doctrine of Apostolic Succession and the divine institution of Episcopacy, as he has for the canon of Holy Scripture; all rest on the same outward testimony, namely, the testimony of the visible Church. "In the name of Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority there was never any doubt in the Church." (Art. vi.) And her testimony is as strong on behalf of Episcopacy.

The true Churchman uses old and long accustomed words, not calling himself a Protestant, but a Christian or a Catholic; the first to distinguish him from heathens, the second from heretics and schismatics. In the matter of religion he calls no man master upon earth (St. Matthew xxiii: 8-10); and, therefore, is neither an Arminian nor a Calvinist; neither a Lutheran nor a Wesleyan; neither a Swedenborgian nor a Socinian.

The true Churchman looks upon the sacraments as the means of grace, without which the sacramental grace of God is not to be had; consequently he is anxious to partake of the sacraments of the Holy Communion as often as possible, for he relies not upon his own strength.

The true Churchman, knowing the

danger of eating and drinking unworthily, examines himself before coming to the Table of the Lord, and confesses and bewails his sins; and if he have defrauded any one, he makes ample restitution, putting away from him the wages of iniquity (St. Luke xix: 8).

The true Churchman wishes "all men to be saved," and, therefore, endeavors to "bring" as many as he can to "the knowledge of the truth," by making them members of that Church which is "the pillar and ground of the truth," knowing that "he which converts the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (St. James v: 20).

The true Churchman loves to see the symbol of his faith in and upon our churches; he glories in the cross of our Lord Jesus Christ (Gal. vi: 14), and likes to be reminded of his duty to "deny himself and take up his cross and follow Christ" (St. Mark viii: 34).

The true Churchman as he "fears God," so he "honors the priest and gives him his portion;" not paying his tithes and offerings grudgingly, but with a willing mind; knowing that they who "wait at the altar are partakers with the altar" (I Cor. ix: 13).

The true Churchman observes the Lord's Day and other festivals of the Church, not as days of worldly amusement and idle dissipation, still less of rioting and drunkenness, but of rest and holy joy; for he is never so happy as when he is celebrating the praises of God, and hearing the lives of our blessed Saviour and His saints proposed to him as examples to follow.

The true Churchman comes to church rather before, than after the appointed hour of service; it being part of his religion not to disturb the devotion of others.

The true Churchman takes off his hat when he enters a church; he keeps it not on in the house of man, much less in the house of God, for it is written: "Reverence my sanctuary, I am the Lord" (Lev. xxvii: 2).

The true Churchman takes care to kneel to his heavenly King, when the general confession, litany, and other prayers are said. (Eph. iii: 14).

(To be continued.)

THE LIVERMORE FAMILY.

The letter of Bishop Whipple on the late Rev. Edward Livermore, which we published recently, recalls something in his family history, which we would not have forgotten. Bishop Whipple truly says "he was of an honored ancestry." But his ancestors were also Churchmen for several generations back; a rare distinction in an original New England family. John Livermore, the son of Peter of Suffolk, England, who came to Watertown, Mass., in 1634, and thence to Wethersfield and New Haven, Conn., was undoubtedly a Non-conformist; and such, perhaps, were his son and grandson. But the family had conformed to the Church of England before 1750. In the old St. John's church, Portsmouth, the successor of the "Queen's chapel," built many years before the Revolution, there still stands before the chancel one of the most curious old fonts to be seen in this country. It has an oval bowl of yellow marble, three feet by two and a-half, and large enough, in its integrity, for the immersion of a child. But the bowl is divided by a partition into two halves, one of which is filled each Sunday morning with loaves of bread to be distributed at the close of the service to certain poor people of the parish, in accordance with the terms of an old bequest. The other half only is used for baptisms; at least this was the case when we last saw the font, some years ago. On the middle partition of cement is a flat cover of brass, opening from each end like the cover of an old-fashioned market-basket; and on this cover is an inscription in Latin, from which it ap-

pears that the font was brought by Col. John Tufton Mason from Senegal, in Africa, (where it was taken at the capture of Fort Louis from the French in 1758,) and presented by his daughter to the church in 1761, in the 26th year of the incumbency of Arthur Browne, rector, Samuel Wiseman and Samuel Livermore being wardens of the church.

Arthur Browne was one of the earliest Church clergymen in New England, and was in charge of Queen's chapel, at Portsmouth, nearly forty years—from 1735 to his death in 1773. Of him as well as of his warden, Edward Livermore was the lineal descendant, and the son who succeeds him in the ministry of the Church, Arthur Browne Livermore, of the diocese of Chicago, bears the honored name of his ancestor, this noted missionary and champion of the Church against the Puritan ascendancy of Massachusetts.

Samuel Livermore, the warden of Queen's chapel, born 1732, died 1803, a graduate of Princeton, 1752, and LL. D. of Dartmouth, 1792, was a member of the Continental Congress, and twice a Senator of the United States from New Hampshire, and at one time president of the Senate; and many years chief justice of New Hampshire.

Edward St. Loe Livermore, eldest son (we believe) of Samuel, was another distinguished member of this family; a judge of the Supreme Court of New Hampshire, and president of its Constitutional Convention of 1791.

Arthur Livermore, son of Judge Samuel, and father of the Rev. Edward, born 1766, died 1853, aet. 87, inherited the judicial intellect as well as office of his father, and also his devotion to the Church. As representative in Congress, he was matched with the most brilliant men of his time, as their peer in all points. A characteristic incident in his Congressional life which has passed into history, I must repeat here at the risk of spoiling the story, as I cannot now "verify my references." One member of that day from Virginia, brilliant and also incessant speaker, fairly dominated over the house with his power of invective, no one daring to interrupt him for fear of personal consequences. On one occasion he had long occupied the floor in an eloquent and impassioned speech, but with little or no relation to the matter in hand. Finally Mr. Livermore arose, and quietly but firmly called him to order. The incensed Southerner turned at once upon the New Hampshire member the full force of his "withering" sarcasm. "He would teach the gentleman from New Hampshire not to interrupt him. He was not speaking for the benefit of the gentleman from New Hampshire only. He was not speaking to the members of this house or of this day only—he was speaking to posterity." "Yes," rang out the sharp clear voice of the New Hampshire member, "and at this rate the gentleman will go on till he has his audience before him." The dignity of the house gave way in a roar of laughter, and for once the Virginian sat down completely silenced.

One of the pleasantest recollections of my early clerical life is that of occasional visits at the delightful home of the Rev. Edward Livermore at Waterloo. His house had in furniture and style a certain refined simplicity and quaint old-time character perfectly in keeping with the rector himself. It was just a little different from any other household interior I ever saw, and I am sure some of the furniture used, as well as the indefinable charm of olden days, must have come from the old "Livermore Mansion" of 1775 at Holderness, N. H., if not from the still older colonial home at Portsmouth.

At some of these visits I met the venerable mother of Mr. Livermore, and a sister, Mrs. Ford, both of them resembling him alike in the simple dignity and grace of manner, and the rare conversational powers, which no one who knew him can ever forget. Some curious reminiscences by Mrs. Ford of the old New Hampshire home, dwell yet in memory.

The church at Holderness, (one of the most secluded hamlets of the hill-country of New Hampshire), must have been founded very soon after the Revolution, and no doubt by Judge Livermore, who had made his home there as early as 1775. The great farm-house built there by him became, a century afterwards, the diocesan school for boys, but has since, I think, been destroyed

by fire. For nearly sixty years the parish of Holderness had but one rector, the Rev. Robert Fowle, who held it from his ordination by Bishop Seabury in 1789 to his death in 1847, though unable to do any duty during his last years. Mrs. Ford described the church as in her earliest recollection a great, square, barn-like building, in which an arm chair stood on one side of the pulpit for Judge Livermore, one on the other side for Madame Livermore, and the little congregation was provided with sittings by a long bench round three sides of the square, while a platform in the centre was occupied by a choir of seven maidens—the rector's daughters, if I am not mistaken—the eldest of whom supplied the place of precentor and organist with a bass-viol. The service was conformed to the convenience or inclination of the people or the rector, in a degree which the most ardent advocate of "ritual relaxation" would hardly ask now-a-days; once a day was considered quite enough to have the psalter said, and chanting was probably unknown and unthought of.

In the little church still standing, are preserved some relics of the church and its rector. To these Mr. Livermore added, some years since, the Prayer Book of 1739, used by his grandfather at Portsmouth, and by his father at Holderness, for more than a century.

Judge Arthur Livermore, though a layman, was president of the first convention of the diocese of New Hampshire, which met in 1802 at Concord, though there was then no church in that place; and from that time, as for years before, was foremost among the few supporters of the Church in that State. The church at Holderness was probably built, as it was chiefly supported, by him and others of the Livermore family.

To show how little the laws and principles of the Church were regarded in those early days of weakness, by some of her own clergy, we have the testimony of the late Hon. Robert H. Gardiner, of Gardiner, Maine, that during two successive rectorships of that parish, covering a period of nine years, (1794-1802) the Holy Communion was never once administered! There is not the least reason to suppose that the old rector of Holderness was a man of this stamp, or unfaithful to his duties, but his was the "day of small things" in the New England dioceses, in more ways than one.

OPINIONS OF THE PRESS.

The Iowa Churchman.

OUR MISSIONS.—We claim that it is both unfair and unwise to attempt to stigmatize as an "attack," an examination of the facts of our missionary work. The surest way to quench the missionary zeal of the Church is to attempt to conceal the facts which give the success or failure of that work. There is no policy so dangerous as this *suppressio veri*, and we are amazed that *The Church* should even by implication approve anything so disingenuous. If certain portions of our missionary field do not yield a fair return for the labor and means expended thereon, that labor and these means should be transferred elsewhere. The Church will not endorse a policy that attempts to limit missionary zeal and missionary appropriations to certain portions of the field, to the exclusion of other and more productive portions.

The Churchman.

VESTRIES.—There are not a few cases of tyranny and vulgarity in vestries, and these are often set forth, not as warnings, but as types of the general working of the vestry system. As warnings they deserve the most careful study; but they are emphatically not types of the general working of our parish vestries. They are highly exceptional. We may grant that they are disgusting, that they are incompatible with episcopal government, that they are tyrannical and every way odious. But they are exceedingly rare. It may safely be affirmed that in an enormous majority of our parishes the election of vestrymen on Easter Monday was a mere formality. Nobody wanted any change. Probably not a dozen people voted either way. If, by accident or design, there had been no election, and the old vestry, by mere lapse, had retained office, not a soul would have been disturbed. In other words, vestries nearly always fairly represent parishes. They

are good men. They will help their rectors. They will do their best to augment and carefully and wisely to use the income entrusted to their care. They will probably themselves be among the most liberal contributors, and the rector may depend upon them as his best friends.

HINTS FOR HOUSEWIVES.

To remove candle-grease from furniture without injuring the varnish, rub it off with a little warm water and a rag.

WIPE mica that has become smoked, with hot vinegar, and it will repay you for your labor.

CHOCOLATE BLANC MANGE.—One-half box gelatine, 1 pint cream or rich milk, 1 cup grated chocolate, 12 table-spoonsful of sugar. Boil milk and stir in chocolate. Let come to a boil again, and add gelatine previously dissolved, sugar and vanilla to taste. Mould and put in cool place.

HOW TO COOK CORN.—It should be placed in a pot of boiling water—not salt—and left there for ten minutes—be sure the water is in a great rage—then taken out and wrapped in a large napkin, until you are ready to eat it. Boiled longer than ten minutes, the milk hardens in the kernel, and it is not a tenth part as palatable and it is much less digestible.

STUFFED CUCUMBERS.—Cut the cucumbers lengthwise and extract the seeds; lay in ice-water; moisten some bread-crumbs with butter; season highly. Fill each cucumber, and lay carefully in a pan, with a lump of butter on each, pour over some broth to prevent burning, and bake. Serve with either white or Spanish sauce.

FRUIT marmalades are made by being stewed, with water enough to prevent burning, until they are tender enough to rub through a sieve for the purpose of removing the seeds; the pulp thus obtained is then boiled gently with an equal weight of sugar until a little of it, cooled upon a saucer, thickens like jelly, and is slightly elastic, clinging to the spoon when cut; it is then ready to put up like jelly.

FAN WALL POCKET.—Take a large palm leaf fan, and cover it smoothly with silk serge, pretty satteen or cretonne. The pocket part is made large enough to admit of being gathered or box-plaited, and to have a heading above or below it. Fasten it securely to the fan, and sew fluffy silk balls round the edge. Suspend it by a silk cord fastened securely to the point where the handle joins the fan, and sew a ball on each end of cord.

OAK LEAF LACE.—Cast on 10 stitches; knit across plain.

1st row. Slip 1, (take off without knitting) k 1, throw thread over, n, k 1, thread over twice, n, over twice, n, k 1.
2d row. S 1, k 2, seam 1, k 2, seam 1, k 2, seam 1, k 2.
3d row. S 1, k 1 o, n, k 3, over twice, n, over twice, n, k 1.
4th row. S 1, k 2, seam 1, k 2, seam 1, k 4, seam 1, k 2.
5th row. S 1, k 1, o, n, k 5, over twice, n, over twice, n, k 1.
6th row. S 1, k 2, seam 1, k 2, seam 1, 6, seam 1, k 2.
7th row. S 1, k 1 o, n, k 7, over twice, n, over twice, n, k 1.
8th row. S 1, k 2, seam 1, k 2, seam 1, k 8, seam 1, knit 2.
9th row. S 1, k 1, o, n, k 14.
10th row. Slip and bind 8 stitches, k 6, seam 1, k 2.
Should have 10 stitches left on the needle; begin at first row again.

CURE FOR SUNSTROKE AND APOPLEXY.—A New York physician says: I believe sunstroke and apoplexy can be cured almost surely if taken in any kind of time.

1. Rub powerfully on the back, head, and neck, making horizontal and downward movements. This draws blood away from the front brain, and vitalizes the involuntary nerves.
2. While rubbing, call for cold water immediately, which apply to the face and to the hair on the top and side of the head.
3. Call for a bucketful of water as hot as can be borne, and pour it by dipperfuls on the back, head, and neck for several minutes. The effect will be wonderful for vitalizing the medulla

oblongata; it vitalizes the whole body, and the patient will generally start up into full conscious life in a very short time.

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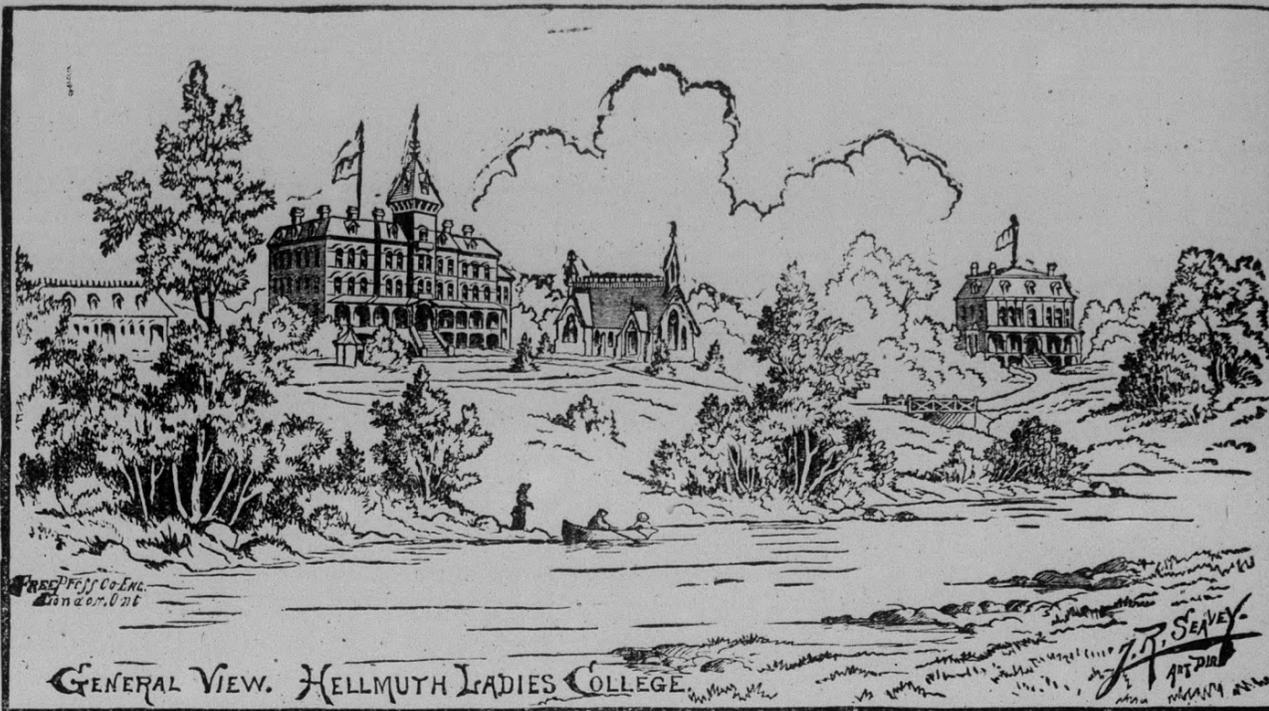
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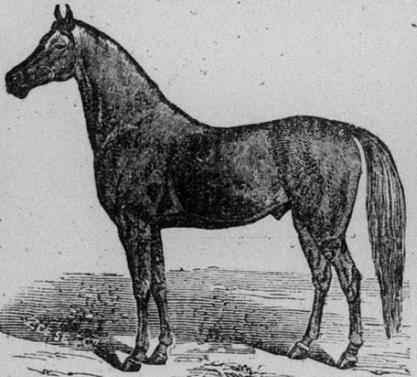
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