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WHOLE No. 191.

DIOCESAN CONVENTIONS.

Reported for the Living Church.

Central New York.

The Fourteenth Annual Convention of this Diocese met in Emmanuel Church, Norwich,
Tuesday, June 13th. Most of the parishes were
how little they prize their privileges in it. As a
rule, a parish burdened with debt has little prosrepresented, seventy-five clergy and eighty lay delegates being present. The former Secretary the Rev. A. B. Goodrich, D. D., was re-elected, and Rev. T. E. Pattison Assistant Secretary. The offerings for the year, as represented by the Treasurer, were \$8,794 for missions, and \$1,324 for general expenses; \$1,322 were reported on the Christmas offerings for the Aged and Infirm Clergy Fund. This fund has above \$7,000, yielding an income of \$437. The fund for the support of the Episcopate is \$64,000. It is hoped to add to this \$60,000, for which steps have

been already taken. From the Bishop's Address we take the following statistics: Ordinations, 7; Confirmations, 801; consecration of churches, 5; candidates for orders, 14; postulants, 9; deaths among the

clergy 2. On the subject of education the Bishop said: Inasmuch as all right living depends on right believing, and since the virtues and graces of Christian character can be found only where the truth is taught and received, and since the truth can be taught only in definite doctrinal statements, where the relations of its parts to one another are understood and discriminated, and where every principle or precept is referred to its proper authority, I put my Brethren in mind that they ought to use great care in the selection of those who instruct children in Sundayschools and Bible classes. At this time and in these communities the entire fabric of Christianity is in dauger not so much of any assaultfrom without as of dissolution by ignorance of hope of the appointment, by the aid of the what it is as the Church has received and handed Woman's Auxiliary. of an itinerant Missionery it down, on the one hand, and all sorts of weak sentimentalisms on the other. Representations which are appalling and almost incredible are constantly made to me, as I travel about, of a prevailing shallowness of religious information as respects Holy Scripture, history, the Prayer Book and even the commonplace verities of the Catechism. It seems as if the present generation had half forgotten even what the last one learned. Of this vagueness of understanding and confusion of ideas, and consequent weak ness of faith, one easy explanation is found in the fact that those who are set to educate Sunday-school classes are not themselves trained or taught how to do it. They are well disposed persons, who want to be useful, and can think of no other way of helping the clergyman. Many an unhappy group of children is left from year to year in dismal darkness as to any consistent body of Christian knowledge, however rudimentary. Often a disorderly government, the absence of any consecutive plan or course of study, a miserably assorted collection of juvenile story books miscalled a Library, and irregular The next attendance, complete the compound wrong done to the youthful mind. There is room to fear that, by an infection of bad customs creeping in from the loose religious fashions about us, the 'Sunday-school" may come to be little better than a mis-nomer and a snare. The remedy is with the Rector. He must either give his own personal and thorough attention to every detail of the instruction and discipline of the School, or he must substitute for it a careful and wellstudied weekly catechising, or else he must incur the retribution of answering for a bewildered, misguided, half infidel flock, blown about by every blast of vain doctrine, because he did not heed the Lord's charge, "Feed my lambs."

Mr. Geo. J. Gardner was re-elected treasurer. The Standing Committee was elected as follows: The Rev. Drs. Clarke, Brainard, Beach, and Gibson, and Messrs. D. O. Salmon, T. D. Green, J. W. Glover, A. H. Sawyer.

A report on Christian Education was made by the Rev. Dr. Egar, and one from the missionary board by the Rev. Mr. Hoskins. The proposed amendment of the Prayer Book was laid over for consideration at the next Convention.

The Committee on the increase of the Episcopate Fund reported that considerable progress had been made in the undertaking.

Mr. R. Graham, at the request of the Convention was present and made an address on the Church Temperance Society, and a resolution expressing sympathy with all faithful and devout efforts of the Church to suppress the unspeakable evils of intemperance, was adopted.

After the usual resolutions of thanks and the closing devotions, the Convention adjourned sine die.

Vermont.

June 14th. Mr. Thomas H. Canfield was unan-L. Temple, Treasurer. The Standing Committee was elected by ballot, as follows:

The Rev. Drs. J. Swett and A. H. Bailey, and the Rev. J. Isham Bliss and Messrs. J. W. Ellis, C. A. Booth and J. H. Williams.

The Convention sermon was preached by the Rev. F. W. Bartlett, of Northfield. It was an earnest and comprehensive survey of the Church's authority and obligations, especially as regards the cause of missions. In his annual address, the Bishop was able to report the Missionary Treasury in a good condition. He made an earnest appeal to the parishes to keep out of

church have little other means of judging of its worth than by the interest which they see us, who are within it, taking in its affairs and work. And when men see the members of a parish not

caring enough for it to provide for its ordinary needs, it is no wonder if they are repelled from it; seeing those who have the best opportunities pect of growth.

The Bishop also called the attention of the Convention to the importance of properly training the children in religious knowledge.

"Train up a child in the way he should go, and when he is old he will not depart from it. the beginning of this training of the child should be made early. He should not be able to re-member the time when he did not use his Prayer Book; when he was not moved by the sublime words of devotion; when he did not feel the deep pathos of the Litany; when his heart was not uplifted in the Te Deum and Gloria in Excelsis; when he was not learning something of his duty and of God's Fatherly love, in the prayers for all conditions of men, for the sick, the orphans and the widows, and all the suffering. When, in short, he was not growing in that love and appreciation of the service which will keep him steadfast in his devotion to the Church.

On the evening of the first day a stirring and animated missionary meeting was held.

The pledge system adopted last year was shown by the Treasurer's report to have abundantly justified itself by an increase of over 50 per cent, over the preceding year in offerings, and the work of the missionaries themselves was told in most interesting terms.

The sum of \$2,600 was appropriated for Diocesan Missions, for the ensuing year, and all mission offerings directed to be sent to the Treasurer for distribution. The mission stipends of last year are continued as at present, with the at large, in addition to the stations, about twenty in number, already occupied. After the meeting there was a parish reception to the bishop, clergy and churchmen of the diocese by Trinity parish at Baxter music hall.

The committee on canons by its chairman, Rev. Dr. Bailey, then submitted their proposed revision of the constitution and canons, and recmmended their being printed in the appendix to the journal and not to be acted upon until the next Convention.

On motion of the Rev. Mr. Smith, it was resolved to hold in St. Paul's Church, Burlington, on October 31, 1882, "a solemn memorial Service" in commemoration of the fiftieth anniversary of the severance of Vermont from the Eastern diocese and of the consecration of its

The next convention will be held in Luke's Church, St. Albans.

Wisconsin.

The 36th Annual Council of the Diocese of 20th inst. The clergy and choir, in surplices, ent with the Constitution and Canons of the entered the Cathedral at 10:30 o'clock A. M. Church; and the Bishop may confer such cussinging the hymn "Holy, Holy, Holy, Lord God Almighty!" At the Holy Communion, the Bishop was Celebrant, assisted by the Dean. The sermon was by the Rev. Dr. Elmendorf, of Racine College, on the words "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (S. Luke X:21). The preacher enforced the absolute necessity of a supernatural character for the reception of reshould allow it to be published in the Diocesan

Immediately after the sermon, the Council was organized in the Cathedral Hall, and adjourned to meet at 3 o'clock.

acts and of the state of the Church, the Bishop what has been known for some thirteen years as The Cathedral Question." That question has been a difficult one from the start. It originated with the clergy and laity of the Diocese. Bishop Kemper recognized it. Bishop Armitage made practical beginning of it. Bishop Welles inherited, and has now established it. It has had The ninety-second annual Convention of this the sanction of the Wisconsin Episcopate, from Diocese met in Trinity Church, Rutland, on the first Bishop to the last, and it has slowly but surely made its way. Those on whom the reimously re-elected Secretary, and Mr. Edward sponsibility of it has rested have waited until there seemed to be absolute need of action. That which was an idea, about which men honestly differed, has now become a fact, about whose

reality men have come to be agreed. The introduction of the subject brought a slight ripple of feeling upon the otherwise smooth surface of the Council, and one Rector, (whose lay delegates are said to have decided not to be present because the subject of the Cathedral was to be introduced) asked to be excused because the subject was introduced, and he was excused from further attendance. It is also said that the non-appearance of lay delegates from two other Parishes in the city of Milwaukee The allowing a parish to be in debt is not only arose from their following the lead of this one. wrong in principle; it is a great hindrance to the purposes for which the parish exists. Its inevitable tendency is to keep the indebted parish small and weak. Those who are outside the

the Parish at a meeting called for the purpose, may be a question; but there can be no question that in this case such action has been productive of happy results. As our Church is organized, a majority cannot be ruled by a minority, and it is sometimes wise for a minority to be silent; and if silence can only be secured by absence, such absence may well receive grateful recognition.

The three non-attending delegations were from Parishes which have been in the very forefront of the opposition to the Cathedral. They did not like the idea of it, and they distrusted the embodiment of the idea; but patient working had made that embodiment a fact, and patient waiting had so far overcome opposition to the idea, that opposition had become very limited in and attention during the Council; wishing you extent, though for other reasons it may have all a safe return to your homes, and asking for seemed to be powerful. The lay delegates from three Parishes and the Rector of one did not attend the Council; and the result was, that the Council was unanimous in recognizing All Saints' Cathedral as an integral part of of the Church of Christ in the Diocese of Wisconsin. The question, however, did not come up upon the Address of the Bishop. A committee had been appointed at a previous Council, to revise the Constitution and Canons of the Diocese. At the request of the Bishop this Committee dealt with the whole subject, and its report was made the order of the day for were three sessions of the Council, and the Constitution and Canons were passed (with a single ons, as the following shows:

Constitution. Article XII.—The Cathedral. The Church in the Diocese of Wisconsin hereby acknowledges "All Saints' Cathedral," Mil-waukee, as the Cathedral Church of this Diocese with the same ecclesiastical jurisdiction as any parish organization, and its Congregation as in

Union with the Council.

Article XIII.—The Trustees of the Funds and property of the Protestant Episcopal Church in Wisconsin. Sec. 1. The Corporation known as the "Trustees of the Funds and property of the P. E. Church in Wisconsin," is hereby empowered to receive and to hold, according to the terms of the trust, all property which is or shall hereafter be devoted to Cathedral purposes, for the use and benefit of the Diocese of Wisconsin, or of the Diocese of the Protestant Episcopal Church, which shall in succession have canonical jurisdiction of the City of Milwaukee: Provided, that no liability incurred by reason of the conveyance of said property as hereinbefore provided, or for its maintenance, shall be paid from any fund of the diocese not established specifically for that purpose, and such specific fund shall be raised by voluntary offerings, and no assessment upon parishes or missions shall ever be made for such purposes.

Canon. Title IV. Canon IV. The Bishop of the Diocese is hereby authorized from time to

time to appoint and remove, as he shall think proper, a Pastor of the congregation worshipping in the Cathedral, and also such clerical and lay officers as he may think necessary to assist him in the care of the Cathedral property, and wisconsin met in Milwaukee on Tuesday, the in such work as he may designate, not inconsisttomary ecclesiastical titles upon such officers as he may deem appropriate to the respective duties

assigned to them. The exception to the acceptance of the Canons as reported by the Committee, or amended with its approval, touched (so far as your correspondent knows) the only other subject which has troubled the Councils of the Diocese of Wisconsin. And this was settled by an arrangement alike creditable to both parties. And so, mutual forbearance has yielded its fruits; and the vealed truth. That the Council appreciated the Church in the Diocese of Wisconsin, in and sermon is proved by its request that its author without the city of Milwaukee, is again a unit, and it is to be hoped all the stronger from having had experience of the weakening power of divided purposes and counsels.

The elections resulted in the return of most of the old officers. Mr. E. P. Brockway takes the After roll call at 3 o'clock the Bishop read his place on the Standing Committe of the lamented Address. Besides the usual report of Episcopal Mr. Helfenstein; and Messrs. D. G. Hooker and W. W. Wells were also elected to that body. The brought before the Council the whole subject of last words of the Bishop to the Council were as

No Council of the Diocese at which I have presided compares with the present one in the amount of good work accomplished; in the expellent spirit manifested; in the attention to and unflagging interest in legislation, and in devotion to its proper business. The tone of the Council has been eminently right and harmonious. The consideration of the revised Constitution and Canons has occupied most of your time; and your work, I think, has been the most important ccomplished during my episcopate. The constitutional and canonical establishment of the Cathedral, by an unanimous vote of the Council -so representative of the diocese (forty-eight clergy and twenty-five delegates representing twenty parishes and missions) is a very happy solution of a question long considered. As in al previous Councils, there has been a full and free expression of opinion. But in very happy con-trast with some Councils of this diocese, this entire debate has been conducted with the selfrecollectedness and courtesies of Christian gentlemen. In your recognition of the Cathedral in the brief article in the Constitution and the short Canon, everything that I desire has been accomplished. I look to you, my brethren of the clergy, and my brethren of the laity, to aid by your sympathy and your advice in the work I have before me in the matter of Cathedral or-ganization. It is the Bishop's Church, and therefore the church of every clergyman and every member of the Church in this Diocese. I

clergyman in the diocese—the bishop with his this meeting of the Diocesan Council was the crown of presbyters and representatives from every parish and mission in the Diocese gathered in the church,—the Cathedral of Wisconsin may be solemnly consecrated. God grant that it may come in our day! In looking forward to another year's work, I have only one fear, that the members of our older and established parishes may not realize their opportunity. I know the work to be done, its greatness and pressing needs. I know, from seven years' experience, the faithfulness and unwearied labors of the missionaries of the diocese. Be unwearied, my brethren of the clergy, in personal concern for this great work, and I feel that I may say, for your flocks, that they will cheerfully and gener-ously respond. Deeply impressed with the pleasant and important character of this Council, thanking you heartily for your patient attendance you and yours, for all your projects and labors in the cause of our Heavenly Father, that Fath-er's blessing, I bid you "good-bye!"

Minnesota.

The Twenty-fifth Convention met in Christ Church, St. Paul, on June 14th. There was a large attendance of delegates, clergy and lay. The opening sermon was preached by the Rev. S. E. Wilson, of Faribault.

The Rev. Charles T. Coerr, of Rochester, having declined re-election as Secretary, the Rev. C. H. Plummer was elected in his stead.

The Bishop's address was lengthy, but highly Wednesday, at 10 o'clock. On that day, there interesting, and was attentively listened to. The work of the past year, showing the increase and growth of every branch of work in the Diocese exception) with great unanimity. The Cathed- was fully presented. The wonderful growth of need the attention of all right-thinking people. ral was recognized in the Constitution and Can- the school system, the amount of good work done in Indian missions were set forth, the results being very gratifying to both clergy and people. The missionary work was depicted in all ber, 25. its details, including the trials of the missionary himself, and was accompanied by an exhortation to the people to aid and encourage their struggling priest as far as lay in their power. The Bible, its influences and relations to the work, the necessity of bringing all classes of people upon a common footing of humanity through its influences, by which alone the equality of capital and labor can be produced, thus putting at end forever the struggle between the rich man and the laborer, were all briefly dwelt upon Disclaiming all credit, with no feelings of egotism, in the growth of the diocese under his charge, he could not but feel that God had greatly blessed his work. In closing, a tribute of respect and love for the late Gen Gibbs, U. S. A., was rendered, showing him to have been a man fearless in the discharge of Christian duty, and admired for those sterling qualities that go to make the true Christian soldier.

Referring to his own labors, Bishop Whipple said: "I have preached and delivered one hundred and sixty-four sermons and addresses. I have celebrated the Holy Communion thirty-six efficacy of any measures which are not based times, confirmed 347 persons, ordained six priests and seven deacons. I have baptized fourteen tian conception and law of marris children, three adults, celebrated three marriages, buried four persons, catechised children ten times, consecrated three churches at Howard Lake, Glencoe and Duluth."

The Committee to which was referred the question of procuring additional legislation to exempt examined the question, so far as the limited time at their disposal would admit, and it was found that two cases involving the matter of court of the State for adjudication, one of which was St. Peter's Church, of Shakopee, vs. the Board of County Commissioners, of Scott County, in which the court held that the rectory was taxable property, under the laws as they existed The Cathedral Grammar School, Pekin, and now exist. Whether the question of the constitutionality of the law was duly raised in that case does not appear, but the decision must have necessarily involved a construction of Section 8, of article 9, of the constitution, exempting certain classes of property from taxation. In the opinion of the committee it was unwise to take any further action in the case. The report was adopted.

At the suggestion of Bishop Whipple the Standing Committee selected at the last Annual Council, were unanimously re-elected.

The question of the Church taking some decided stand in regard to the evil of intemperance caused a general discussion. Action on the matter, however, was postponed.

The other business was principally of a routine character. A resolution was offered, providing an assistant for the Bishop, whose declining years have brought with them poor health and increased labors. The resolution caused considerable discussion, but it was finally withdrawn. The report of the Committee on assessments for carrying on the work of diocesan missions occupied considerable time and was adopted.

The Committee on the division of the northern convocation into districts reported favorably, and the report was accepted.

A Committee was appointed to consider the expediency of changing the date of meeting of the annual council. The Committee will report pils have been in attendance, five of whom were residents of the school. Eleven boarders are at the next annual meeting.

After a short address by the Bishop, the Convention adjourned.

gathering on Tuesday, the 13th inst., of the Alumni Association of the Seabury Divinity School at the Windsor hotel. A splendid banquet had been prepared. The tables were arranged in the form of a passion cross; and, aside from the elaborate menu, were beautifully adorned with cut flowers. The spacious dining room was brilliantly lighted and presented a perfect scene of beauty. Right Rev. H. B. Whipple presided and a large number of the Alumni were present.

Maine.

The 63d Annual Convention assembled in St. Mark's Church, Augusta, Tuesday, June 20th. After Morning Prayer at nine o'clock the Convention was organized. Fourteen priests and sixteen lay deputies, representing nine parishes, being present.

The Rev. Charles Morton Sills, of Portland, was re-elected Secretary.

The Rt. Rev. Coadjutor Bishop of Fredericton, N. B., who was present, was invited to take seat at the right hand of Bishop Neely.

The Convention took a recess until 3 P. M. At 11 the Convention sermon was delivered by the Rt. Rev. H. T. Kingdon, Coadjutor Bishop of Fredericton, N. B., after which the Holy Communion was Celebrated.

In the afternoon Bishop Neely delivered his annual address. It was strong, sensible, practical. It showed a year of fair prosperity for the Church in Maine, and treated of themes which

Some statistics for the year are: Ordinations, Priests, 2; Deacons, 2; Confirmations, 133; Clergy dismissed, 1; received, 1; present num-

From that portion of the address which treats of the subject of Divorces, we take the following: Could there be a plainer challenge than the authority of our Lord's inhibition, "What God hath joined together, let no man put asunder?" what has been the result of throwing wide And open the door of legal escape from the sacred obligations of the married state? The ratio of divorces to marriages in Maine is certainly not ess than one to ten; and when we consider, furthermore, that no restraint is put upon the marriage of either party to a divorce, it becomes very evident that we have given place to an evil which, if long tolerated, must prove destructive of the most precious social and moral foundations. This could never have happened without the protest, or without the express or tacit consent of that portion of the community which professes fidelity to the recorded law of God, and implicit obedience to the precepts of Christ; and therefore it denotes either gross unfaithfulness or gross negligence on the part of Christian organizations in our midst. It is still, I believe, within their power to check and finally extirpate this growing evil; and I rejoice that an influential movement to that end, already begun in other New England States, is receiving the serious attention of some of our most prominent citizens. But I shall have no confidence in the squarely and uncompromisingly upon the Christo the civil contract theory, and to all other theories which do not recognize in marriage a divine institution, imposing of itself peculiar and per-petual obligations, which no human hand may justly assume to annul or modify.

In the evening, a Missionary meeting was holden, when addresses were made by Bishop rectories from taxation reported that they had Kingdon, the Rev. Geo. S. Hill, the Rev. A. W. Little, and the Rev. H. Sawyer. Cheering reports were given.

The Trustees of the Presque Isle Academy taxing rectories had been before the supreme have voted to turn over the property of that institution, worth about \$5,000, if the Church establish a school there.

Results of elections will be given next week.

The closing exercises of this admirable institution took place on June 16th with an interesting programme. A large number of guests were present both from abroad and from the city of Pekin. The Latin oration by Walter Smith and the Greek one by Franklin Velde were eloquently spoken, with hardly a false quantity. The Bishop's Address to the pupils and patrons was full of fire, and inspired all with zeal and enthusiasm to go on bravely with the career of Christian education. The Rector said that it did not often happen in the first year's history of any school to graduate pupils. But, this year, the Pekin Cathedral School had done more, in fitting two boys for Sophomore Class in College,

were given, of valuable books, as follows: The Bishop's Prize for best proficiency in Latin; Isabelle McCoy, Harry Courtenay. The Rector's Prize for good conduct and deportment; Samuel Orr, Allen Clemens. The Hon. D. C. Smith's Prize for highest excellence in Mathematics; Morris Cummings, Margaret Nethercott. The Historical Prize; Allen Clemens, Arthur Stickney.

in Greek from the very beginning. Eight prizes

In the evening twelve children were confirmed. nine of whom were pupils of the school, making 31 confirmed within eight months. Thus closed the first year of the school. "Success has followed from the very beginning. Fifty-five pualready engaged for next year, with seven teachers. There is a debt of \$4,000 upon the proper-

A very pleasant feature in connection with this summer.

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

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

California.—The Rev. J. L. Githens, Rector of the Church of the Advent, San Francisco, has to mourn, under peculiarly sad circumstances. the loss of one of his choristers-one, too, who was an ideal chorister in many respects. On June 6th, Mr. Githens took his choir on a picnic While bathing, James Edward Weston, aged 15 years, a splendid swimmer, was seized with cramp, and sank before help could reach him. Mr. Githens says of him: "He was especially dear, so pure and brave and true, and his death has been one of the saddest events of my life." On Sunday night, the 11th, a memorial Service was held in the church, when the Rev. Mr. Githens, his friend and rector, delivered an address in which he spoke feelingly of his own attachment to the chorister boy, who was so well worthy of his and all their love; of his over three years of faithful service in the choir; of his love for the Church and her Services, and his many excellent qualities. A very large and sympathizing congregation was present, and the Service throughout was deeply impressive.

Christ loved the boy, and saw him fitted for worship holier and higher. Christ called him, and he quitted the lower for the upper choir.

Connecticut .- As a mother gathers her scattered children under the parental roof on special occasions of joy or thanksgiving, so Trinity, the Mother Church in New Haven, arly gathers within her walls the children from all the Sunday Schools in the city, to keep, in happy unison, the Feast'of Trinity.

It is worthy of note that during these many anniversaries, the day has been uniformly pleasant, so that the youngest of the little ones have been able to participate in its sacred pleasures. But clouds threatened to make the present year an exception, when just before the hour for assembling, the sun came forth in all its brilliancy, and every heart was glad. A large congregation occupied each available place, flowers fra-grant and beautiful were all around, white-robed Priests filled the spacious chancel, and happy children sang in jubilant strains the Church's glorious Hymns and mingled their sweet voices in her Creed and Prayers, and listened with interest to the loving words of many kind and sympathizing patrons. There were those present who counted the children from eight or more flourishing parishes in the City of Elms, whose thoughts went dreamily back to the time within their recollection when Trinity stood alone as the one only independent parish, and eyes were dimmed by the emotion of the grateful hearts of those who had lived to see the Church in such prospority. When, in 1845, St. Paul's Chapel succeeded in obtaining admission into the Convention, the Rector of Trinity (whose son gave his own much loved and honored name to the present Bishop of Albany) regarded the movement as a "suicidal measure," but Dr. Beardsley, the Church Historian, kindly speaks of it as the natural feeling of an aged Pastor. Today, the several New Haven parishes, number nearly two thousand and three hundred Commu-

Dakota.—A free Reading Room has been opened by the members of All Saints' Church, Valley City. A large number of books received and papers have been promised.

Indiana.—The Cincinnati Commercial of June 8th, under the head of "The Protestant Episcopal Convention of the Indiana Diocese, made a statement reflecting most unjustly upon the Rev. W. N. Webbe, the energetic and res-pected Rector of Trinity Church, Ft. Wayne. The passage to which we refer reads as follows:

The movement for a division of the diocese originated with an ambitious clergyman at Fort Wayne, who is said to have travelled over half of the State in the interest of his pet project, which was to make Fort Wayne the head of a new Episcopal diocese.

June 12th:

"As I am the only clergyman of the Church in Fort Wayne, I am evidently the "ambitious" clergyman referred to. The movement for a divclergyman referred to. The movement for a division of the diocese originated at a meeting of the by the Rector, the Rev. R. M. Duff, to his converse or the second Northern Convocation held at Goshen, Ind., in April 1882, and grew out of an address delivered April 1882, and grew out of an address delivered by the Rev. J. J. Faude, dean of the Northern increase of communicants over losses by death Convocation, and who at his own request came to my parish and presented the subject on a Sunday, and subsequently induced the vestry of said parish to agree to raise one-fourth of the

amount required for an endowment. I would further state that I have never broached the subject in any parish within the diocese of

Iowa.-On Tuesday last, the 20th of June, six boys, the oldest less than 12 years of age, broke into Trinity Church, Davenport, and committed the worst kind of vandalism, with no other object than that of mischief. The organ was Ladies' Parish Aid Society contributed about defaced, the pew cushions cut and torn, the \$1,200. chancel demolished, and the windows broken. A loss is involved of \$500.

Louisiana.—On Thursday evening, June 15, the Bishop made a special visitation to Mansfield, After an impressive and interesting sermon by him, Confirmation was administered.

On Friday morning the new and beautiful memorial church was consecrated. The Instrument of donation was read by E. W. Sutherlin, Esq. the request to consecrate by the rector, while the Bishop read the Sentence of Consecration. A chorus choir rendered the music in a manner that would be a credit to any Church. After a sermon by the Bishop (which was a most happy extempore effort) the congregation was dismissed. The church thus consecrated is the consummation of a long and cherished wish and work of a few faithful Church people. It is built of wood, open roof, with spire 100 feet high, and has a seating capacity for 400 persons. The chancel is especially fine-with choir and sanctuary. Much credit is due to the rector for his faithfulness and zeal in building and freeing from debt this beautiful church. He has built and planned eight churches during his short ministry, and proved himself a wise masterbuilder in everything.

Minnesota.—Seabury Divinity School has

closed for the school year of 1881-2. The Commencement exercises were held on Wednesday evening in the Cathedral, which was well filled with the friends of the school. Theses were read by E. A. Bazett-Jones, Robert W. Rhames, Alexander C. McCabe, and the Rev. A. W. Ryan, and the Baccalaureate Address was

Fulton illustrated a rare combination of wit, wisdom, learning and eloquence. The class and given school have requested him to allow it to be printed, so that their friends may have it for futare reference.

The School has had 26 students during the past year, and next year more will be present. Seabury has a bright future and every year it is attaining a higher grade of requirement in stud-

On Sunday the 11th inst, St. Barnabas' Day, the Ordination Services took place in the Cathedral at 10:30 A. M. Besides Bishop Whipple the Professors of Seabury Divinity School and resident clergy, there were present in the chancel Revs. Dr. Jewell, of Evanston; Canon Knowles, of Chicago; Dean Millspaugh, of Omaha; W. C. Sherman, of Cannon Falls; A. W. Ryan, of Michigan; and E. S. Thomas, of St. Paul. After the opening collects, a sermon was delivered by Rev. Frederick S. Jewell, Ph. D., Rector of St. Mark's Church, Evanston, Illinois.

The sermon was an able and forcibly delivered one and engaged the strictest attention of the congregation. It set forth the nature and office of the Ministry, and the charge to those about to be ordained was solemn and instructive as it was beautiful in thought and word.

The Ordination Services were very impressive and the music, rendered by the choir of Shattuck School, was of a high order. The following candidates were presented to the Bishop for admission to the Diaconate, by Rev. George Chase, D. D., Warden of Seabury Hall: Alexander C. McCabe, Robert W. Rhames, Edward A. Bazett-Jones and Edward S. Peck. Rev. E. S. Thomas, Rector of St. Paul's Church, St. Paul, presented the following named Deacons to be admitted to the Priesthood: Rev. Thos. K. Allen, of Alexandria; and Rev. Jonathan E.

Higgins, of Zumbrota. Of Faribault, Bishop Whipple said in his Convention Address: "More than thirty years ago, a young soldier of Christ pitched his tent on the sight of yonder mission property in St. Paul— James Lloyd Breck. The Faribault of to-day with its noble buildings and hundreds of youth was viewed by Breck from the hill which over-looked that hamlet when it had but a few hundred souls. You would scarcely be expected to recognize in me the youth sent here under the providence of God to be the helper of brave hearted Breck and Manning. Care and sorrow had not yet chiselled these lines on my cheeks. God knows how I have labored to build up Christian schools to help the state and be an honor to the Church when my name is forgotten. Our educational work stands second to that of no other American diocese of our years. It is the work of loving hearts within and without the diocese who have made me their almoner. I am an old man now—if not in years, in work and care. Two things I ask in Jesus' name—help me to build these halls, and endow this work so it shall go on forever. Our divinity school, adopted by all the trans-Mississippi bishops, and the only one in a territory of one million square miles, has a strong claim on the Churchmen of the West. For twenty-three years I have borne its banners with God's blessings. May I not ask you to remember it in your yearly gifts, and in your wills when life's battle is ended?"

The corner-stone of the new St. Mary's Hall, Faribault, was laid by Bishop Whipple, in the presence of over a thousand people, on June 19. The new Hall will be the most imposing building in the southern part of the State and will add another to the many attractions of Faribault. Brick and stone will be the materials used and blended in such proportions as to secure the best possible effect. The frontage overlooking the brow of the steep bluff is 243 feet, and in general, there will be a central building with two wings, each of the latter having a depth of ninety-nine feet, while the connecting buildings will be forty-eight feet in depth. A basement underneath the three whole lofty stories and an o'er-topping mansard will give notable height and ample space. The architect has given his best thoughts to the plan and the result will be as beautiful as useful. Graceful pinnacles spring from gable and roof-tree, and the harsh angles of the walls are modified wherever possible, by sweeping, swelling curves. The estimat-To this uncharitable and uncalled for slur up-on his motives, Mr. Webbe replies, in the fol-lowing towns, in the following terms, in the Indianapolis Journal of be forthcoming, for St. Mary's has friends by the legion, and a large part of the original sum named has already been subscribed.

Montana. - A statement of the year's work in

and removal, 25; present number, 143; number of Services on Sundays, 121; on week-days, 70. In the parish Sunday-school there are 4 officers. 17 teachers and 146 scholars. Connected with the Parish there are two Mission Sunday-schools. In these schools there are 6 teachers and about 40 scholars. Mr. S. D. Hooker, a candidate for Holy Orders, from Watertown, N. Y., has rendered the Rector valuable assistance in conduct-

ing the Mission Sunday-Schools.

The offerings in the Parish during the past year have amounted to \$4,530, of which sum the

The church, a handsome stone structure built in 1879 and costing about \$13,000, was consecrated Nov. 6th 1881. A commodious rectory has been purchased at a cost of \$4,000, on which \$2,100 have been paid; \$2,000 coming from friends at the East. For the payment of a note without interest for the remaining \$1,900, the Parish is given four year's time. A large, handsome room, suitable for Sunday-school and week-day Services and for Parish schools, has been finished in the basement of the church, and a substantial iron fence is soon to be put around the church. The sum raised by the Parish Aid Society has been appropriated for these purposes.

Helena, the capital of the Territory, is a thriving little town of about 5,000 inhabitants. It is about 470 miles north of Ogden. The Utah Northern R. R., will soon be within 35 miles of it; while the Northern Pacific R. R., from the direction of the Yellowstone Valley, is being pushed rapidly towards it, and will probably reach it in the fall of 1883.

The elevation of the town is about 4,000 feet and the climate is exceedingly salubrious. Helena grows steacily and substantially, and

gives promise of a fine future. The Bishop of Montana, Dr. Brewer, has his house at Helena, though, as he is perpetually visiting up and down his vast Jurisdiction, he can hardly be said to reside there. He has just set out on a five month's visitation, and no one need envy him the hundreds and hundreds of miles of stage coach riding he will have to undergo during that time.

W. Ryan, and the Baccalaureate Address was delivered by the Rev. John Fulton, D. D. LL.

D., of St. Louis. The Warden, Dr. Chase, then presented the graduating class to Bishop Whipple, by whom the diplomas were awarded and the degrees conferred. The following graduates received their diplomas: Messrs. E. A. Bazett-Jones, Robert W. Rhames, Alexander C. McCabe and Rev. A. W. Ryan, the three latter named being duly invested with the degree of Bachelor of Divinity. The address of Rev. Dr.

Oregon.—St. Stephen's Chapel, Portland, was consecrated on June 1st, by Bishop Morris, the presence of a large assembly of clergy and latty. The sermon was by Bishop Paddock, of Washington Territory, on the "Mission present earnest and highly-respected Rector, the honored dead, especially Bishop Scott and others, was very touching; and his congratulations to Bishop Morris on the completion of another church, and to the Parish for its silent yet three young men for the Sacred Ministry Oregon.—St. Stephen's Chapel, Portland,

effective work were beautifully and delicately

The new church is a beautiful gothic building of wood. It stands on the grounds of St. Helen's Hall, and is intended for the use of the school every day and of a general congregation on Sundays and Holy Days.

Springfield. - Emmanuel Parish, Champaign, has just been incorporated, and intends to build a church at once. Several hundred dollars for this object have been contributed by outside friends, for which the people feel very grateful.

The Journal of the late Synod has just been ssued. It is neatly gotten up.

Texas.—A Mission was held in St. Bartholomew's Church, Hempstead, during Whitsun week, by the Rev. I. I. Clemens, Rector of Christ Church, Houston, assisted by the Rev. T. B. Lee, Rector of St. David's Church, Austin, and the Rev. Edwin Wickens, Diocesan Missionary at large, who has charge of the parish. A series of five excellent sermons was delivered by the Missioner, on "The Penitent Thief." Moses. "Eternal Punishment," "Temptation. and "The Church, the Safeguard from Tempta These sermons were most attentively listened to by large congregations, and the old-fashioned Southern custom of allotting a portion of the church for the negroes was observed, and highly appreciated by them—some 40 or 50 being present at each night's Service.

During the last nights of the Mission, even

standing room could not be found, numbers who had never entered the church's door being present. Mr. Clemens won all hearts by his simple. unaffected manner; he seemed to have mastered and learnt the true art of preaching, by being natural, and making the sermons conversations addressed personally to all present.

The music was good, not sensational, but Churchly, and the much loved old-fashioned hymns, "Rock of Ages", "Jesus Saviour of my Soul," were rendered with a correctness and heartiness which would have done credit to larger

and more highly favored congregations.

At the close of the Mission, Mr. T. W. Beese, vestryman and a prominent lawyer, read a letter of thanks numerously signed by the town people, to Mr. Clemens, thanking him for the good work done. At a Celebration of the Holy Communion, there were a larger number of receipients

than for years. The ladies of St, Andrew's Church, Bryan, have now entirely liquidated the debt on the parsonage. They hope to improve and repair their church before the fall visitation of the Bishop. The Sunday School, notwithstanding the hot weather, is large, and much interest is felt. The Services are well attended.

St. Philip's Mission, Hearne, is now united with Bryan, and enjoys week night Services semi-monthly, from the Rev. F. N. Atkin. The ladies believing in the offertory as an act of worship, have recently purchased a beautiful alms dish from Messrs. T. & R. Lamb, of New York. They hope to paint their church this winter, and next year arrangements may be made for more Services. They sadly need a good bell.

Vermont.—The Bishop held an Ordination in Christ Church, Island Pond, on June 8th, in which the Rev. Fred C. Cowper was advanced to the Priesthood. Mr. Cowper has been in charge of the parish for six months. The Canadian clergy were represented by the Rev. Messrs. A. B. Balfour, of Hatley, and J. Dinzey, of Compton, P. Q., while there came from this Diocese, the Rev. Messrs. B. W. Atwell, of Newport, and Howard F. Hill, of Montpelier. The sermon, by the Bishop, was from II. Corinthians, v, 20. The candidate was presented by the Rector of Montpelier. The evening service was taken up by the catechism of the children, a sermon by the Rev. Mr. Hill, and Confirmation.

A special Consecration Service was recently held for the new organ of St. Andrew's St. Johnsbury, the Rev. F. S. Fisher, Rector. The former Rector, the Rev. N. F. Putman, preached the sermon.

Western Michigan .- In his Annual Address, the Bishop makes the following encouraging remarks: There is an advance in Diocesan life, that figures will not tell. It rests on something higher than human calculation, that where there have been years of earnest peaceful labor ness." The Master will not let the labor that is His as well as ours be in vain. Then, even to our appreciation, there is gain in a territory well watched for the good ground of Church opportu-nity, in the Chief Pastor able to promptly meet every call of parochial energy or emergency, in the Clergy often brought face to face in conferences to inform and stimulate their zeal, in the constant rallying of forces in every good work and work the Church proposes. A parish that had its life after the manner of our Septennial, I think would not be adjudged as at a stand still.

Finally, I believe that the day of early struggle has nearly passed. Prosperity has returned to the State; organization has been perfected; foundations have been laid. We have at last I hope come to realities, in the matter of our Episcopal Fund. Whoever may read the chronicle at the end of the second Septennial, will I think tell a more cheerful tale.

Wisconsin .- In the year of Grace 1843, the Rev. Messrs. Breck, Adams, and Hobart used to come from Nashotah to the neighborhood of Geneva Lake, to hold Divine Service. Their welcome visits were continued at intervals for several years; and, occasionally, good Bishop Kemper used to take his turn. At length, in 1849, through the influence of Mr. W. H. Whiting (a member of the Church of the Holy Communion, New York), the Rev. John McNamara was induced to take charge of the Mission here and at Bloom Prairie, a few miles distant; the venerable Dr. Muhlenberg firmishing a large part of the necessary means. In 1850, Mr. Mc-Namara organized—at Geneva Lake—the parish of the Holy Communion. Upon that occasion, Mr. E. D. Richardson was elected Senior Warden; and it is an interesting fact, that now, after the lapse of thirty-two years, he still fills the same honorable position. It must have been a proud and happy day for him, when, at the re-cent Consecration of the beautiful church, it fell

Mr. McNamara resigned the parish in 1850, and removed to Waukegan, Ill., where he built up Christ Church parish. Five years after, however, he returned to Geneva Lake; and, in 1857, the first church was built. Upon occasion of its Consecration, the Rev. R. H. Clarkson (now Bishop of Nebraska) preached the Consecration Sermon at the request of Bishop Kemper. In 1858, Mr. McNamara again resigned the rectorship, and was succeeded, soon after, by the Rev. Mr. Dafter, now of Oconto, Wisconsin. Under his administration, the parish was very flourishing. In 1869, the Rev. Wm. Armstrong took charge, and remained for five years. He was succeeded by the Rev. R. B. Wolseley, now of the Diocese of Western New York, who, after a pastorate of two

The Church in the Antietam Valley. Correspondence of the Living Church

Lying at the foot of the Allegheny Mountains, in the State of Maryland, is Washington county. in one of whose many beautiful valleys, formed by "Old South" Mountain on the one side, and 'Old North" on the other, lies the thriving little

city of Hagerstown.

The names of these famous mountains will call up to many the remembrance of bivouse and forced march; and eyes will lose their lustre, for the time, as they think of those who found their last resting place beneath their shadow.

The Antietam winds its way through this particular valley, and gives it the name of its own

As far back as 1696, St. John's parish (then covering the area of several of our present counties), had a Rector. Up to the Revolution, its gratifying. Rector was paid—in part—from the Crown revenues. At that period, the congregation joined with their State in common cause, and their Rector came with them.

It is interesting to read the old documents which tell of the fluctuations of pairsh life in the young days of our national existence. We look with wondering eyes at the quaint entries in Register or Minute Book. But it is also sad. as one finds such distinct evidence of how much we needed a Bishop for the supervision of our Churches.

There is a long list of Rectors given in the Record; and their works and acts are recorded carefully. But, to come down to our own time. The present Bishop of North Carolina (Dr. Lyman), was Rector from 1840 to 1850. He was the first Deacon ordained by the late Bishop Whittingham. During the Civil War, those churches seated in the midst of territory which became the scene of military operations, suffered greatly. Situated as they were, on the border, both sides were represented in the same parish. There was no neutral ground. You were either for the one party or the other.

During these troublous times, the Rev. Henry Edwards (now of St. Paul's parish, Washington county, Md.), was Rector. Upon his resignation, in 1867, the Rev. Claudius R. Hains, D. D., (now of St. Paul's, Petersburgh, Va.), took charge. He remained until 1871 A call was extended to the Rev. Walter A. Mitchell. While it was under consideration, the church was burned down (on Dec. 6th, 1871). Mr. Mitchell immediately accepted the position, and began work in January, 1872. Although his people were stripped by the war and discouraged at the loss of their church, he, nothing daunted, began the work of restoration. Services were held in a building loaned for the purpose, and foundations were laid; and, in November, 1875, the new church was opened. By the exertions of the Rector and people, it was made free from debt some time ago, but it was incomplete. The architect-Mr. E. S. Little, of New York-had designed a beautiful edifice, with spire and belfry complete. This the congregation could not hope to add until after a long and wearisome delay. There was, however, a daughter of the Church, who used to love to attend Divine Service within the walls of the new sanctuary. In His inscrutable wisdom, God saw fit to take her to Himself, in the flower of her youth, and in the very joy of young motherhood. The sorrowing husband, a member of Trinity Church, New York, desired to complete the church which

chimes came to us. Tuesday, the 6th of June, had been appointed by the Bishop as lhe date of Consecration. It was a beautiful day; neither too cool, nor too warm. The mountains enveloped in a purple haze, encircled us like the rim of a gigantic cup. Situated on the ridge which runs through and overlooks the town, built of dark lime-stone, cruciform in shape, and with its tower surmounted with the Cross, St. John's Church could be seen throughout the length and breadth of the

Bishop of the Diocese, with his attendant train of 18 Priests, ascended to the altar; and the Consecration Service proceeded.

The Sentence of Consecration was read by the Rev. Dr. Rich, of the Hannah More Academy and the Bishop's text was "Blessed be the Lord God of our Fathers, Which hath before the coffin. Soon the skies became proput such a thing as this in the king's heart, to beautify the House of the Lord which is in Jerulem." He spoke of the building of the temple in Excelsis" was sung and the Bishop proas described by Ezra, a temple reared when it nounced the Benediction. had seemed well nigh next to impossibility; and compared the present occasion with that of so long ago; for, indeed, War and Fire had seemed long ago; for, indeed, War and Fire had seemed added unto the Lord," and "his works do follow to have put a stop to any thought of a House of him." God in this place. He also said that we never intend the beauty of architecture and adornment to hide God from us; that was but the excuse which mean natures give for not making God's House at least as beautiful as their own homes.

It was a good sermon, worthy of the occasion and of the man; and the Bishop alluded touchingly to the fruitful work of the Rector, proseingly to the fruitful work of the Rector, prosecuted at a time when everything had seemed at its darkest, outside and in. The collection was for a rectory which we hope to have in course of time. The attendance at the Celebration was most gratifying. So large a crowd of guests are considered at the collection was most gratifying. So large a crowd of guests are considered at the collection was most gratifying. So large a crowd of guests are considered at the collection was considered at the collection was the collection was considered at the collection was most gratifying. So large a crowd of guests from a distance could not be distributed amongst the different families. Accordingly, the Committee had made arrangements, and the large doors of the dining room of the Baldwin House were thrown open at 3 o'clock. By this means, all the congregation could attend the Service, as no one had to stay at home to attend to the reception of guests. Besides the Bishop and clergy, there were some two or three hundred to dinner; and a most enjoyable occasion it was.

In the evening, we had Service again, the Rev. Dr. Leeds, of Grace Church, Baltimore, preaching the sermon.

Connected with the church are two chapels, St. Ann's, Smithsburgh, and the Mission at Williamsport. The work at both of these places is prospering; and we hope that St. Ann's may be consecrated in the fall, as there is no debt upon it. They are under the charge of the assistant clergyman. Six miles from Hagerstown, on the Shenandoah railroad, is St. Ann's College. It was flourishing up to the time of the War. Dr. Kerfoot (the lately deceased Bishop of Pittsburgh), being President. Now, Mr. Henry Onderdonk, nephew of the two Bishops of the same name, has it, as the Grammar School of the Diocese. He has a fine set of young men studying for West Point, Annapolis, or College. A few days ago, I was there, and was much struck with the tone of the young men and boys. The attendance at chapel, and the frank intercouse between masters and pupils was very

The Late Rev. Doctor Craik. Correspondence of the Living Church.

The city and commonwealth as well as the Church in Louisville and the Diocese have met with a great loss, in the call to Paradise of the Rev. James Craik, D. D. LL. D. This occurred at Kanawha on the 9th of June, at 11:15 o'clock, after a long and painful illness. He retained his faculties of thought and speech almost to the end; his last words being, as the Rector of Grace Church pronounced the absolution-he gazing and listening intently-"Amen. I'm happy." This whole community is bowed down with woe, at the taking away of this good man, who for nearly a half century, lived an irreproachable, an incorrupt life before men. On the eve of the Vigil of St. Barnabas he fell asleep, closing his own eyes, as peacefully as an infant does in natural slumber. From a personal knowledge and intimate acquaintance reaching over twentysix years, I have always felt justified in comparing him with St. Barnabas, and this, despite the controversies which have prevailed (wherein I often stood antagonistic to him), by means of which his true character, lived among the people he loved, has not been known or appreciated. Here we felt his goodness and his power-knew the sweetness of his character, and felt his pervading influence in all that concerned the growth of the Church and the progress of religion. His model home was a place of beauty, loveliness and peace. None entered its precincts, but met with a welcome never to be forgotten, nor departed without hopes and aspirations of living a better life. The Morning and Evening Prayer ever offered was a felt power, an incense perpetually ascending to the "strong Son of God-Immortal Love." It was a home of abounding hospitality, and innocent pleasures, where old and young, middle-aged, grave and gay, thoughtful and refined came, and went away refreshed and blessed. In this home, "Dear Kanawha," as we of "old Virginia," lovingly call it, the grand figure passed away, all that love could do for him being done.

In Christ Church, on St. Barnabas' Day, the Holy Eucharist was celebrated, the Rector of Grace Church being the celebrant. A very large number (the weather being most inclement) received the Sacred Elements—two of his sons being present and partaking. On Monday his mortal remains were brought from Kanawha, met by a company of priests, and the Sentences of the Burial Service were said, as the casket was conveyed to its temporary resting place in the choir. The Rev. L. P. Tschiffely said the Litany. The body, lying in state, was looked upon for four hours preceding the burial, by a living throng; tributes of affection such as were never before known in this city, were offered. During this time a Guard of Honor, composed of priests of our diocese, kept watch, reciting Psalms and offering Prayers. Upon the casket lay a Shepherd's crook—the gift of the Sisterhood of St. Martha. The Assistant Bishop of the Diocese, with twenty Priests, the vestry of Christ Church, honorary pall bearers, and the family, proceeded up the church aisle, repeating the cxxx Psalm De Profundis. The Bishop Through the congregation of nearly 800, the read the Lesson, and the choir sang a selection from Mozart's Requiem. The Rev. Mr. Tschiffely said the Creed and several Collects. "Asleep in Jesus" was sung by the choir and congrega-tion. At this juncture a heavy rain-storm set in, lasting for some thirty minutes, and seemed as if it would never abate; nevertheless the procession moved forward, the Rev. M. M. Benton, Chaplain of the Orphanage, carrying the crook pitious, and the procession moved toward Cave Hill. At the time of the commitment the sun shone out, and when all was done, the "Gloria

In 1844 he found Christ Church, by reason or the organization of St. Paul's, "a feeble flock." He dies, leaving it the one strongest in the diocese, and powerful in the Church at large. Through his persistent efforts in public speech

and private influence, he organized the Diocesan Sisterhood, built the Orphanage of the Good Shepherd, the Heme of the Innocents, and was present at the laying of the corner-stone of the greatest of all his works, the magnificent Church extended to weak and struggling parishes and their members. When I state that the contribu-tions of this parish for the past year amounted to \$113,000, some estimate of its usefulness may be formed.

This is not the time to enter into an estimate of Dr. Craik, as a scholar or Theologian, I shall do that perhaps later. At present we all mourn, that a priest—a good and great man—has fallen in Israel—one whom this whole commonwealth in Israel—one whom this whole commonwealth loved, honored, and reverêd—the good pastor who never was idle, who had the courage of his convictions and the power to express them, and who did as much in his early and later days to set forth the truth of the Holy Catholic Church as ever any priest in this diocese.

A SAFE AND SURE

The Archbishop of Canterbury.

The "World," a famous London "Society Journal" is publishing a series of "Letters to Eminent Persons," which has aroused much attention in the old country. We republish the one addressed to the Primate, as a fair and pleasing specimen of the writer's style, and as an honest criticism of the Patriarch of our Communion.

MY LORD ARCHBISHOP:-I forget the name of the witty gentleman who said that he had never believed a bishop was an ordinary mortal until he saw one of the members of the Episcopal Bench in his shirt sleeves, washing his hands at the Athenseum Club. My own reverence for the mitre and its wearers is inexhaustible; but there was never a time at which I was tempted to forget that they are of my own flesh and blood. For an obscure individual, I have had a somewhat extensive acquaintance among the prelates of the Establishment; and I have uniformly found them a pleasant, well-spoken, well-mannered race of men. Your Grace sums up in your own person most of the characteristic qualities of your order. You are the incarnation of respectability, clerical dignity, and academic caution. Your appearance is not quite as stately as that of your archiepiscopal brother, him of York, who might have sat for the portrait of Aristotle's magnificent man. But, after Dr. Thomson, you are the best professor of prelatical deportment who adorns the House of Lords. I doubt whether you would show to the same advantage in entering a hansom cab as the Primate of Northern England. But the gifts of the author of the Outlines of the Laws of Thought in this respect are altogether exceptional. If there is any situation in this world in which it is difficult to present an exterior of unruffled gravity, it is when, just as one is closing the door of one's hansom, the driver inadvertently allows a portion of the window to descend upon one's hat. Dr. Thomson's countenance under these embarrassing circumstances is a study. I have seen, indeed, a look of mild and dignified reproach pass over it-such a look as the features of an archangel might wear if a fly alighted upon his nose. But it was over in an instant; and the presence of his Grace of York in the interior seemed to transform the gondola of London, as it drove off chariots, described by Dean Milman as the habitual conveyance of the mediæval popes. It is perhaps possible that you are not quite Dr. Thomson's equal in imperturbable composure. But your general bearing is exceedingly creditable, and the occasional relaxation of your solemnity is upon a scale thoroughly in keeping with the office which you hold.

Some persons may think your solemnity is a little overdone. But then they fail to remember that we are essentially a solemn people. Talk of the solemnity of a bishop or archbishop, what is the young men whom I sometimes see dining in solitary grandeur at the club? No smile ever illuminates their severe countenances; they smile themselves they are infinitely more gloomy than are undertaker's men on duty. The keen edges of their collars run at right angles and cut their throat. The gleaming shirt-front is a straitwaistcoat. They sip their champagne as gloomily as if it was a decotion of salts and senna. he were a sacrilegious intruder upon their serious privacy. There is, perhaps, a little volume open before them on the table—it is their betting Twain; which delightful author denotes the high water stamp of their literary intelligence. Yorick. It was once my privilege to sit down to had taken up the position of judge and arbitradinner in your company, when all the guests, tor, and from that you refused to budge by a with two exceptions—a dean or archdeacon, or single inch. something of that sort, and myself-were bishops. We had quite a pleasant evening, and our conversation was, on the whole, secular and humorous. Even on less festive occasions than these, your Grace's face and bearing are merriment itself in comparison with the young gen- have said what I think of your Grace as a bishtlemen of the period whom I have in my mind's op; what is your Grace's private opinion of the eye, and whom a premature Melancholy has claimed irrecoverably as her own.

say that you are quite the wag and farceur which crease its usefulness by starting the Bishop of it is the fashion to speak of you as being. No London's Fund. But what is the practical value doubt the standard of archiepiscopal fun is not of all this? Of course it is very right, proper, very difficult of attainment. According to the popular conception, a bishop who talks upon very gratifying to know that the London churches themes less serious than Baptismal Regeneration or the reform of Convocation is a mere respectable crowds. But how far does the butterfly of the Bench. "Society," indeed, knows | Church's message reach? What is the particubetter. The tradition of Bishop Wilberforce remains, and is a power, in the polite world. But of its penetrative power? Your Grace has rethough persons who are in "society" know that cently told us. Only a few weeks ago you stated the episcopacy is very human indeed, the bulk in Convocation, and you repeated the statement of the world does not; while even "society" does not scan the texture of episcopal-still less of the Salvation Army contrived to influence, for archiepiscopal—facetiæ too closely I have be- good, as you thought, whole classes of men and fore now heard serious gentlemen and ladies of my acquaintance earnestly deplore your tendency to jocularity. When they have expressed did not belie you, I have always entreated them to remember that a very little fun in a Primate bishop, I have no doubt your Grace is a vastly should say that your ebullitions of animal spirits a slipper-mongering spinster smile. It is pleasnot aware that, while indulging in this exercise, you are violating any one of the injunctions of the Primitive Church. Sir Robert Phillimore or social and political disorder are now let loose. the Bishop of Lincoln might perhaps detect the The law denounces murder and theft, and, when signs of a revived heresy; but then both of these it can catch them, punishes the thieves and mur- in the form marked in the enclosed piece of

excellent persons would probably be prepared to argue that you are not an archbishop at all. This brings me to an important aspect of your character and career. Few men alive have been more bitterly assailed by partisan detractors than yourself. You have been subjected to every kind of impudent calumny which a malignant ago that a gang of Ritualistic libellers conspired to affirm, and endeavoured to substantiate the affirmation by documents, that you had never been properly baptized into the Church & England. You introduced the Public Worship Bill in the House of Lords, and some of your ecclesiastical opponents pleasantly attempted to establish a parallel between yourself and Judas Iscarpriestly hatred to pay off. To the Oxford Tractarians you had always been anathema maranacould not forgive your success afterwards. Your career of clerical promotion was as rapid

your merits. But the personal friendship of the Queen was of some assistance. Your impartial- trict; and, separating from family and friends, ity and your coolness never failed you; and no to devote himself day and night to the suffering Scotchman who ever lived showed less of the and sorrowful. His ministrations were gladly perfervidum ingenium of his race. You were received alike by Romanist, Churchman and Protnot merely impartial; you were, to a certain ex- estant of every name. It soon became evident tent, detached. Though a bishop, you seemed that he must be relieved of some of his benefiin the Church rather than of it. You looked upon the strife of parties, you endeavoured to bers of a religious Sisterhood came from Bosmoderate their transports of jubilant or vindic- ton to his succor. They were hailed as angels tive enthusiasm. You never seemed actively to of mercy in every stricken household. The identify yourself with either side. When the Zulus converted Dr. Colenso, and Dr. Colenso who directed their efforts were the happy insignalized the event by the publication of a very struments, is in no earthly record. The Church crude volume of vamped-up German theology, Protestant and Ritualistic Christendom went now revered by many who before looked upon wild. The same extravagance was witnessed it with indifference or dislike. The good serwhen on another occasion seven gentlemen, vices of these Christian women, at a juncture of most or all of them clergymen, gave to the world a book of perfectly innocuous—and as, indeed, from Palace Yard, into one of those imposing they would be now thought, rather reactionary essays. You were quite ready to admit that it at hand whenever public or private necessity was all very shocking and sad; that a South Af- requires them? We have a well-appointed Hosrican savage ought not to be able to argue an pital, conducted under the auspices of the Anglican bishop out of his belief in the first Ohurch, at which they might acquire the gentle chapter of Genesis, and that Mr. Jowett made a mistake-from the point of view of orthodoxy, in which, when not needed elsewhere, they not from the point of view of his own shrewd could be constantly enlarging their experience and calculating heterodoxy-in posing before the world as a Balliol Socrates. Probably your own estimate of the worth of these compositions was identical with that expressed of them by Mr. Frederic Harrison in one of the most brilliant it in comparison with the preternatural gravity of critiques which even he has ever written in the Westminster Review. Your demeanor under these circumstances was worthy of Lord Melbourne. You would not solemnly denounce Dr. and even laugh in the society of friends, but by Colenso or Mr. Jowett and his collaborateurs with bell, book, and candle. In the midst of the theological whirlwind you stood as still as the just man of Horace; and if any one had asked you how you felt, you might have truthfully said, using a reply made by Dr. Johnson on an analogous occasion, "like the Monument." Of They eye every person who enters the room as if course for this manifestation you were impudently abused by the whole troop of feverish partisans. The vituperation affected you no more than it did Gallio. Your impartiality or book, or it may be one of the works of Mark impassiveness or indifference in these junctures was the more remarkable and admirable because private influences were not wanting which, if you But from the expression of settled melancholy had been a man of weaker stuff, would have visible upon their countenances, as they digest dragged you into the camp of one of the combatits contents, with the aid of a toothpick, one ants. Your wife was a strong High Churchmight suppose it was a manual of St. Augustine woman; you were much attached to her; she or a text-book of Thomas Aquinas. By the side frowned upon your Low Church or Broad of these youths, with their jaundiced air of som- Church friends, and she tried very hard to make bre dignity, you are, my Lord Archbishop, as a proselyte of you. It was of no avail. You

congratulate you on the unbroken success of your career, and can hail you as a model Primate of the Established Church. And now let me address a few words more directly to yourself. I Establishment? You are, or ought to be, the highest authority on this subjest living. You At the same time, I should not go so far as to have done more than any other individual to inand our bounden duty to go to church; and it is are full Sunday after Sunday of well-dressed and lar social stratum which marks the extreme point in the House of Lords, that General Booth and women, for whom the machinery of the Church was not adapted. In other words, the Establishment is an organization which does well enough themselves shocked, and asked whether report for the smug, prosperous middle classes, but which is not what the multitude want. Could there be a more melancholy confession of the of England went a very long way. For an arch- failure of Christianity, as by law established, than this? The chief officer of the National entertaining personage; were you a chaplain, I Church frankly tells us that, if the ghostly welfare of the multitude is not to be neglected, he were so harmless that they would scarcely make must impress into his service a mighty host of spiritual irregulars. That this is true I have no ant to see you canter down Rotten Row, with manner of doubt. I believe, and, perhaps, your Grace will agree with me, that the services which bishop of Canterbury to reply to your letter of the Salvationists can render are likely to be quite the 8th May received by His Grace a few days two or three clergymen in attendance. But I am Grace will agree with me, that the services which as much political as religious. The forces of No clergyman can be instituted to a benefice or

For these reasons, my Lord Archbishop, I can

derers. But the authority of the law is flouted and despised by the organized ruffianism around us. How can this authority make itself felt? That is the question for which we have to provide an answer. How is it possible, in the opinion of the dregs of society, to invest the human law with a supernatural and divine sanction? imagination could fabricate. It is not so long Your Grace has observed that the Established Church cannot do this: let us hope that the Salvation Army may.

An Heroic Priest.

From Bishop's Howe's Convention Address.

The sympathies of the whole diocese have een stirred by the prevalence of a fell disease, iot. Clerical disputants never forgive, and those in one of the fairest and most attractive towns who attacked you then had a long arrears of of Central Pennsylvania. By the good Providence of God, the scourge has been at length stayed. When the epidemic first appeared, the tha. They did not forget that it was you who rectorship of our Church in South Bethlehem led the movement against Tract Ninety. They was unhappily vacant, and it was reported that might have forgiven you your action then; they no other clergyman but the Roman priest was serving the sick or burying the dead. Under these circumstances, my heroic Secretary, the as it was tranquil. No doubt it was justified by Rev. Wm. B. Morrow, asked temporary leave of absence, and offered to go into the infected discent labors, or sink under them. And two memmeasure of good of which they and our Brother which was represented in their ministrations is extreme need, gave emphasis to the question: "Why can we not have such skilled servitors to body and soul, trained in our own Diocese, and art of caring for and comforting the sick, and and quickening their Christian sympathies.

The following resolutions on this subject were ananimously adopted by the Convention:

WHEREAS, In the early spring of 1882, there had been a few sporadic cases of smallpox in South Bethlehem; but it suddenly burst upon the town with great force. Owing to the election of the rector, Rev. Cortland Whitehead, D. D. to the Episcopacy of Pittsburg, the Church of the Nativity found itself at this juncture without a clerical head to minister to the extraordinary needs of the parish. Three clergymen volunteered for this service—the Rev. Dr. Spaulding, of York, then rector-elect of Grace Church, Jersey City; the Rev. A. P. Diller, of Marietta, and the Rev. Wm. B. Morrow. The last named was doing temporary service in the parish, and his call was accepted. With heroic devotion to duty he left, at the call of Christ, his wife and children and all that he had; secluded himself in the afflicted district and devoted himself day and night to his painful and perilous duties.

The Committee is of opinion that such a record should not be lost to the Church. We have learned of the labors and perils through which he has passed with such unflagging energy and determined courage. We recognize the high religious fervor which inspired him to minister at the beds of those dying from this loathsome to the dring gam pathizing with the bereaved and sorrowing, frequently aiding with his own hand in the construction of the rudely-made graves, and attending the midnight burials, of between 40 and 50 in all, which but for him would have been without those holy rites so dear to all Christian hearts. The possession of the conscience that could propose, the spirit that could guide, and the courage that could carry out such labors, endeared him to the whole community. These are in themselves an exceeding great reward.

We would, however, heartily congratulate the Rev. Mr. Morrow and his family, that with God's mercy he has passed unharmed through this severe and most perilous ordeal, and wish him great prosperity and happiness in his future life and duties. We ask him to accept this action as a record for his children of the manner in which his heroic services were esteemed by the Convention as well as by the beloved Bishop of the

Resolved. That the minute of record be entered in the Journal of the Convention, and that a copy be presented to the Rev. Mr. Morrow.

The Committee on Sisterhood then offered the following:

WHEREAS, The clergy and lay deputies of the Diocese of Central Pennsylvania, in convention assembled, having learned of the excellent service rendered by Sister Wilhelmina and Miss Anna Fichling (Postulant), to the sick and suffering people of South Bethlehem, during the

late epidemic in that place,

Resolved, That we hereby make cordial acknowledgement of the truly Christian spirit and unselfish labors of Sister Wilhelmina and Miss Anna Fichling, at a time of exceeding peril and distress, and gratefully thank them for their ef-

ficieny; and .

Resolved, That a copy of the proceedings be forwarded to Sister Wilhelmina and Miss Fich. ling, with our prayers for the Divine blessing upon them and all the good work they take in hand in their high calling.

An Assertion Established. To the Editor of the Living Church:

I have written to the Archbishop of Canterbury in the midst of the years. asking for authoritative information as to the question of the position of a clergyman who having been ordained by an English bishop, has come to this country, and returns to England. I have

received the following answer: LAMBETH PALACE, S. E. 25 May, 1882. MY DEAR SIR:-I am directed by the Arch-

licensed to a curacy in the Church of England, except on the production of a written testimonial

paper, [that the said M. N. hath been personally known to us for the space of three years last past; that we have had opportunities of observing his conduct; that during the whole of that time we verily believe him to have lived, in all respects, piously, soberly and honestly; nor have we at any time heard anything to the contrary thereof.] This testimonial must be signed by three beneficed clergymen and their signatures must be attested and countersigned by the Bishop of the Diocese in each case.

The clergyman must also produce his letters of orders and a written nomination or presenta tion to the office he desires to hold.

If the clergyman have been ordained by some Bishop other than those holding Dioceses in England or Ireland, and desire to officiate or to hold a curacy or benefice in the Province of Canterbury, he must apply to the Archbishop for permission so to officiate. As a preliminary to the grant of the permission, the applicant must satisfy the Archbishop of his fitness by the production of testimonials from the Bishop whose Diocese he is leaving and from Clergy of the Colonial Diocese or Foreign country in which he has officiated. He must also produce from the Bishop of the Diocese in which he seeks to officiate an assurance to the Archbishop that such Bishop is prepared to accept and licence

The Archbishop will-if these papers are satisfactory—grant a general permission to officiate in the Province upon the license of an English Diocesan Bishop. Such permission however is always—in the first instance—of a temporary I remain, my dear sir, Yours faithfully,

RANDALL T. DAVIDSON, Chaplain to the Archbishop Mr. Rev. R. Ritchie.

This letter clearly establishes my statement that a priest in English Orders has little to dread from our discipline if he can go home—and that therefore our bishops have not the same hold over such priests as over Americans. The italica are Mr. Davidson's. ROBERT RITCHIE.

The Rev. S. F. Green.

To the Editor of the Living Church: Most of your readers, if not all, are in sympathy with the Rev. Sidney F. Green, the faithful English Priest, now-and for more than a year past—a prisoner in Lancaster Castle, England. Mr. Green is a representative man. His imprisonment represents the bondage that our Mother Church is now suffering under the heel of the State. The following is a copy of a letter (with a few sentences of a private nature extracted), received from him in reply to a joint letter of sympathy sent him a few weeks ago by three priests of this diocese. Should you deem it worthy of a place in the LIVING CHURCH, I have no doubt it will be read with interest, as showing not only the heroic spirit of the man, but the principles for which our English Catholic brethren are contending; and, for the maintenance of which, they are willing to suffer the relentless persecutions they are enduring.

WM. B. CORBYN. Quincy, June 3d, 1882.

LANCASTER, Ascension Eve, 1882. MY DEAR BROTHERS IN CHRIST:-I much regret to have postponed for so long the acknowledgement of your letter, but it came just before Easter, at a time when great numbers of letters were daily arriving, the majority of which, much to my regret, must ever remain unans wered. Had I intended to content myself with a brief acknowledgement, I could have answered your letter some weeks ago, but it was so full of sympathy and interest, that I put it on one side in the hope that I might be able to find time to write to you more at length. * * * In our poor Manchester Parish, the Sisters of St. Margaret from East Grinsted are now working. I am thankful to say that many friends have come forward to supply needful funds for the work begun since my imprisonment, in a way most cheering to me. Indeed, it has been one of the brightest features in a time of anxiety and rebuke, that what has befallen us has opened the hearts—not only of givers, but—receivers, too; and a hearty reception has been accorded to the Sisters, in a district, where perhaps a year ago there would have been coldness or dislike.

Another thing has been a great help to me, e., that I have never had to hesitate as to my duty. Not unfrequently, in cases of conscience good and evil are so entwined, that a man is perplexed what course to take for the best. In my base, however, the most elementary principles of right and wrong are all that have been presented; and I have been called upon to submit to what is absolutely destructive of the very existence of a Church. In the first place, I was called upon to ignore every landmark of even outward profession of religion, and to allow the devout and united congregation to which I have ministered, to be ridden rough-shod over by persons making no profession of religion at all, and previously quite unknown. To have submitted to this would have been to make the Church of England the laughing stock of everyone in the city who knew the circumstances. And, in the second place, I was called upon to submit to the claims of a parliament (which does not even profess to be Christian), to exercise spiritual jurisdiction within the Church. In either case, the honor of the Church would have been hopelessly compro-mised. There was only one course open, that of passive resistance. To have submitted, would have been to inflict unspeakable shame and degradation on the Church. To have resigned, would have been to desert the Church in the hour of need. What has happened since and is happening only confirms more and more my conviction that the course taken was the only onethe way our Lord foresaw so full of difficulties that His followers might, indeed, be "offended; but which He took care to tell them of beforehand: "These things have I told you, that when the time shall come, ye may remember that I told you of them.'

Our main object, of course, is-to secure the free operation of the spiritual jurisdiction, now systematically ignored and trampled upon; and until that is secured, there can be no hope of peace, except the peace of decay and death. What the result may be we know not. That belongs to God; but I think we may be confident that if we are faithful to Him, He will make us instruments of His glory, and "revive His work

Dear Brethren, you have accorded me valued sympathy. I am but a humble priest, who looked for nothing but passing my life in the by-streets of a large town, but have been thrust by the chances of war into unsought-for prominence. You will sometimes, in the Far West, remember me still before the throne of the Most High, that my strength may be as my day. Believe me to be ever your brother in Christ,

SIDNEY F. GREEN.

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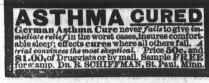
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The Libing Church.

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C. W. LEFFINGWELL, D. D.

CHICAGO. 162 Washington Street.

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"The Goal of Modern Thought."

In an exceedingly interesting article in the May number of the Nineteenth Century, under the above caption, Mr. W. S. Lilly gives speech to a vast range of facts and reasoning, when he tersely says: "The whole tendency of what is specifically denominated 'modern thought,' whether as formulated in the eighteenth century or the nineteenth, has been to eliminate God." In order that the reader, who may not happen to have this periodical at hand, may see the train of reasoning pursued by Mr. Lilly, in reaching this conclusion, a brief resume of the chief points in his article is here presented:

1. The beginning of the fatal tendency he apparently places in "that" 'experimental psychology' of which Locke was the most popular exponent in this country (England); and which, receiving from the French intellect a complete and logical development, soon became predominant observer, considers as having no little to do with throughout Enrope."

2. He finds a further and fuller development of the tendency in the writings of Kant-in the Critique of Pure Reason," especially.

It is not essential that we should burden the columns of the LIVING CHURCH with a disquisition upon Kant's principles. Even to attempt an enumeration of them would be to reprint them in full, for no man can reduce them to fewer words than Kant himself has done. Mr. Lilly says: "The Critique of Pure Reason has given the tone to the speculative thought of the century, and has infiltrated itself into the minds of millions who have never read one line of it." Our author also sums up Kant's teachings, sufficiently for our present purpose, in the words: "Thus does the Critique make a tabula rasa, not only of what the world once called 'the Supernatural Order,' but of the Natural Order also, except so far as regards phenomena; while, even with regard to phenomena, it allows only of a conditional certitude, for phenomena are but the phantasmagoria of sense."

For the sake of complete intelligibility, let it be added that as Kant's reasonings referred everything to the mere perception of the human mind, making of a tree, or a house, or a ship. not a reality, but only a mental phantasm of a tree, a house, or a ship, and as the utmost stretch of mental vigor cannot produce a sensual conception of God-therefore there is no God, according to the Kantian philosophy.

3. Our author descends to the practical outcome of this philosophy in our own day. "One great note of the modern world," he says, "is its intense self-consciousness. It is a characteristic which specially distinguishes it both from Classical Antiquity, and mediæval Christendom."

And in locating the exhibitions of this "note of the modern world," he barely speaks of that semi-popular English writer who will be known worth living?"—and by the vileness of the novels he has writen for the purpose of illustrating and disseminating his puerile philosophy. Probing more deeply, Mr. Lilly strikes upon a half-concealed, internal cancer, of which "Is life worth living?" and "A Romance of the Nineteenth Century" are but symptoms. In a professed disciple of Kant, he finds a much more notable writer-up of the dogma of self-consciousness. This disciple is Arthur Schopenhauer.

It will strike many readers of the LIVING CHURCH as a singular thing, that a perhaps unheard-of German, with an almost unpronounceable name, should thus be introduced to them; and, even after he is dead and gone, be held up to their knowledge and contempt. They will be tempted, perhaps, to exclaim: O such things are for college men! But not so. For precisely as Kant's philosophy has infiltrated itself into the minds of millions who never read one line of it," so Schopenhauer's is infiltrating itself into the very hearts of thousands, perhaps millions, again, who never heard of him. It is becoming fashionable to quote him; his sentences adorn the lines of articles in the magazines, inspire the languid, wishy-washy poetry, for which the imitators of Heine secure a corner in the periodicals, and even find their way into such pulpits as are occupied by men who have cut loose from all the landmarks by which the Lord has indicated the whereabouts of His earthly Church; and who, by consequence, are in despair of ever seeing the Heavenly. Hence, in part, this wide-spread langour in the Protestant pulpit-this shivering fear of hell which finds no relief but in a denial of hell; and, when that point is reached, the dismal shock of an unuttered conviction that heaven must be denied also; in a word, this logical result of the doctrines of private judgment—that it is not worth while to determine anything, since private judgment is so variable, so inconstant, and that the unknown future may be left to take care of itself-which means, practically, that the present may be left to take care of itself alsothat Church-going is folly, that duty is an illusion, that momentary pleasure is the only good.

We shall not trouble ourselves to make a single extract from Schopenhauer's writings. Mr. Lilly's description of the man and his thought (in gross) is sufficient. His biographer (a female disciple and admirer) honestly ascribes

taire, he held the people to be a collection of look to for a new Gospel!

And his philosophy is only what the world has always known as pessimism; the doctrine (to express it plainly) that everything in this world is about as bad as can be, that there are no such virtues as love and piety, and no room for them—that life is a delusion, and the extinction of the human race a desirable thing. If pessimism were only a disease that affected the holder of such doctrine, there would be little in it to worry about. Some of the nostrums advertised in the daily newspapers, the sawing of a cord or two of good lignum vitæ, or a trump through the mountains, might set the atrabilious temperament of the poor pessimist right. But, when your full-blown doctrinarian distinguishes himself by "kicking his landlady down stairs with such violence as permanently to cripple her," and then sets himself to write some languid, smoothly-flowing, desponding contribution to the philosophy of humbug, and gravely calls it "reasoned pessimism," healthy people are inclined to laugh, and to wonder what the poor Berlinese landlady thought of philosophy!

This is the man whom Mr. Lilly, a thoughtful the prevalent attitude of the multitude towards religion, the sceptical and worse than sceptical "tendency of modern thought," which Mr. Lilly rightly and wisely considers as affecting not merely a few scholars, but "millions who have never read one line" of the complex reasoning out of which that tendency is born.

4. A long section in Mr. Lilly's article, on the characteristics of Buddhism, we must necessarily pass without comment. It will startle thinkers, possibly even the thoughtless, to hear for what purpose our author entered upon that branch of his subject; it was to show how the taint of Buddhism has silently, secretly, and powerfully entered into the European mind; and, by consequence, into the American.

"Schopenhauerism, then," he says, "is little more than Buddhism vulgarized. And it is as sign of the times, rather than on account of any intrinsic merits which it possesses, that it deserves our attention. It is curious and significant that the latest form of Western speculative thought should be of this kind; that it should regard human life, not only as not worth living, but as supremely and irremediably evil; that it should consider the universe as the sport of a malign, irrational power, and hold out annihilation as the only hope of humanity. Still such is the fact. What is its meaning?"

What Mr. Lilly writes, I think may well be supplemented somewhat. Is it not a little singular, that, just as the sour-tempered German is dug up out of an obscurity of forty years (his only principal work having been forgotten all that time), Edwin Arnold should give us his beautiful poem-"The Light of Asia," and a crowd of competing litterateurs should flood the market with other Wonder-Books on the superexcellence of Buddhistic teachings and morals? How grand the Sakva-muni is made to appear! How lovely the tenets of India's reto the future only by his question—"Is life ligion! We used to hear of Juggernaut—the Ganges was supposed to bear many a superfluous female infant out to the sharks-the funeral pyre to be the coarse and awful doom of widows; and the horror with which we read of these and other barbarities almost made us believe that these Indians were heathen. Now, "modern thought" tells us that the hideous car is the vehicle, the Ganges the avenue to Nirwana. How ravishingly it sounds!

Mr. Lilly is evidently alarmed. He detects, in modern thought, first-a giving up of the Christian's God; secondly—a tide of fatalism coming this way. And he may not be so far wrong. Two notorious individuals have lately emigrated from New York, to "cultivate the lotus" "on India's coral strand." It is the habit of all things Eastern to travel westward; and particularly when they have become so effete upon their original ground as to require new soil. And why not the sweet religion of Nirwana, which is so good, in all its languor, as to send us an Arnold for our Heber? And at the critical moment, the Golden Gate opens for the Chinese horde, bringing a bit of Confucianism. a larger bit of Buddhism, and—along with these opium-smoking, beastly habits of living-thrift, frugality, contempt of the white man's luxuries, and an intelligent and determined will. These will drive the high-wages-loving laborer to the wall, and the rich American to ruin; and, amid the ruins of their selfishness, they will sit down to lament in yet deeper selfishness, to inhale the sweet, sleep-giving lotus, and to wish, idly and helplessly, for Nirwana, absorption, extinction!

Thus far we go with Mr. Lilly-with the proviso that he had nothing to do with what we have written. When it comes to the remedy which he has to propose for all this present and prospective evil, we are compelled to join issue with him; and, in our next number, shall give our reasons for so doing.

BRAIDWOOD .- The Presbyterian Church of Braidwood have given a unanimous call to the Rev. Franklin W. Adams to become their pastor. Mr. Adams is a member of the Reformed Episcopal Church, but will transfer his relation to the Presbytery of Chicago. He has accepted the call, subject to the approval of presbytery, and has entered upon his labors in that large and hopeful field.—The Interior.

Mr. Adams was a priest in the Diocese of Illinois, but renounced for the purpose of joining Presbyterian Church, the minister attiring himhis fortunes with Mr. Cheney, and was in due self in full canonicals for the occasion, and "boisterous arrogance" to him, and "vanity in time canonically deposed. His experiences with adopting part of the English ritual in the Serthe worst sense of the word," and adds that the "Reformed" were not all his fancy painted, vice.

"the heavy artillery of abusive utterance char- and it is reported that he would gladly have reacterized his speech," while "to his living turned to the "old Church," but for the Canon mother he exhibited a shocking want of filial which requires three years' lay Communion. Bepiety." Patriotism he judged the most foolish fore leaving Chicago, he presented Bishop Mcof passions, and the passion of fools. Like Vol- Laren with the two surplices which he possessed; and he is now a Presbyterian preacher in Braidbeasts and swine." Truly a fine, genteel phil- wood. It was an undesigned coincidence when osopher, the sort of man one would maturally the Bishop presented one of the surplices to the Episcopal clergyman at Braidwood.

Brief Mention.

It will be gratifying to Churchmen who appreciate Bishop Green's illustration of the American Episcopate, which carries the succession down to Bishop Kerfoot, the 78th bishop, and who was consecrated in 1866, to know that the author has signified his intention, if health permits, of extending it, this summer down to the present time. - A well-known Church-publisher in New York suddenly became aware, not long since, that about 80 dollars worth of teachers' Bibles had been stolen from his shelves in the light of day, and almost before his eyes, while the thief, under the cloak of religion, was enjoying the courtesy of the principal and his clerks, by being allowed free access to choice volumes behind the counter. The guilty man need not be too sure that he was entirely unobserved. Such acts sooner or later meet with just retribution. --- "Why do not the young men, the unencumbered men in the ministry, apply for service in Texas, Washington and Oregon? Why do they not go to the front?" says a contemporary. Though not among the "unencumbered men in the ministry," we venture to suggest in their behalf that there are more heathen to the square mile in New York and Illinois than at the "front." The "front" may be found all along the line, and missionary work is as needful in Maine as in Oregon. It is not locality but devotion that gives value to service.-The following headlines from the New York Tribune indicate that the 30th of May is not altogether devoted to the garlanding of graves and patriotic commemorations: "Decoration-Day Sports. Opening Day in Jerome Park. One of the Largest and Most Fashionable Gatherings Seen at a Race-track for Years. An Afternoon of Excellent Sport." "Racing at Brighton Beach." "Opening of a Yachting Season." 'Archery Contests in Prospect Park." Baseball Games," etc. --- Our contemporary, the Irish Ecclesiastical Gazette, in closing its columns sgainst the controversy on Baptism, says: "It has been going on almost without cessation for nearly twenty-five years in these columns. We should like to see our correspondents devote their talents to some question of more practical value."—The sum of \$40,000 has been raised for the completion of the Holy Trinity Church in Paris, by the Rector, the Rev. John B. Morgan, during his visit to America. - The Yorktown Centennial Commission did nothing "by halves," if we may judge by the bill sent in for liquor and cigars. Nearly \$4,000 was expended for champagne; more than ten thousand cigars were consumed, at a cost of about \$1,500: twenty-five gallons of brandy, costing from ten to fifteen dollars a gallon; about 75 gallons of whiskey, and quantities of rum, gin, wine and beer. The entire bill footed up \$6,529.94. Three cases of Congress Water, and three barthe North Texas Churchman entered upon its fourth year, in a new dress and with hopeful prospects. The success of a Church paper in a missionary jurisdiction is a cheering sign, and a credit to the editor. The Rev. W. W. Patrick will please pardon our mention of his name. --- The pectoral cross appears to have been worn in Enggland at a much earlier period than some have supposed. The Archbishop of Canterbury from A. D. 995 to 1006 was Elfric. His will is easily accessible, and has been translated with his homilies. In this will he bequeaths to "Archbishop Wulfstan a cross to hang around his neck, and a ring and a Psalter," and to Bishop Elphege a cross. — The "Reformed Episcopal" schism, says the Dominion Churchman, is getting into fresh trouble. The pretended "Bishop" Gregg is declared by the pretended "Bishop" Sugden to be a seducer, and an attempt is made to deprive Mr. Gregg of his position as incumbent of Trinity Meeting-house, Southend. An action has been brought by two of the trustees of the building on the ground that Mr. Gregg has set up a new and distinct sect. The alterations specially pointed out were the omission of the words "canonically received," and the addition of the words "not as of Divine right" in relation to the episcopacy. The action was not successful. - A good story is told about the Association for the Promotion of the Unity of Christendom. "I am afraid, sir," said a certain Bishop to a candidate for Orders, "that you are a very High Churchman and inclined to Popery.' 'No, my Lord," replied the young man, "but it at his Cathedral, on St. James' Day, July 25th. is true that I am a member of the A. P. U. C." "Ah! you may call it the 'A. P. U. C.,' if you like," was the Bishop's answer, "but it is the A. P. that I don't see." The Archbishop of Canterbury has taken up'a new movement. He has become patron of a society for preserving memorials of the dead, its object being to retain cemeteries and to prevent the desecration of headstones. Lord Carnarvon is so pleased with the new society that he at once promised to take the chair at the opening meeting. Among its other prominent supporters are Earl Beauchamp, Mr. Beresford Hope, Mr. Stanley Leighton, and the Bishop Suffragan of Nottingham .young couple belonging to the Church were married the other day in Inverary (Scotland)

Foreign News and Notes.

The British Government appears to be strongly impressed with a conviction that a general rising is contemplated by the malcontents in Ireland, and that a part of the programme is a serious attempt to seize Dublin. The instructions issped during the past two weeks have not been modified nor countermanded. It is believed by the authorities that large supplies of arms have found their way into Ireland. One of the depots for such supplies has been actually discovered; and it is supposed that others would have come to light, but for the precipitancy of the police. Meanwhile, in the House of Parliament, the usual Irish wrangle goes on as acrimoniously as ever; Mr. Parnell's followers throwing every possible obstruction in the way of the passage of the alien clauses in the "Crime Bill." Mr. John Bright, in the course of debate, answering the objections that have been urged by the American Government against the detention of suspects without trial, remarked that the Chicago Convention, so far as it was composed of British subjects, was a Convention of traitors. This led to a fierce retort from Mr. Healy, breathing the bitterest hatred and disaffection. All things considered, anything but a bright prospect seems to be in store in the immediate future, either for the British Ministry or for unhappy Ireland.

The premises of the London Times are being guarded by special police, on account of the receipt of a threatening missive purporting to have emanated from an organization of a Fenian character. On Saturday last, several hundred men marched through the city of Armagh (Ireland), in military order, singing rebel songs, and execrating Queen Victoria. They were afterwards openly drilled.

Another element of national anxiety is, the condition of matters in Egypt. A meeting, which promised to be one of the most imposing gatherings of the kind that has been seen in London for many a day, was to take place there in the course of this week, in order to express dissatisfaction with the ministerial policy. The British Admiralty have made arrangements to have the Suez canal guarded by a number of small swift gun-boats; fears being entertained that attempts would be made to blow it up. Everything in the land of the Nile seems to be in a state of chaos. Owing to the general disaffection and misrule, works of vital importance are threatened with ruin. The cities of Cairo and Alexandria seem likely to be left without their all-important water supply. In the meantime, the fanaticism of the native population is increasing, day by day; and the new Egyptian ministry are at their wit's end.

The continued cold and rain of the past few weeks, throughout England, has had a very bad effect upon the crop prospects; so that there is a likelihood of an extensive demand, this year, for American bread-stuffs.

In the French Chamber, the Divorce Bill has been read a second time. That measure, if it should become law, will throw open the floodgates of license and immorality, just as similar legislation has done to such a lamentable extent among ourselves. The Government, moreover, unwarned by the lesson of last year's terrible panic, which was in a great measure due to the higher wages.

The family of General Garibaldi have, according to a telegram from Caprera which reached Civita Vecchia on Wednesday evening, resolved to abandon the project of cremation which Garibaldi had directed in his will, owing to to the practical difficulties in the way of its accomplishment. The remains of the deceased were interred in Caprera on Thursday afternoon. A special train left Rome on Wednesday, taking the Duke of Genoa and a large number of official persons and representatives. It is estimated that ten thousand persons were present at the obsequies.

The Ecclesiastical Law just promulgated in Germany contains a passage concerning the pardoning and reinstatement of the deposed Bishops; and it was hoped by the Roman Catholics that the Emperor would make the first application of this royal privilege on the auspicious occasion of the christening of his great grandson. The German Protestants, on the other hand, deplore the concessions the State has made to the Roman Catholic hierarchy, more particularly on account of the loss of members which will be sustained by the "Evangelical" Church through mixed marriages. Official returns show that the children of such unions are always to the extent of two-thirds brought up as Roman Catholics.

It is expected that the Bishop of Newcastle will be consecrated by the Archbishop of York

We are rejoiced to see that the Church of England is alive to the duty of protesting against the compulsory admission of opium into the Celestial Empire, against the expressed wish of the Imperial Government at Rekin. In the Upper House of the Convocation of Canterbury a motion by the Bishop of Gloucester and Bristol condemning the opium trade was unanimously carried. The Archbishop of York has addressed a letter to the clergy of the Northern Province suggesting parochial petitions on the subject of the opium trade. In conformity with his wish, the Convocation of the Northern Prov ince passed a resolution demanding a more perfect liberty for the Chinese Government in the regulation of this traffic.

The Christian World complains that the "Salvation Army" is betraying tendencies in the Monday, at the Clapton Congress Hall, the At length the sound of their own voices and the

young members of the Army jumped and danced to their heart's content. This dancing was accompanied by hearty bursts of laughter, and the usual waving of pocket-handkerchiefs. In the case of some of the girls hysteria seemed to be imminent. Even on the platform one young man, as he sang, kept twirling round and round in polka form. These unheathly and manifestly dangerous displays of excitement, were, however, far from condemned by the 'General.' He did, indeed, tell his followers that they must be on their good behavior as some sober friends were present; but Mrs. Booth attempted in the evening to justify these manifestations of feeling on the ground that the body and the soul are so united that the former must be affected by whatever profoundly stirs the latter."

The Late Maryland Convention, No. II.

From an occasional Correspondent.

The Convention re-assembled at 8 o'clock, P. M.—the question before the House being the resolution of the Rev. Dr. Hodges, that whenever the Standing Committee refuse to recommend a candidate for Holy Orders, or to accept a testimonial, a reason or excuse shall be given to the Bishop and the applicant, and (in the other case) to the clergyman whose testimonial was refused. After a few words from the Rev. Mr. Hyland, the Rev. J. A. Harrold, M. D., delivered himself of a speech to which it is difficult to do justice by any description, and yet one which your readers would not thank you for re-printing, even if a full report could be furnished. It was ritualism run mad. Anything more utterly unlike the temper and reverent reserve of Keble and Pusey, or Liddon, or De Koven, to whose School the speaker imagined himself to belong, and whose opinions he was travestying, cannot easily be imagined. An effort was made to stop this (not torrent, for that word implies force, but) trickling stream of irrelevant talk; but all to no purpose. "No, no, let him go on; it is the best thing for our side. said the Rev. Dr. Grammer and others. So indeed it was; for as one listened, one felt like supporting the Standing Committee in any and verything, if they would only use their power bottle up such a talker. And yet, to speak truth, there was really noth-

ng in what was said that need have surprised

any one moderately acquainted with old theology, or with modern controversies; there was nothing to startle any level-headed man or woman. What was objectionable was the time, the place, and manner of speaking, and the utter folly of addressing such remarks to such an audience. That his utterances were harmless enough in themelves, you will perceive when I quote the passage which has been generally commented upon, as the most frightful and frightening of them all. "I clothe my altar in her proper vestments (!); I light candles at the Celebration of the Eucharist in adoration of my Lord there present; I use prayers for the dead; I hear confessions and require penitence (sic) and I pronounce absolution, and will continue to do so until prohibited by my Bishop." This most improper, and indeed ungenerous attempt to involve the Bishop in a quasi-endorsement of the speaker and the theological farrage of which this influence of lottery-gambling, is again authoriz- last sentence was, perhaps, the least objectionrels of Ginger Ale were thrown in with drink. ing lotteries in all directions. Several impor- able part, was solemnly rebuked by the Rt. Rev. There is a good field for Mr. Graham, down tant Parisian industries, notably the bootmakers, President. Bishop Pinkney, whose patience there in Washington.—With the June number, | joiners, and ballet-dancers, unwilling not to | under this infliction was worthy of all praise, follow the prevailing fashion, have struck for did not undertake to deny that the speaker's words might be true, properly understood; no High Churchman who had read theology could say so. With great discretion, the Bishop roseand said slowly and impressively: "As Bishop-I take occasion to call the attention of the Convention to the fact that as a Bishop in the Church of God, I have solemnly given my godly counsely and admonition. I have given a charge upon these very matters to the Convention, and have sought in kindness and gentleness to guide my brethren."

The voice of the venerable Bishop trembled slightly with emotion, and undoubtedly the whole Convention sympathized with their President in this trying position in which his inconsiderate presbyter had placed or tried to place him. Dr. Harrold, apparently unabashed by this rebuke, proceeded a few minutes longer, and at length, to the unspeakable relief of his weary hearers, concluded a speech which he seemed to have as little reason for bringing to an end as he had for beginning it. He had talked for about an hour, without saying one syllable that bore in the remotest degree upon the resolution of Dr. Hodges, the question before the House.

The discussion was continued by Mr. Abert, Mr. Montgomery Blair, and the Rev. Dr. Elliott, on the one side, and by the Rev. Mr. Kirkus and the Rev. Dr. Stephenson on the other. The latter gentleman had no objection to repressing extreme ritualism, if it could be done according to law; but the Standing Committee was straining and transcending the law; and this he could not approve, to compass any end, no matter how desirable it might appear.

It was nearly 11 o'clock when the Rev. Dr. Paret rose to close the debate which had ceased to be either interesting or instructive. After ridiculing in no gentle terms, the absurd and ungenerous attempt of Mr. Montgomery Blair and Dr. Elliott to represent him and the simple Service of the Epiphany as "ritualistic," he proceeded to handle the real subject before the House, to wit, the resolution of Dr. Hodges. At this point, the Rev. Dr. Grammer and Mr. Blair, sitting on the front bench, immediately before the speaker, with seeming purpose, but, let us. hope, only from forgetfulness, engaged in audible and disturbing conversation, which would have disconcerted any less self-possessed debater. The Rev. Dr. Paret paused, and stood direction of Jumperism. It says-"On Whit before the vast congregation in perfect silence, rap of the Rt. Rev. Chairman on the table, reminded the gentlemen that their zeal against Ritualism was making them transgress not only a rule of Order, but a more important rule of courtesy. When dead stillness was restored. the Rev. gentleman, who always commands the attention of the Convention, began again, and showed how harmless the proposal of Dr. Hodges was; that no reason had been or could be given why candidates for Holy Orders, and respectable clergyman who sign testimonials, should be treated by the Standing Committee of Maryland, with a rudeness and discourtesy never heard in any other diocese of the country. "And until this question is settled," said Dr. Paret, "and I say this not at all as a threat; until a clergyman in good standing is not liable to be rebuked, contrary to law, because a Standing Committee happen not to like him, or some of myself-and I believe many within the sound of my voice will go with me in this-I say that no signature of mine shall ever go before that Standing Committee."

A vote by orders was taken near midnight, and as no cause could well hope to win, that carried the load of the Rev. J. A. Harrold's speech, the resolution of Dr. Hodges was lost by ten lay votes. Clergy-ayes, 51, noes, 49; laity-ayes, 22, noes, 40.

Readers of the LIVING CHURCH will think Anglican theology at a low ebb in the Diocese of the late Bishop Whittingham, if Dr. Harrold could frighten a whole Convention out of its senses. The truth is simply this: No one is frightened at all. "Ritualism" is used here just as Lord famous, and now laughable era of the "Papal Aggression" (1850), or as Lord Beaconfield played on the same fears and passed the Public Worship Act, for which, in itself, we know he cared not a button.

The well-known compiler of the report in a New York contemporary, a re-hash of the crude misunderstandings of the daily secular press, says that the announcement which Dr. Harrold made "appeared to startle the Convention." It probably did startle certain newspaper reporters who came expecting to see a "row" about Ritualism. And there may possibly have been a few members ignorant enough to fear that Dr. Harrold was going to carry them and the whole Diocese right over to Rome, and present them, soul and body, to the Pope. But, that intelligent men like Dr. Grammer, or Dr. Randolph, or Mr. Montgomery Blair, who have heard and seen Trinity Church, New York, who read books and papers, and who know all that has been going on in Mt. Calvary Church, Baltimore, for ten or fifteen years, should be startled to hear (what they already knew) that the Rector of the little Church of the Holy Cross, in the District of Columbia, lights candles and pronounces absolution, is really too much for ordinary credulity. Let me assure your readers that all this is a mere Alpine mole hill, a ridiculus mus, a great smoke out of a very little fire. Nobody is hurt, nobody is afraid, nobody is angry. "The true inwardness" (to use the latest phrase of the day) is this: The Standing Committee and the Deputies to the General Convention (these being the only desirable honors) are a little scared to discover, as a consequence of recent discussions, that the people are finding out that there is nothing in this craze about Ritualism. Othello's occupation would then be gone. Hence the necessity of making all the capital possible out of poor Dr. Harrold's spent cannon-ball, which wounded nobody, and disturbed, as I have said, no levelheaded man, woman, or infant. Yet, as I write, a perfectly insane, anonymous pamphlet reaches me, entitled "Heresy and Schism" in the P. E. Church, written by some poor man or woman who cannot sleep o'nights, kept awake by the candles burning in the Holy Cross Church, D.C.!

The most important business of the next morning was a proposed Amendment to the Constitution touching the rights of clergymen to seats. The Amendment was as follows: "No clergyman under ecclesiastical censure shall be entitled to a seat in the Convention." It would make this letter too long to give any extended account of this interesting debate. The arguments addressed against the Amendment were much the same as those which had already been brought forward in the American Literary Churchman, to which your readers may be referred if they desire to enter more fully into the subject. A clause similar to this Amendment is indeed found in the Constitution of many Dioceses, and you will perhaps wonder why it was so strenuously resisted in Maryland. In the first place it is necessary in this Diocese, because the 2d Article of the Constitution, about the right of clergymen to seats would already exclude all suspended clergy, except for a trifling inadvertence in regard to professors, &c., "in institutions of learning incorporated by law;" from which, however, no harm has yet come for the last ninety-nine years. I learn moreover, from enquiry, that both clergy and laity were afraid that a Standing Committee that could get so much mischief out of the phrase "satisfactory testimonials," might do much more with a loose term like "under ecclesiastical censure," which of course includes mere reproof or "admonition."

Mr. D. M. Thomas, Mr. R. Barton, the Rev. Dr. Paret, and the Rev. W. Kirkus, argued briefly against the Amendment and seemed to be addressing a sympathizing house. They all maintained that the words "under ecclesiastical censure" were ambiguous and might be used in some time of excitement to cover "admonition," whereas, suspension and degradation were the only forms of "censure" which ought to cause a clergyman to forfeit his seat in the Convention.

an aged clergyman, the Rev. E. Christian, rose with a written speech in his hand. He began by saying that he was old and infirm, perhaps he

ought to add, imbecile. (Laughter.) He had no liking for "Ritualism;" he considered it Satan's last masterpiece! (Laughter.) But there was one thing he hated more than Ritualism, and that was injustice. He went on to compare Dr. Lewin's new Amendment to the Spanish Inquisition. Cerberus did not guard the gates of hell more carefully than Dr. Lewin and the Standing Committee kept out of the ministry men who were desirous to open the way to heaven, &c., &c. These extravagancies of the old man, strange as they may read in print, were received as good illustrations of the rhetorical figure hyperbole, and increased, rather than diminished the general good humor that prevailed.

The debate was brought to a close by the Rev. Dr. Lewin, Chairman of the Committee on Can-

ons, and author of the Amendment which had

been so severely criticised. There was some his doings or practices, I say deliberately for difference of opinion as to the merits of Dr. Lewin's speech on this occasion. In the judgment of your correspondent, it was very interesting and able. Dr. Lewin gave a sort of history of his life, interspersed with notes and comments, in his peculiar style. This seemed to be designed as a general answer to the criticisms of the American Literary Churchman, though he contrived never to mention by name that paper, or its editor. He touched, more or less lightly, and cleverly, upon nearly every matter with which his name has been recently connected, except the notorious story of the alleged photographs of the Fathers of S. John the Evangelist, about which he carefully abstained from saying a single word. Poor Mr. Christian's formidable speech afforded him numerous opportu-John Russell made use of "No Popery" in the nities of making fun, and his constant good humored references to its strong language contributed an additional air of sprightliness and nonchalance to what was certainly a skillful presentation of a case not so very easy to defend. The real question—the proposed Amendment— Dr. Lewin handled with an adroitness which would have done credit to the most experienced advocate. He proved conclusively that he had ample authority for the phrase "Under ecclesiastical consure:" that it was found in the Constitutions of many dioceses; that Vermont, the diocese of "the learned Canonist, Bishop John Henry Hopkins" [and then came one of the numerous slaps interspersed all along his speech] "An honored name when he bore it and defended us from the 'Novelties that disturb our peace," and Illinois and Virginia, and others, refused a seat even to a clergyman, however innocent, while under process of trial. He showed that in a strict and proper construction, "Under ecclesiastical censure" implied previous trial and conviction; that it ought not, if legally and historically interpreted, to deprive an "admonished" clergyman of his seat, because, the moment the admonition was pronounced, the party ceased to be under it; that, according to well-defined usage, it could cover only such "censures" as are continuous, viz., suspension and degradation. So far Dr. Lewin was strong. But he did not prove, and most wisely did not make any attempt to prove that, in a time of excitement, when every vote counts, a Convention consisting of untrained legal minds might not be led to abuse the term (as the Standing Committee had shown them how to do in the case of "satisfactory testimonials"). He showed how a Convention, which already had the phrase in its Constitution ought to interpret it; he did not try to show that a Convention in the act of amending the Constitution would not do well to select less ambiguous language, such as "while under suspension from the Ministry," or the like. But Dr. Lewis did all that he could do, and did it remarkably well; impression upon some minds by his formidable in great variety. array of precedents.

motion to lay the matter on the table, which would have avoided the direct issue, having been defeated, the amendment was rejected by a majority of both orders. Clergy-Ayes, 28; noes, 76. Laity—Ayes, 23; noes, 29.
This was the last business of more than local

interest, and was the principal victory of the opposition, next to insuring freedom of debate and some cessation of the old gag-law of laying everything on the table.

After the usual Service, the members departed for their homes in excellent spirits and temper, both parties being, apparently, well content with the measure of success which each had at-tained. Never were the benefits of full and fair discussion, and impartial chairmanship, more clearly vindicated, than in the session of this Convocation, marred as the debates unquestionably were, to some extent, by that foolish talking and jesting which was far from being convenient.

Obituary.

HUNTER.-Fell asleep in Jesus, Tuesday, June 20th, 1882, at 2:30 A. M., in New Orleans, La. Andrew George Hunter, aged 10 years, 1 month. "A child of God, an inheritor of the Kingdom of Heaven." Thou hast honored our pet by the speed of Thy choice,
Thou hast crowned him with glory, o'erwhelmed him with mirth:
He sings up in Heaven with his sweet-sounding

voice, While we, a saint's relatives, are weeping on earth."

Miscellaneous.

The New Home of the New England Conservatory of Music is admirably adapted to the purposes for which it will in future be used. Situated in the heart of Boston, which is the home of Art and Music in America the New England Conservatory is at once the largest music school and occupies the largest and finest building in the world, used for such a purpose.

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SOCIETY FOR THE INCREASE OF THE MIN-ISTRY.

The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1882-83. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be realized.

The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 2st.

August 8th.

The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whittlesey, 37 Spring Street, Hartford.

"LIBRARY ORGAN."

THE ÆSTHETIC TASTE SATISFIED.

THE ÆSTHETIC TASTE SATISFIED.

The business at the Carpenter Organ Manufactory, Worcester, Mass., is continually increasing. Large orders are being constantly received; one of the most recent was from Mexico. So great is the demand abroad for their instrument: that agencies have just been established in Berlin, Prussia, and Orel, Russia. They have also opened warerooms on West 14th Street, New York.

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One of the most recent designs is the "Library Organ." It is the Queen Anae style modernized. In quiet, sesthetic harmony it, in a very unique manner, blends together the organ, the library, and a cabinet for brica-brac. The case is 9½ feet high. The organ occupies the centre, with a section on either side to be used as a library. The lower sections not used by the internal arrangements of the organ are utilized as closets for pamphlets, etc. The work is all of the best. These organs, of course, could be built so as to occupy a larger or smaller space. They are provided with the Carpenter organ action, and all the many improvements for which the firm is noted.

The most artistic thing, we have seen in the way of a school catalogue, is the issue for the current year by Lasell Seminary, Auburndale, Mass. The engravings are in the very highest style of art and are faithful illustrations of the institution and its surroundings. The typography of the pamphlet is perfect. Of the institution itself mention has often been made in our columns, and its high standing is well known. As represented by this catalogue, it is a most attractive home for young women, providing the most approved methods and means for education. The Handiwork Department is unique and useful.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sansom St., Qhiladelphia, Pa.

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13th, 1882.

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189-52.

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No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Board-ing and Day School for Young Ladies and Children, Sept. 28th, 1882. Careful training and thorough instruction in every department. Boys, Class Oct. 2d.

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School for Girls, Waterbury, Conn. School for Girls,
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Calendar.

- 4th Sunday after Trinity. Green, 5th Sunday after Trinity. Green. 6th Sunday after Trinity. Green. 7th Sunday after Trinity. Green.
- St. James' Apostle. Red. Sth Sunday after Trinity. Green.

GENESIS I. AND SCIENCE.

& Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.]

I then read aloud the whole chapter,' counting up as I went along, those parts which were addressed to the ear, and those which might, perhaps, have been objects of vision. The former exceed the latter, four to one.

Besides all this, I continued, there is internal evidence that the author of this account had the skill and knowledge of a trained observer, a kind of person unknown in those days, and not very common even now. Every one, who has had experience in obtaining descriptions of natural phenomena from ordinary persons, knows how exceedingly difficult it is to get them to exclude useless and extraneous matters. Knowing little of the facts which they may have witnessed, they are likely to record those of no consequence, and to omit others of the highest value. But here, in this series of phenomenal descriptions, every word is appropriate, every fact of transcendent importance. There is, too, an evident freedom and vivacity, a lack of doubt or hesitation, a self-confidence that arises from a belief that error was impossible, which can be justified only by the the story itself that "God said" the most of it, and I doubt not "God said" the rest also. There may, or there may not, have been an audible sound; perhaps "a still, small voice;" perhaps loud as on Sinai; or perhaps it was written out by the finger of God, as were the Commandments; perhaps words were unconsciously put into the mind of Moses; I cannot even conjecture which method was employed, but, in some

The Professor then referred to that division of the world's history into six sharply defined periods, or stages, of which I had

way, he knew just what words to use.

"I have always," said he, "understood that no such division was possible on philosophical principles; and if one should periods. Science shows the existence of a be made arbitrarily, it could have no foundation in nature. If you will write out the divisions just as you claim they exist, so that I can take the paper with me for future examination, I shall be greatly any positiveness. obliged."

The reader probably knows that the opponents of Revelation assert, and all its friends admit, that the world's history cannot be so divided. It seems to me that in this they are mistaken.

As regards the first, second, third, fourth and fifth periods, enough is known, thanks to modern science, and especially to Geology, to show that the demarcation between them is clear and sharp. Whether there is an equally clear line between the period which witnessed the appearing of present marine animals, and that in which present land animals appeared, very little is known, although very much has been conjectured. With this brief remark, I lay before the reader a copy of the paper which I wrote out.

THE SIX STAGES OF CREATION.

The First Stage begins at the "beginning." It includes the creation of matter; the imparting of motion; the production of light; and the reduction of the temperature of the earth's crust to a point at which it ceased to emit light. It ends at the first day and night on our planet.

It ends sharply here for since that first day and night, there has been no increase of matter, nor of force, nor changes in the quality of light.

Astronomers may call this the Nebulous

The Second Stage commenced soon after the earth's crust had cooled below a redheat; i. e., below the luminous tempera-

*Thanks to the Bible Society, every boat on the Hudson has an ample supply of Bibles.

ture. Its work was the deposition of the waters which now fill the seas, and the the sky with sun, moon, and stars, was

its work could not have gone on before in their true order, by such men, would be the "first day," because the earth was then too hot; and once done, it has never needed to be repeated.

Geology styles this the Azoic Age, or, perhaps, as to the latter part, the Archæan.

The work of the Third Stage was the elevation of the land above the seas, and the development of the vegetable kingdom to its highest types.

Evidently the work of this stage did not begin until after the completion of the previous stage, and Geologists tell us that it was all done-the continents were completed, and trees bearing fruit enclosing the seed became the dominant flora-before the end of the Pliocene.

In its time-limits it reaches from the earliest Archæan to the time just before the Glaciers. Since then, nothing of importance has been done in either direction. There was no lapping on to the next.

The Fourth Stage witnessed the introduction of the modern type of climate, with seasons and unequal days and nights. No such type existed before the Pliocene and no change has since occurred.

The Fifth Stage witnessed the producperfect truth of every statement. I cannot tion of living species of water creatures, conceive of Moses viewing the past, and fish, and other vertebrates, and fowl. Whatselecting most important facts, and de- ever may have come down from the earlier scribing them in language so exact. The days, there was a vast addition (it is only only conclusion that appears to me to of this that Moses speaks) of new species meet all the conditions of the problem, is after that climatic change. This, which that this narrative was received from a corresponds to the Champlain Period, is a supernatural source, verbally. We read in well-defined epoch of development of present marine animals. So far as science knows, none have been added since.

> If, as I suppose, the Fifth Stage corresponds to the Champlain Period, the Sixth is equivalent to the Recent Period, and comes down to the time of Adam. It witnessed the production of present cattle, beasts, and other land creatures. According to Prof. Dana, almost none of these go back into the Champlain Period.†

The Professor folded the paper, and put it into his pocket, remarking as he did so, that the geological record since the Pliocene was so very unsatisfactory that he had very great doubt whether we could, at present, draw a line between the last two pretty well defined interval between the fauna in general of the Champlain Period and of to-day. That is as far perhaps as we ean at present venture to speak with

I admitted it, but added that it was at least in accordance with "uniformity of law" that such a fauna as the creatures of the fifth period, followed the cold of the

I then spoke of Prof. Huxley's remark: "The student of nature will trouble himself no longer with these theologies;" and asked what he thought of it, in view of what we had seen as we went over the ac-

He replied: "Unless Prof. Huxley shall explain away the facts, and I do not see how he can, he is bound, as a fair-minded man, to recall his words. I have no doubt that, with his usual acuteness, and that amende honorable as frankly as he has made his charges, or else he will point out just what it is in this story that is contradicted think that his opposition to this part of the Bible arises not from a love of the truth, but from some other motive which he does not care to have known. be able to point out the contradictions of musician, and sweeter poet, and still better wife science, if there are any, because he has made a study of what he calls the Conflict of Religion and Science. Until that is done, I shall venture to believe that no open portal. We are now really ashamed of oursuch conflict exists. Since the above was written, Dr. Draper has died. I let the passage stand hoping that he on whom his mantle shall fall, will in this matter take his place.

†"The Mammals of the Quaternary are nearly all extinct."—Man. Geol. 563.

greatly in settling this question if he would consequent clearing of the atmosphere. It write out his own version of our world's ended when the air became so clear that history in language as brief and simple as that of Moses, omitting everything about which scientists are still disputing. An This stage does not lap either way, for account made up of admitted facts, placed most welcome. But I fear it will never be written."

With this, we ended our discussion of his part, from that in which it had begun. He left the boat early in the morning, and I have not seen him since.

A few days later he took passage for Florida. On his way, the steamer put into Charleston, where he wrote me the following letter which I give here, since it shows the workings of his mind.

CHARLESTON, Sept. 10th, 18-. My DEAR FRIEND-Since I saw you, I have very often thought over our conversations in reference to that account which once seemed to me an absurd fable. I am all in a whirl; I cannot, dare not, deny its truth. It has upset all my previous beliefs, or rather all my un-beliefs.

Is the rest of the Bible true? Are there after the first chapter any difficulties that are insurmountable? I cannot rest here. If the Bible is true, I mean to know it.

comfort in these words that have come down through the ages: "In the beginning God created the heaven and the earth," than in the fortuitous concourse of the atoms of Democritus!

I am glad, too, that this Power cares for man, and has given him a Revelation. know that this first chapter is such, and I

can readily believe that He has given more. I thank Him most earnestly and humbly

for that first chapter.

Yours, very truly.

St. Paul, Minneapolis, and Davenport.

A Western Pilgrimage.

In last week's LIVING CHURCH we tried to give a few impressions of our little Pilgrimage to Faribault. Now let us resume the story and present a sketch of our return trip, taking in St. Paul, Minneapolis, and Davenport.

Monday morning we were up betimes to catch the early train, and, as a parting gift to our kind host, Professor Dobbin, we brought out at the breakfast table, a song for Shattuck School, which we had scribbled off at odd moments came on Sunday night. It was hailed with pleasure, here it is:

HURRAH FOR SHATTUCK!

Hurrah for Shattuck on the Bluffs! Its campus wild and free, Its noble halls, its pleasant walls,

Here, ages since, the Red-man came And chose this sacred place, A classic shade, from whence to grade His heroes for the chase. To use the arrow and the bow,

The tomahawk and spear,
Were then the truths, they taught their youths
Throughout the whole school year. Throughout the whole school year.

Throughout the whole school year they taught
The best to be the best;

It was the rule in that old school,
Could better plan be guessed?

We've now no use for tomahawk Or stout bent twanging bow, For arrow, spear, or such like gear, We vote them rather slow. But still we need to teach the heart To send like arrow true, The word for right 'gainst evil might; This "Shattuck" t ries to do.

She teaches now the strong right hand To wield a sword for truth, To wield a sword for truth,

To pierce with spear, the lie, the jeer,

To kill what kills our growth. Then let us, like the "Braves" of old,
Here learn to be strong men,
Till orack of doom, for such there's room,
They're needed now as then.

Hurrah for Shattuck on the
Its campus wild and free,
Its noble halls, its pleasant walls,
They'll do for you and me!

Promising to get up a tune for the song, we our way for St. Paul, in company with the Rev. ter ought to please all tastes, for while it is "an freedom from all theological bias which he E. S. Thomas, Rector of St, Paul's Church, in honest table with legs," it has, within them, in claims for himself, he will examine the that city. To his hospitable rectory we hied, full view, the solid construction usually considmatter thoroughly, and either make the and ere long we were duly refreshed, and out ered more suitable for the Altar Idea. The again sight seeing. Round and about we drove, church stands on a generous plot of ground, and oddly enough, an old portrait of Ignatius taking in our course all the churches. It is too late now to regret that we did not go into any of room, forms a pleasing picture of work and perthem except St. Paul's; perhaps it was too much by science. If he will not do this, I shall trouble to alight, or the doors were shut, or we were in too much of a hurry. We saw the outside of Christ Church where Dr. McMasters, once well known in Illinois, was Rector, and looked with sad awe at the little brown house at the side where an unsolved mystery still broods: In such a case, I shall look to that eminent for there was found dead, one whose gentle scientist, Dr. Draper. He certainly should grace we well remembered, a gifted lady, sweet ing revealed a tall, handsome man far gone in and mother, Julia Russell McMasters.

We noticed with pleasure the open door of the church in which the Rev. Mr. Pope ministers, Adjoining was the rectory with like hospitably selves for not stopping and going in. The whole place looked as if an earnest, humble spirit prevailed there, hard at work.

the former, on the Free Seat plan. It seemed a grams, and quarter sections ever on their tongues used with the meaning I attached to it.

"Either of these gentlemen could aid neat, appropriate building, ultimately intended The Georgia doctor ran foul of the Chicago practiced, there being in addition to a surpliced are not mistaken, also incense.

The whole effect of St. Paul is exciting. En-

ergy and force are apparent everywhere, not

only in building up the city, but in conquering

difficulties of locality. Here deep ravines have been filled up, there bluffs dug down and carted bodily off. Great stores and warehouses are being erected and building going on in all directions. Wealth shows itself, too, in many beautithis account in a very different spirit on ful residences erected on the numerous commanding sites, affording splendid views of the Mississippi. Among these advantageous positions lies some property now owned by the Diothe Episcopate. This piece of land was originally purchased by the Rev. Dr. Breck, and used hundred dollars then spent in its purchase, has brought forth good interest for the Church. have been called a dreamer and a visionary, but effort of figure painter or landscape artist. now it seems like a dream indeed to know that

> thousand dollars. While we were driving about, Mr. Thomas inboys, from Chicago, now a man grown, lived in course, and had a nice chat with his wife, kissed his baby, and were sorry we could not find time the Cathedral. Just as we alighted from the to see him also at his place of business.

The remainder of the day we spent snugly seated in Mr. Thomas' study, among his wellfilled shelves. There were three of us there, one It is a great satisfaction to feel that was a reputed Low Churchman, who secretly something is settled. How much more scorned the imputation, another was said to be a assertion, and disown the freakishness, and dilettanteism sometimes coupled with such nomenclature, the other was sometimes called Broad, but he too would like to disavow sympathy with rationalistic nullifiers. We had a steady talk of we had our little differences, but how little, indeed, did they seem when compared with the bond of Church union in a common faith.

> This clerical symposium put Minneapolis in detail out of the question, so we had to make for our train and secure our sleeping berth for Davenport. We passed to Minneapolis over the Mississippi, and through some charming scenery, taking in flood and forest, and beetling crag. Up and down the river the view was inspiring, but in the most enchanting spot our nose was greeted with such an odor, so alone in its intenseness, that both in smell, as well as in scenery, Chicago was at one and the same moment, completely eclipsed. We asked what it was, but got no answer. A suspicious looking building near by looked evil enough to be a Rendering Establishment.

Minneapolis lies flat like our beloved Garden City, and promises also to be like it in bustle and business. Gigantic flour mills, immense workshops, business blocks of splendid proporwhile on the ground, and finished before sleep tions, and far-reaching streets give hint of what two pleasant Virginia friends early on Thursday morning, we were obliged to resist the temptation. At last the time came to say good bye to the Rector of St. Paul's, and so we were off from

Minneapolis, St. Paul, and Minnesota. But we must say a word of the church we did see in St. Paul, which was St. Paul's, of which Mr. Thomas is Rector. It is a stone structure of good proportion, with a graceful spire, an excellent organ, some well executed stained glass, and a generally comfortable effect, quite pleasing. The architecture is Italian gothic. It is more than crowded on Sundays. An additional aisle has recently been constructed, and it is proposed ere long to further enlarge by transept aisles, and remodelled chancel. The polished granite pillars thus introduced, and the carved capitals will give much variety of effect, and add spaciousness without impairing the comfortable appearance of the present interior. The chancel, as it now is, is quite correct, having an oak reredos of three panels, a handsome brass cross of splendid design, in memory of the late Rector, bade farewell to our friends and soon were on and an altar of excellent construction. This latwith the rectory and a most convenient Guild manency.

A sleeping car has many incidents, sad and otherwise. A mother, three lovely boys, ever busy but noiseless and good tempered, and one charming little girl made a sweet group. They were humble people, but they had faces like nobles. A sad, choking cough attracted our attention now and then during the night, and mornconsumption, while his dear little wife nursed him tirelessly, and tended, also, one of the most seraphic-looking, blue eyed little girls we ever saw about fourteen months old. How touching it was to see them, and to hear that smothered, smothering cough!

Then we had an old doctor from Georgia, full of enthusiasm for the wonderful West in this, his first visit. In strong contrast to him was a We also saw the spick and span new church, young physician, from Chicago, in greenest was to use it as a proverb, (I so designated it in ministered to by the Rev. Mr. Kitson, with its green of tightest cut, and mixed in with them, were my letter), and of similar import as that of ample rectory adjacent. This church is, like land speculators from Dakota, with maps and dia- "Like father, like Son." I have often heard it

for a chapel. Here somewhat of a full ritual is one on the Evolution Theory, and would not abide it for a moment, being sound to the core choir, the use of lights and vestments, and if we for orthodoxy. Breakfast time found us at Davenport, where hospitable friends met us,

eager to entertain us and show us the lions. The first thing in order, was a drive to the famous Rock Island, with its beautiful extent of park-like woodland and its extensive buildings for military purposes. A majestic effect is produced by the long, straight drive through the forest timber in all its luxuriant wilderness, and a pleasing look of care and occupancy is imparted by a row of trees planted at regular intervals at each side. It is art and nature in happy combination. There are also drives and grassy carriage ways, extending in all, twenty-five miles cese of Minnesota, and of considerable value, through the Island. We cared not to examine forming a large portion of the Endowment for minutely the murderous machinery of war, content with the exterior view of cannon balls in symmetrical pyramids, and groups of ordnance by him as a Missionary station. The four or five in the open air. Building was going on at an extensive rate, and the workmen, chiselling away under the green embowered forest roof, present-Doubtless at the time he bought it, he might ed a pleasing picture, subject at once for best

It being a direct offence against the Majesty of portions yet unsold are easily worth to-day forty the United Empire to pick a blade of grass, or a flower, and High Treason to attack any living thing, the birds and squirrels have a paradise at cidently mentioned that one of our old choir their disposal, and enjoy it thoroughly to all appearance. But from the sylvan, and yet imperial a house which we were passing. We called, of beauty of Rock Island, we hasten to Davenport, enjoy our hospitable dinner, and then off to do street car, Bishop Perry and his wife descended from one in front, and so we went with him at once into his noble house, welcomed with all the kindness so natural to him. This splendid building with the Cathedral near by, Griswold College on an adjoining block, and several resi-Ritualist, but he would like also to modify the dences and other buildings for Cathedral purposes, forms an imposing group not easily forgotten. All, too, is so well cared for that it impresses one with that fulness of satisfaction experienced, perhaps in such a place as the Close of comfortable Peterborough or graceful Lichthree hours, and when it was through, we found field, in the old Mother Land. The Bishop perthat we were all substantially agreed! Of course, mitted us to admire for a while his splendid library, and then we went together to the Cathedral. This is, without doubt, the best structure in the West, a beautifully proportioned, well built, Gothic edifice, not large, but exquisite in every particular. It is a poem in itself, and ought to be very dear to all privileged to worship within its walls. It was erected by Bishop Lee, and has all the appliances for a full Cathedral Service, a splendid organ, carved oak stalls for clergy and choristers, and a spacious chancel. The tower is yet to be completed and the Chapter House added to complete the original plan.

Davenport has other churches, especially the commodious Trinity Church, rectory and school rooms, erected by the munificence of a lady, but this interior we did not examine.

It was our good fortune that our visit coincided with a most successful Art Loan Exhibition, given by the ladies of the various churches in Lee Hall, for the benefit of Griswold College, that is, to obtain funds to make some necessary repairs in the building. This exhibition we were shown over by the Bishop, and could not but is and may be. It was a regret that we could not admire its varied and excellent contents. To visit the churches, but it was our good fortune to give a fair account of them would be more than meet several friends at the depot, who tried to a volume in itself. We took a hurried view, and lure us to stay by invitation to go with them to heard room after room described by the young Lake Minnetonka, but as time was limited, and ladies in charge; among other things learning we had to be back home for a sweet wedding of much more about Laces and their value than we ever knew before. One beautiful set of Point articles being valued at one thousand dollars, happily preserved from an invading burglar, by being safe from home at the Art Loan Exhibi-

> A printed Chinese Directory of San Francisco. for 1882, and a pair of new shoes of the usual Celestial style, thick felt and black silk, loaned by a resident Mongolian Laundry man, together with a quaint old smoothing iron, from Germany, marked with the date 1759, contributed by Mrs. Perry's waiting maid, suggested to our mind how all things are meeting in this our land.

> Specially attractive in this Exhibition, was a full collection of autograph letters and interesting portraits of all the Bishops of the American Church. There was a room also set apart for Ecclesiastical articles. There were two alters duly vested-one in festal white, and the other in penitential violet, with the proper ornaments of cross, candlesticks and vases for flowers.

There were also, on view, a fine collection of well embroidered stoles and chalice veils of the four colors, and a set of Eucharistic Vestments complete; also a splendid collection of Prayer Books, including musical and other ritual books. Some very curious Mexican paintings of a religious character were in the same room, and Loyola, was among the paintings, with his finger pointing to the monogram of the Order, and the motto "Ad majorem Dei gloriam." Not far off, however, in another room, was the grim visage of William the [III., of "Glorious, Pious, and Immortal Memory" as well as that of his rather better looking consort, so that all sides might be said to be fairly represented. But it would take weeks to exhaust the contents of this really excellent collection, and so from it, and from Davenport, we regretfully turned away, took passage once more in the berths of a gently rocking Pullman. and woke up at the end of our Pilgrimage to Chicago and to work. J. H. K.

"Like Priest, Like People."

To the Editor of the Living Church: "C. P. J." takes me to task for misquoting Scripture in using the above expression. Unintentionally I may have done so. My intention

The Household.

The edge of raw silk curtains may be finished by sewing on a fine quality of the caterpillar fringe. Lace curtains are now hung next the window, when satin or silk curtains are also

A way has been found for making use of old postal cards. Cut lengthwise into strips about an eighth of an inch wide they make excellent lamp-lighters, which burn readily, do not throw off sparks, and leave scarcely a trace of ashes.

Keep a cup of powdered borax on your, washstand; it will do wonders in the way of softening the skin. If you have been working in the garden, or doing things about the house which have tended to make your hands rough, when you wash them, dip your fingers in the borax, and rub your hands well with it.

STAINS,-The sovereign remedy for stains from gallnut ink and iron-mould is a solution of one part of oxalic acid in ten parts of hot water. Dip the stain in this solution, and after a few minutes it will disappear. Afterward rinse the spot in a solution of soda to kill the acid, and to restore the color if affected.

FOR POLISHING FURNITURE. - Take two ounces of beeswax, and half an ounce of alkanet root; melt them together in an earthen pot; when melted, take it off the fire, and add two ounces of spirits of wine, and half a pint of spirits of turpentine. Rub it on with a woollen cloth, and polish it with a clean silk cloth.

A good fruit pudding is made of one coffee ap each of grated bread, of apples chopped very fine, and of English currents; beat three eggs very light, flavor with lemon extract and grated nutmeg; sweeten to your taste. Mix thoroughly. and steam for two hours and a half in a buttered pudding mould. Serve with wine sauce.

A pretty mat intended for the top of a small table is made of drab felt. The edge is cut in sharp points; between these points are placed soft little tassels made of high-colored crewell. The border of the mat is made by working, with is pretty.

In eating any course where both a knife and fork are required, the fork should be held in the left hand and the knife in the right. It is not a social crime to transfer the fork to the right hand and back again; but it is considered "better form" to keep the fork in the left hand and carry all food to the mouth with that hand, unless in the courses where no knife is required. One is quite at liberty to take asparagus in the fingers. Olives are taken in the fingers.

All canned articles must be kept in a cool, dry place; if in glass, darkness is also essential. This implies a store room of some sort, and such a place is an essential, no matter how simple the heusekeeping, as buying in driblets, is not only in itself a constant annoyance, but makes the cost of supplies fully a third more, yearly. Every store-room should have on hand supplies of rice, tapioca, barley, dried beans, macaroni and vermicelli, vinegar, mustard and pepper, tea, coffee and chocolate, etc. Whole spices are better than ground, for flavoring soups and sauces.

Durable covers for bureau and washstand tops are made of what is commonly called butchers' linen. Fringe out the edges to the desired depth; then, an inch or two from the edge, where the fringe begins, draw out threads, and make a sort ing cotton, or with some of the threads you have God. drawn out to make the fringe. A large square of this is nice to put over a dark spread on the centre table for evening use. You will have a much better light from your student-lamp or Ar- government; but yet there is a true and an ingand burner, because the white cloth will reflect it so brightly.

DOMESTIC ECONOMY.—Miss Sedgwick has asserted that "the more intelligent a woman becomes, other things being equal, the more judiciously she will manage her domestic concerns." And we add that the more knowledge a woman possesses of the great principles of moral philtance she will attach to her station and to the name of a "good housekeeper." It is only those who have been superficially educated, or instructed in showy accomplishments, who despise the ordinary duties of life as beneath their notice. Such persons have not sufficient clearness of reason to see that "domestic economy includes everything which is calculated to make people love home and be happy there.

The best treatment of strains and bruises is the application of water, of such temperature as is most agreeable. The degree of temperature varies with the temperature of the weather and the vigor of the circulation. In a hot day, use cool or cold water. If the circulation is low warm water. The bruised or sprained parts may be immersed in a pail of water, and gently pressed or manipulated with the hand or soft cloth, for ten or fifteen minutes, or even longer in severe cases; after which, wrap up the parts in cloths wetted in cold water, and keep quiet. This treatment keeps down the inflammation, and in nine cases out of ten proves a speedy cure. The liniments and filthy ointments so much used for sprains, do not compare with this simple treatment in efficacy.—Herald of Health.

To the young housekeeper house-cleaning holds nothing but terror. The custom of taking up all the carpets at once, was a custom, not a cessity. One room at a time should be done and only one. Closets come first. Walls should first be wiped down, every drawer taken out and washed thoroughly, and every crack of shelves or wood work be wetted either with strong borax water, or a weak solution of carbolic acid, which is not only a protection against moths, but is an excellent disinfectant. Let everything be taken out and well aired; and consider well whether it is worth while to allow old clothes or shoes to accumulate, for the sake of some possible future use. The closets of sleeping-rooms should contain nothing that will vitiate the air; and, if an old garment is to be kept, it may be better to be ripped and cleansed at once.

CORN-MEAL BREAD.-No housekeeper who has thoroughly tested meal grown in a Southern climate and in New England can doubt that the two varieties are essentially different. The yellow meal which is the best at the North, is coarse at the South; while the white meal, which is the best Southern meal, and is sweeter than any meal grown North, is dry and tasteless when made of Northern corn. The following is an excellent recipe for yellow corn bread: Mix together four cups of buttermilk or sour milk, and three cups of yellow sifted meal. Set this batter over night to let the meal swell; in the morning add one teaspoonful of butter, one table-spoonful of molasses, a little salt, one beaten egg and a large teaspoonful of the best soda dissolved in a spoonful of boiling water. Beat thoroughly and quickly; pour into well-greased pans, and bake three quarters of an hour. The fresher ground the meal is, the better it is. No meal is so sweet as that obtained in the country, direct from the mill where the corn is taken to be

ground.—N. Y. Tribune.

The Helmsman of Lake Erie.

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

The Triumphs of the Cross have not been confined to the days of old; even in these, our cold and worldly times, there have been those who, by the Grace of God, were endued with such love to their brethren, as to lay down their lives for them. The tale I am going to tell you shall be an instance of this.

It was a pleasant May morning that a steam vessel was riding at anchor, opposite the town of Buffalo, on Lake Erie. You know, I dare say, that Erie is one of those sea-lakes for which America is so famous; and as you stand on its shore and see the green waves dashing in one after another, you might well think that you were looking at the great ocean itself. The Jersey-for that was the name of the steamer-was dressed gaily out with many bright flags; the Blue Peter, the signal of immediate sailing, was at her main-masthead; porters were hurrying along the narrow quay that juts out into the lake; boatmen quarrelling with each other for passengers; travellers hurrying backwards and forwards to look for their luggage; friends shaking hands, and bidding each other farewell; idlers lounging about with their hands in their pockets; car-drivers jangling for a larger fare; and all the various kinds of bustle and confusion that attend the departure of a packet from a watering place.

But presently the anchor was heaved, the paddles began to turn, the sails were set, and leaving a broad track of foam behind her, the Jersey stood westward, and held on her course for the town of Erie. It was a bright blue day; and as hour after hour went by, some mingled gay embroidery silks, any pattern which suits the fancy of the maker. The old-fashioned cross-stitch, or some modification of the feather-stitch the counting-house; some were wrapped up in the book in which they were engaged; and one or two, with whom time seemed to hang heavily, composed themselves to sleep. In short, one and all were like men who thought, that let danger come to them when it might, at least it would not be that day.

It drew towards four in the afternoon, and the steamer, which had hitherto been keeping the middle of the lake, stood southwards; Erie, the place to which it was bound, lyidg on the southern side. Old John Maynard was at the wheel; a bluff, weather-beaten sailor, tanned by many a burning summer day, and by many a winter tempest. He had truly learnt to be content with his situation; none could ever say that they had heard him repine at his hard labor and scant pay; he had in the worst times, a cheerful word and a kind look for those with whom he was thrown; cast often enough into bad company, he tried, at least, and generally succeeded, to say or do something for its good. He was known from one end of Lake Erie to the other, by the of hem-statch by catching the threads together at intervals; this may be done with colored work-

America, as you know, has no established religion; all sects meet with equal favor from the creasing branch of the Church of God in that vast land. It is true, that it has lost much of its beauty; its Prayer Book is much spoilt; its priests few and far between, and its different members too often ignorant-of their professed principles and distinguishing duties. But there osophy and human happiness, the more imporage; and one of these was the poor helmsman whom I am writing.

> The land was about ten miles off, when the Captain, coming up from his cabin, cried to a sailor:

"Dick Fletcher, what's all that smoke I see

coming out from the hold?" "It's from the engine room, sir, I guess," said

the man. "Down with you, then, and let me know." The sailor began descending the ladder by which you go to the hold; but scarcely had he

disappeared beneath the deck, when up he came again with much greater speed.

"The hold's on fire, sir," he said to the Captain, who by this time was standing close to him. The Captain rushed down, and found the account too true. Some sparks had fallen on a bundle of tow; no one had seen the accident: and not only much of the luggage, but the sides of the vessel were in a smouldering flame.

All hands, passengers as well as sailors, were called together; and two lines being made, one on each side of the hold, buckets of water were passed and repassed; they were filled from the lake—they flew along a line of ready handswere dashed hissing on the burning mass-and passed on to the other side to be refilled. For some few moments it seemed as if the flames were subdued.

In the meantime the women on board were clustering round John Maynard, the only man | who were interested in it were conscious of the unemployed who was capable of answering their questions. "How far is it to land?" "How long shall we be getting in?" "Is it very deep?" "Is there no boat!" "Can they see us from shore?" The helmsman answered as well as he could. There was no boat; it had been left at Buffalo to be mended; they might be seven miles from shore; they would probably be in in forty minutes; he could not tell how far the fire had reached. "But to speak the truth," he added, we are all in great danger; and I think if there were a little less talking, and a little more praying, it would be better for us, and none the worse for the boat."

"How's her head," shouted the Captain. "West-sou'-west, sir," answered Mrynard.

"Keep her sou' and by west," cried the Cap-

tain. "We must go on shore anywhere." It happened that a draught of wind drove back the flames which soon began to blaze up more furiously against the saloon; and the par-

tition betwext it and the hold was soon on fire. The long wreaths of smoke began to find their way through the sky-light; and the Captain, seeing this, ordered all the women forward. The engineer put on his utmost steam: the American fisg was run up, and reversed, in token of distress; water was flung over the sails to make them hold the wind. And still John Maynard stood by the wheel, though now he was cut off by a sheet of smoke and flame from the ship's

Greater and greater grew the heat; the enginers fled from the engine-room; the passengers sailors were sawing planks to which to lash the grew plainer and plainer; the paddles, as yet, worked well; they could not be more than a mile from the shore; and boats were even now starting to their assistance.

"John Maynard!" cried the Captain.

"Ay, ay, sir!" said John. "Can you hold on five minutes longer?"

"I'll try, sir."

And he did try; the flames came nearer and nearer; a sheet of smoke would sometimes almost suffocate him; his hair was singed; his blood seemed on fire with the great heat. Crouching as far back as he could, he held the wheel firmly with his left hand, till the flesh shrivelled, and the muscles cracked in the flame; and then he stretched forth his right, and bore the same agony without a scream or a groan. It was enough for him that he heard the cheer of the sailors to the approaching boats, and the cry of the Captain, "The women first, and then every man for nimseif, and God for us all." And they were the last sounds that he heard. How he perished was not known; whether dizzled by the smoke, he lost his footing in endeavoring to come forward, and fell overboard, or whether he was suffocated by the dense smoke, his comrades could not tell. At the moment the vessel struck, the boats were at her side; passengers, sailors and Captain leaped into them, or swam for their lives; all, save he to whom they owed everything, escaped.

He had died the death of a Christian Hero-I had almost said, of a Martyr; his spirit was commended into his Father's hands, and his body sleeps in peace in the green bosom of Lake

Dr. Warring's Series.

To the Editor of the Living Church:

I was glad to see in a recent issue of the Liv-ING CHURCH, a letter from Mr. Loper criticising some of the positions taken by Dr. Warring in his admirable series on Gen. I.; not because the criticism was conclusive to my mind as to the Doctor's inaccuracy, but because it indicated a degree of interest in the subject on the part of some of your readers. It is strange that a treatise of so much learning and value should have called forth so little comment, and have come almost to its close without a word of approval or criticism from your correspondents. Nothing seems to me more clear than the fact that the wonderful account in Genesis is the strongest internal evidence afforded to man of the inspiration of the ancient writings which we have been taught to reverence as THE BIBLE. Its Divine origin is assured upon the very first page, and the evidence is overwhelming that it was dictated by One who knew at least all that the science of the ages has discovered. It is simply impossible we that the agreement of this narrative with the admitted facts (and these have been discovered only in recent times) could have been merely a coincidence. It is a miracle; and it stands recorded on the first page of Revelation, as a witness to the fact that God has really spoken to man in the language of humanity.

It seems to me that no subject could be of greater importance, especially to the clergy, than this which Dr. Warring has been discussing. If
he has made out his case, as I think he has, he
has done a grand work in strengthing the foundations of faith, and in commanding the thoughtful and reverent attention of the learned to the
claims of revealed religion. If he has not succeeded in his effort, let his mistakes be shown.
To convince me of his errors, something more
will be required than the dogmatic assertions of
a geologist, about the temperature of the sun.
For one, I will say that I have read Dr. War
thing that crawls." "Oh, a baby."

Itching Piles—Symptoms and Cure.
The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressting particularly at night, as if pin worms were
crawling about the parts affected, if allowed to continue, very serious results may follow. "Dr.
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Street, Philadelphia, Pa., to whom letters should be
addressed. Sold by all prominent druggists. this which Dr. Warring has been discussing. If

For one, I will say that I have read Dr. Warring's Articles with great interest and profit, and I shall be sorry to see the end of the series. L.

The Proposed Church Hall at Ann Arbor. To the Editor of the Living Church:

I have read with much interest the Address of the Bishop of Michigan, and the action of his Convention in regard to the proposed Hall for Church students at the University of Michigan.

I see in the Address and the proceedings nothing which would lead me to think, that those fact, that the Episcopal Church has another Diocese in Michigan. No notice whatever is taken of the well-known fact that-for yearsthe Bishop of Western Michigan has taken an active interest in the University, and in all our Educational Institutions; and that, during his Rectorship at Ann Arbor, he took a deep inter-

est in the spiritual interest of the students. Perhaps it is thought that the new Diocese is too poor to send students to the University. I have at the University at this moment two students from my parish, both communicants; but I presume the proposed Hall is only meant for Young Churchmen from the old Diocese. wonder if students from Western Michigan will be allowed the shelter of the proposed Hall "with paternal care and oversight from the War-A WESTERN MICHIGAN PASTOR.

BOOK REVIEWS.

THE LIFE EVERLASTING: What is it? Where is it? Whose is it? by J. H. Pittingell, A. M., with a sympositum, &c. Philadelphia, 506 Minor St. J. D. Brown, 1882, pp. 800. Price \$2.09.

We have not given all that is on the title page of this book, simply because we wanted a little space for a few words about the book itself. The author is a Congregational Minister, and the author of several books. The present bulky and rather diffuse volume is concerned with Scriptural Eschatology. The author is sincere in his were clustering around the vessel's bow; the attempt to define a doctrine of the future life, which shall be emancipated from the shackles of women; the boldest passengers were throwing the dogma of the endless torment of the wicked. off their coats and waistcoats, and preparing for His two main theses are: 1st. That, since the one long struggle for life. And still the coast Fall, man is not by nature immortal, and that Parlysis and Dyspepsia. These diseases are all eternal life is the gift of God to man in and through Christ; and 2nd. That the death of weakness, irritation, despondency, melancholy, and the wicked is death in its literal sense, viz.: utter destruction. A great deal of ground is traversed, many authors are cited, and much food for reflection is afforded. The symposium at a priceless boon, and yet, for 50 cents, you can satisthe end of the volume is an interesting feature of fy yourself that there is a cure for you, and for \$5. the work. Several of the contributors to the Symposium are clergymen of the Church.

Messrs. A. D. F. Randolph & Co., have issued in neat pamphlet form a sermon by C. H.
Parkhurst, D. D., on "What Would the World
be Without Religion?" Price 20 cts.

JESUS ONLY, and Other Sacred Songs by Albert Zabriskie Gray. New York: A. D. F. Ran-dolph & Co. Cloth flexible, red edges, pp. 123. Price \$100.

This is the third volume of poems by our Church Clergy, which has come from the house of Bandolph & Co., within a trifle over a year. The best of the three was Dr. Washburn's posthumous book of translations from Latin hymns. The Rev. Mr. Gray sends forth his verses with no ambitious pretensions. Many of them were penned, he tells us, "in the intervals of a country Rector's busy life and often on the impulse of sermon ending." There is enough of genuine poetic feeling in them, to make one wish he had written with more careful finish. Many of the poems are good. The book is very uneven. There are many songs and carols for the feasts and fasts of the Church Year.

HERE AND THERE A LEAF. By Louise Heywood Reynolds. New York: A. D. F. Randolph & Co. Cloth, red edges, pp. 165.

In a direct and almost home-spun manner, the author gives some very wholesome thoughts concerning every-day Christian living. Such topics as "Take no Thought for the Morrow," "Common Sense in Religion," "Encampment for the Poor," "Tired Mothers," indicate somewhat the current of the book. Those who are puzzled over life's "little problems," will find it helpful.

CAN SLEEP WITHOUT ANODYNES. "Since using Compound Oxygen, my sleep is natural and good. My spirits are in a much more healthy condition. I have no need of anodynes—have more actual strength than for years past." So writes a patient. Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, Philadelphia, Pa.

There was a young lady in Worcester
So scared by a crow of a rorcester,
That her mother cried Hannah—
I'm surprised at your mannah!
Why don't you behave as you ucester?
—Cambridge Tribune.

The fairest faces are sometimes marred by myriads of pimples, and markings of tetter or freckles, which are readily removed by a popular toilet dressing, known as Dr. C. W. Benson's Skin Cure. Even scrofulous ulcers yield to it.

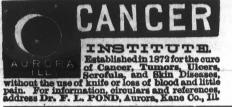
Call me an octagon! said Mrs. Partington; why, the next thing you will call me a centurion, a rel. c of antipathy, and send me to the next imposition.

Perry Davis' Pain-Killer is an excellent regulator of the stomach and bowels, and should always be kept on hand, especially at this season of the year, when so many suffer from bowel complaints. There is nothing so quick to relieve attacks of Cholera. Sold at only 25 cents a bottle, by druggists generally.

A Nebraska woman missed her husband for three A Neuraska woman integer for all and the seeks before she raised any row about it, and she ght not have said anything then if his boots had not been drawn up in a well-bucket.

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription f one of the best female physicians and nurses in of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain cures dysentary and diarrhea, griping in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle. Teacher asked of a little boy: "What is a reptile?" "Don't know," said the boy. "Oh, yes, you do, some thing that crawls." "Oh, a baby."

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



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From a Missionary Jurisdiction.

The Convocation of Wyoming, organized at St. Matthew's Church, Laramie City, on March 2nd, 1882, held its second session at St. Mark's Church, Cheyenne, on June 6th, 7th, and 8th. There were present, the Rt. Rev. J. F. Spalding, Missionary Bishop of Colorado and Wyoming; the Rev. C. H. Seymour, Rector of St. Mark's, Cheyenne, and dean of the Convocation, and the Rev. George H. Cornell, Rector of St. Mathew's Laramie, and Secretary. The other clerical member of the Convocation, the Rev. Wm. J. Lynd, having just entered upon his work at Rawlins, a Mission two hundred miles distant, was not able to be present. Services were held, and the Holy Communion celebrated. The attendance of the laity was small, owing to the "round up" of the cattle herds, which, at this season of the year, engages the interest and attention of the larger portion of the people.

But the chief object of the meeting of the Convocation at this time, was the consideration of a plan for more aggressive Church-work in this most important field—a field rich in resources and rapidly filling up with an enterprising population, and hitherto almost entirely neglected by the Church. For more than two years the needs of this Territory have weighed heavily upon the Bishop of the Jurisdiction; for the vast field committed to his charge, comprising both Colorado and Wyoming, and the lack of men and means have left him powerless to meet the demands.

His plan is now to separate so far as can be done, the work in Wyoming from that in Colorado-hence the organization of this Convocation. He desires that men and means be especially devoted to this portion of his jurisdiction. Colorado, with her rapidly developing resources has thus far received attention and effort; Wyoming must now come to the front and receive her share. She has a territory as large as New York, New Jersey, and Pennsylvania combined, more than one and one-half times greater than all New England, and is destined to be the home of a large and thrifty population. She is rich and varied in resources-mineral and agricultural. She has gold, silver, copper, coal, lead, iron, tin, graphite, sulpher, sodium, petroleum, and asphalt; while her pastoral advantages are superior to those of any other portion of this broad land. Cattle-herding, sheep-herding, husbandry, and horse breeding offer larger returns to the capitalists, and already involve millions of capital. Her future prosperity seems absolutely certain. This is the day of beginnings. Now is the hour of the Church's opportunity. She can take her place as she ought, at the very centre of the life and the interest of the rising commonwealth. If she neglects the opportunity. by and by, she will be but a parasite clinging to the surface. At present, all effort of the people is centred in temporal interests. The Church is a secondary consideration. The religious outlay is the last to be made. But the Church cannot neglect her duty. At great personal effort on the part of the clergy, and sacrifice too, Services must be held, humble buildings erected, and Christ's Name honored among the people. Today, in this extensive field, three clergymen are at work. Two parishes are self-sustaining. Three more clergymen are needed at once, and not to have their labor will be a great loss to the Church, for the places to be occupied are already thriving, and destined soon to be important centres of population and business. Such points we must occupy now. They are appealing to us for help to erect churches and for ministerial Services. They tell us that sects are building houses of worship around them, and furnishing good support for their pastors, while the Church is withholding the Bread of Life from her children. Outlying districts may for the present be passed by. Rawlins, a prosperous town of about 1,200 inhabitants, on the Union Pacific R. R., Evanston, on the western border of the Territory, and Lander City to the north, situated in a rich agricultural region, are points that should be occupied at once. These three stations need church buildings. /They can do but little themselves, but will do all they can willingly and cheerfully. We need money-money for Wyoming alone, and we believe money the Church will give us-not one cent for ourselves, nor for the parishes we represent, but for these towns and communities, whose needs we know, and whose future cannot be, in the very nature of things, uncertain.

C. H. SEYMOUR. Dean of the Convocation, GEO. H. CORNELL, Secretary WM. J. LYND.

Approved and publication recommended. JOHN P. SPALDING, Bishop of Colorado and Wyoming.

An Appeal for Nashotah.

At the close of the first forty years of its blessed work, Nashotah puts forth an appeal for sufficient endowment to meet the needs which have weighed down her executive with so much care and anxiety, and without which she has been often crippled and embarrassed. From this appeal by the President, the Rev. A. D. Cole, the following extracts are taken:

During these forty years, the Lord has cared for her. He has sent to her in the daily mail bread and flesh. He has shown that the silver and gold are His, by drawing both to His work here. Thanks and praise to Him, that He has thus watched over an enterprise so wholly de-pendent on Him for friends and funds. The fortieth year finds her strong in the love of friends; strong in the sympathies of the wise and good; in the prayers of a host of devout men and women; in the affection of a multitude of chil-dren; in the gifts of those who know the words of the Lord Jesus, "It is more blessed to give than to receive;" and, above all, stronger in the protection of Him Who is her shield and buck-ler.

Nashotah is one of the efficient missionary works of the Church. The contributors to Nashotah have placed men in Japan, and in all parts of the world. Two are caring for the Red under the shade of the orchard trees at Mr. Man. For a time, one in Africa. One did'a Peironnet's residence, was an occasion which

good work in Havanah, Cuba. One expects soon to be in the Hawaii Islands. The smallest gift from a Sunday School has had its influence, and is still doing its work. The last great day will reveal to us results that have followed; and not a few men, women, and children, will find that blessings to the soul of every race have come from their annual offering to Nashotah.

Nashotah is also a proper and effective organization for increasing the Ministry of the Church. The machinery is simple and inexpensive. Everything is applied directly to the preparation of young men for the Holy Ministry. Tuition and board are furnished those who are candidates for Holy Orders, It is the purpose of Nasho-tah to welcome to her roof and to her recitation rooms, those whom the Bishops send her as their Candidates, and to give them three years' instruction and training.

The forty years of Nashotah's existence have

not all been years of prosperity to the nation. There have been times when many friends of Nashotah were unable to continue their accustomed gifts. Necessity (the necessity of exist-ing) has compelled the incurring of a debt. It increased gradually, and is gradually decreasing. On the first of April, this debt amounted to \$40, 290.25. Of this amount, \$39,690.25 are notes held by friends of the Institution, East and Six hundred dollars are in unbalanced account for current expenses. We have stated first the dark side of the picture, and wish every reader to contemplate it in all its darkness, be-

Nashotah has at interest, \$52,671.70. This amount is made up of trust funds, the interest only to be used. The interest received from the trust funds exceeds the interest due on the debt. Besides these trust funds. Nashotah has an estate of 450 acres, with divers buildings thereon, valued, at a minimum, at \$95,000. The land and buildings are entirely unincumbered; friends holding the notes, deeming the NOTE of Nashotah House sufficient security. The trust funds are all safely invested. If it be the Lord's will that this debt be paid, He will by His Spirit move some of the generous-hearted members of His Body to give for the purpose, impelling, it may be, some one to send the whole, or moving forty individuals to send their thousand each. If it be the Lord's will that Nashotah be endowed, and thus freed from dependence upon the daily mail, He will move hearts to that end. If it be His will that Nashotah continue dependant upon the daily mail, He will continue to open hearts and hands as in years past. We have learned from experience to trust His goodness. We entreat all men, women, and children to continue their offerings to a work so richly blessed.

A Corner-stone Laid.

The Corner-stone of Grace Church, Oak Park, was laid on Saturday afternoon. Assisting in the Service with the Rev. Henderson Judd, priest-in-charge of the mission, were the Rev. Dr. T. N. Morrison, of Trinity Parish, Wheatton; the Rev. Henry G. Perry, of All Saints', Chicago; the Rev. John H. Knowles, and members of the Cathedral choir. The processional hymn was psalm 122d, Lætatus Sum. The list of contents of the stone was read by the pastor, and the names also of the Wardens and Vestrymen: Messrs. A. H. Pack, R. S. Worthington, T. S. Rattle, George Sharp, and others of the parish and congregation. "The hymn, "This stone to Thee in faith we lay," was then rendered, and thereupon, striking the corner-stone thrice after the deposit, "In the Name of the Father and of the Son and of the Holy Ghost," the Bishop recited the formula prescribed for the solemn act. The appropriate anthem having been sung, and prayer having been offered by Bishop McLaren, he addressed the assembly at considerable length. After the "Gloria in Excelsis," the Right Reverend Father said the concluding portion of the Ritual, and pronounced the Apostolic Benediction. "The Church's One Foundation" was chanted as a Processional to the place of robing, which terminated the imposing ceremonies.

Notwithstanding the unfavorable weatherpreventing many of the clergy from being present—the attendance of the local laity especially was good, and a deep interest manifested by all.

At 6 o'clock the numerous company sat down to an elegant collation, served by ladies of the parish and hostess, at the hospitable mansion of Mr. George Sharp, an old resident. The visiting clergy and guests took their departure by the evening train in a special car.

The new church building when completed, if present plans are adhered to, will be one of the neatest and most tasty of suburban churches. The structure will be built of brick, and will have a total length of 78 feet, and a width of 34 feet. It is intended that the nave shall furnish sittings for 250 persons, it being 34x64 feet. In the rear of the nave will be a chancel 14 feet wide, also a choir and organ room and a vestry. The building will be gothic, with a corner tower 75 feet high, of unique design. The whole will cost complete about \$7,000, which, with the lot, will give a church property worth fully \$10,000. Between \$5,000 and \$6,000 have already been subscribed. It is hoped that the building will be finished the coming fall.

Illinois.—The LIVING CHURCH of the 24th of June contained a notice of the Consecration of Trinity Church, Wheaton, on Tuesday of the same week, to which more has to be added, in view of the special interest of the occasion. It was, indeed, a day worthy to be marked with a white stone by the Church-people of that lo-

cality. Several years ago, the late Rev. Dr. Kelly officiated for some time at that point, and after him, the Rev. Dr. Reynolds supplied the mission with Sunday Services. About five years ago he was succeeded by the Rev. T. N. Morrison, D.D., who has continued in charge ever since; and, on the day above named, he had the great grati-fication of seeing his years of faithful labor crowned by the Consecration of a beautiful church-edifice. The new sanctuary was filled with a large and deeply interested congregation; many persons from several of the neighboring parishes, with their pastors, being present. In parishes, with their pastors, being present. In all, fifteen of the clergy were present, including the Bishop. Canon Knowles was in attendance, with a portion of the Cathedral choir, twenty-three in number, which, as a matter of course, ensured an admirable rendering of the Services. The Bishop celebrated Holy Communion and as has been previously noted presched. ion, and, as has been previously noted, preached an appropriate sermon. The social luncheon under the shade of the orchard trees at Mr.

will not soon be forgotten by those who were privileged to be present.

The new church is beautifully situated in a

entral part of the town, and is a very handsome structure. It is built of wood, and its architectural style is unique. The dimensions of the nave are 28x60 feet; those of the apsidal chancel 14x16 feet. The total cost, including everything, was \$5,100. Messrs. Treat & Foltz were the architects. In the chancel is a triplet window, in memorial of members of the Peironnet family. At the opposite end of the chancel is a beautiful window of large size, filled, in excellent taste, with stained Cathedral glass. It commands universal admiration, and is from the establishment of W. H. Wells & Bro., of Chicago. It was erected as a Memorial, by the family of the Hon. Judge Drummond. Above it is a very pretty rose-window, also a Memorial, placed there by W. S. Shearson, Esq. One of the side windows, put in by Miss Shields, is also in memory of the departed.

The interior of the church is beautifully finshed with oiled pine and black walnut. whole of the handsome Altar furniture, with the antependia and other hangings was given by the Church of the Epiphany, Chicago. The Credence was the gift of the Sunday-school. The Lectern-Bible and Altar Prayer Book were presented. In Memorium by Gen. McClurg of sented, In Memoriam, by Gen. McClurg of

Chicago. Upon the whole, there are not many of our rural parishes that can boast of so beautiful and complete a church edifice; and pastor and people are much to be congratulated upon the eminent success that has crowned their efforts.

Personal Mention.

Mr. Charles McLenegan, of the recent graduating class at Racine Cottage, has been engaged as a teacher in his Alma Mater. He gained the Larrabee prize last year.

The Rev. Reuben Hawes, sailed for Europe, June

The Rev. J. N. Rippey, of St. John's, Lancaster, Ohio, will spend an eight weeks' vacation at Elk Rapids, Michigan. Address accordingly after July

The Rev. Joseph H. Smith has resigned the rectorship of St. Paul's Church, Newark, New Jersey. He has been appointed by Bishop Starkey, to the Missions in Sussex county, and after July 1st his residence will be in Hamburgh, N. J. Members of C. R. F. S. will please note this change in the address of their Treasurer.

Nearly every man that shaves has experienced a burning sensation of the face some times for a whole day afterwards. This was caused by using poor soap—of which the market is flooded, but within the past few weeks an w soap having healing qualities—has been introduced by Messrs. C. H. Strong & Co., known as the Arnica Shaving Soap. It is delightful to use, healing all eruptions of neck and face. The remedial qualities of arnica are well known to everybody. The soap is justly meeting with a large sale.

In the last issue of the LIVING CHURCH the address of Mr. J. C. Cushman, manager of the Electro Magnetic Company, was printed as 208 Clark St.; it should have been 205 Clark St., Chicago.

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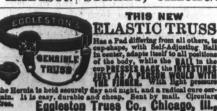
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