

The Living Church.

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

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"ST." AND "D. D."

BY THE AUTHOR OF "THE MOST NAMED CHURCH."

One Joseph Parker wrote a book,
A famous book wrote he;
And on the title page he put
That he was a "D. D."

Of great and worthy men he wrote—
Of James and John and Paul,
But who they were, from any mark,
You could not guess at all.

If James and John and Paul may not
As "Saints" be known to fame,
Why does this Joseph Parker add
"D. D." to his own name?

NEWS AND NOTES.

ON St. John Baptist's day, the Reverend and Honorable Adelbert Anson (the latter title is due to the fact that he is the son of a peer) was consecrated Bishop of the new Canadian see of Assiniboia. At the same time, the Rev. James Huntington was consecrated for a new missionary Bishopric in Eastern Equatorial Africa.

THE daily papers record the death on June 26, of B. H. Vary, Esq., of Rogers Park. The Church Militant loses an earnest and devoted layman whose loyal services can ill be spared. It may be permitted to one who knew and loved him years ago in the far West to testify to his love for the Church and to those qualities which made him a working Churchman, and a man to be admired and loved. Farewell, friend and brother. May the Eternal Light shine upon thee.

THE Council of Nebraska has elected the Rev. Eliphalet Nott Potter, D.D., to the Episcopal see. Dr. Potter who is now abroad, has recently resigned the Presidency of Union College to accept that of Hobart. It is not known whether he will accept this fresh honor. Dr. Potter is a son of the late Bishop of Pennsylvania, and his brother is the Assistant Bishop of New York. We congratulate the diocese of Nebraska upon the election.

SPEAKING of Nebraska, the Rev. John Williams of Omaha, writes me to contradict the statements which have been freely made by the press of the contention and disorder of the council which elected the Rev. Dr. Worthington to the vacant see. Much that was said in debate as to the merits of the respective nominees has been cited to support these statements. Mr. Williams denies and repudiates such statements as false and injurious! Apart from the incompetency of the chairman to preserve order, and the consequent confusion, courtesy and kindness of feeling ruled the council. Mr. Williams deprecates the action of the President in refusing to extend the courtesy to the Bishop-elect of making his election unanimous, and attributes Dr. Worthington's declination to that cause. He closes with a sentiment which is probably that of the diocese, and which we may say should always be the result of an Episcopal election. "If Dr. Potter should elect to come among us, in every way that manly men should honor and revere their Bishop, he will find none more cordially ready to do so, than those whose first choice he was not."

UNDER the heading "A Courageous Bishop," the Chicago Tribune published last week the following well deserved tribute from its correspondent in Wahpeton, Dakota:

Sunday last the Bishop of North Dakota was walking on one of our streets with a clergyman. At one point of the street opposite a saloon as many as sixty or seventy men were huddled together. Many of them were very rough looking fellows, fierce, and blood thirsty. Drawing near to them and looking over the heads of the surging throng (Bishop Walker is a very tall man) he observed that there were two men in the midst who were struggling together in a desperate fight. Blood flowed profusely. Their clothes were torn, and they were pounding each other with a blind, fierce ferocity. It was a brutal sight. Not one man in the crowd uttered one word of objection to the fight. Instantly the Bishop rushed into the very heart of the throng, and, going up to one of the struggling men who was kicking the other in the face, attempted to drag him away. He then cried out: "Is no man of you sufficiently a man to help in separating these men?" "Let them have it out," cried some brutal fellows. Then the Bishop, lifting himself up to his full height, said, his eyes blazing with indignation and contempt: "Is it possible that the manhood of all of you is gone? Are you only wolves? Shame on you all!" The whole throng for a moment stood dazed and amazed. Then four or five rushed forward and helped the Bishop to drag the men apart. His hands were soiled with blood in the struggle. Then, in a commanding voice, standing between the two men, who were glaring at each other and streaming with gore, he demanded of two or three of the crowd that they should take one of the men to his home and of two or three others that they should lead the other way.

This they did. Then the crowd slunk away. It was an unusual attitude for a Bishop on a Sunday, but I think he challenged more admiration as he stood alone in the midst of that wild crowd of men and subdued them to his will than when he stood in church and preached two superb sermons that day. I am convinced that he saved the life of one of the men.

OUR NEW YORK LETTER.

ON Tuesday the 24th inst. a serious accident happened at Grace church, corner of Broadway and 10th street. On Friday the new spire had reached an altitude of 65 feet above the tower, and work had been discontinued in order that the hoisting arrangements might be re-adjusted.

About half past three on Tuesday afternoon, Contractor Creain, stone-setter Robert Simpson, and derrick-man Joseph McKay were perched at different points on the work, when the derrick with its beams, ropes, and wires suddenly collapsed and came down from mid-air with a crash upon the roof and pinnacles of the church, the wires catching and fastening Simpson to the tower and cutting McKay so painfully that it was with great difficulty that he made his way to the ground. Creain who was unhurt endeavored to free Simpson from his position; but, being unable to lift the wires, so tight was their pressure, he descended for an ax, this failing, several men from the crowd came to his assistance, but without success; and it was only after the wires had been cut with chisels that the man was removed.

Just before this, Ambulance Surgeon Kelly of St. Vincent's Hospital who was ascending one of the iron ladders fixed in the wall of the tower was driven back by the falling of a stone weighing 250 pounds that struck and passed completely through the roof of the church.

By the recoil of the wires, when they were at length parted, six large stones of from 150 to 300 pounds each were dislodged and precipitated from the top of the spire. One buried itself in the earth, five broke through the roof, and two of the latter not only passed through the roof and ceiling but crashed through the pews and pine flooring into the cellar beneath.

Simpson was taken in charge by Surgeon Norton of the New York Hospital, at which institution he died Tuesday evening. He was unconscious from the time he was taken in the ambulance to the time he died. A subscription has been started in behalf of his wife and three children to which Grace church will largely contribute. Though his wounds are severe, McKay is not dangerously injured, and he is doing well, and in good time will recover.

The interior of the church has the appearance of having been bombarded. There are four great openings in the roof, the ceiling is in a falling condition and there is a general look of disaster and havoc. The building has been pronounced unsafe by Examiner Maloy of the Bureau of Buildings; and will not be opened for use again until the return of the rector, Dr. Huntington, who will remain in Europe till September.

Bishop Dudley had preached in the Church for two Sundays, but has now returned to the diocese of Kentucky.

For the rest of the season the summer services of this parish will be held at Grace chapel on 14th street.

The damage to the property is estimated at \$2,000.

Contractor Creain says that the catastrophe was caused by the use of a damp rope that had been lying in the cellar for a few days, and was wet when brought into service. This rope was used to make the mainmast of the derrick fast to the topmast. The heat of the sun with the strain imposed on it, had the effect of stretching the tackle; and this allowed the mast to lean over somewhat. As the guy ropes had not yet been attached to the upper part of the derrick there was nothing to prevent the timber from falling.

At the last meeting of the Board of Trustees of the Society of St. Johnland, Sister Anne Ayres gave an account of the work God had enabled her to do there, and at the same time resigned, because of her failing health and the increasing burdens of her office, the trust she has so long held. Sister Anne has been in charge of the work from its commencement, and it is to her energy and zeal in carrying out Dr. Muhlenberg's plans that the place owes its past remarkable development and its present usefulness.

Appreciative resolutions were passed by the board, who ordered that every provision possible to be made for Sister Anne to enjoy a comfortable home in the Colony that owed its existence to her, should be made as long as God spares her life. Her resignation as superintendent and assistant treasurer was

then accepted. The Rev. Walter Baker, D. D., the assistant minister of the church of the Ascension in this city, was elected to the offices of pastor and superintendent of St. Johnland, which offices it is understood that he has accepted. He will take charge on the 1st of July.

Dr. Baker is a brother of the Rev. George S. Baker, pastor and superintendent of St. Luke's Hospital, and was for many years associated with him, as his assistant in the pastoral work of the Hospital. He is also brother of the Rev. Charles R. Baker, rector of the Church of the Messiah, in Brooklyn. Dr. Baker is thoroughly acquainted with the work of St. Johnland, and fully imbued with the Evangelical Catholic principles of the place; so that under his superintendence it is hoped and believed that this unique Church Colony will continue to grow in effective usefulness. One tenth of the orphan children of this place are cripples, and most of them were sent there from the children's ward of St. Luke's Hospital. It is as an adjunct to Christian hospital service, that St. Johnland is most to be commended. This charity was called into existence to elevate family life among the poor, and countenance nothing, therefore, that would be subversive of family ties. In all cases possible the orphan children of a family are kept together. Each child here expresses an individuality. No two are dressed alike, nor in any other manner ground into an artificial uniformity by unnecessary routine or cold repression. They are permitted within a reasonable limit to have their own little possessions, as well as to express their personal predilections, and with respect to the latter character some interesting developments are noted with regard to the care and artistic effects apparent in the ornamentation of their homes. This is a most acceptable feature, for too often in observing the contentment and grateful happiness of the recipients of the mechanical and uniformed provisions of public charities has your correspondent been forced to say within himself, in the words of the poet, Wordsworth:

"I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning."

Bishop Starkey, of Northern New Jersey, and Dr. Dix, of Trinity church, are abroad. Dr. Morgan of St. Thomas's, will sail about the first of July for Europe, and Bishop Williams, of Connecticut, on the 19th of the same month. The Rev. C. T. Olmsted, recently assistant at Trinity chapel, having accepted the call to Grace church, Utica, N. Y., has entered on his duties at that church. The Rev. C. E. Swope, D.D., of Trinity chapel, has been elected assistant rector of Trinity parish.

GRADUATES' DAY AT ST. MARY'S.

The first year in the new building of St. Mary's School, Knoxville, Illinois, closed last Wednesday, June 25, with more than the old time enthusiasm and success. A large number of patrons and old pupils improved the opportunity to see "the new St. Mary's" and to participate in the interesting exercises. From Texas, Nebraska, Wisconsin, Ohio, and other distant points they came, filling every vacant place in the building, all the rooms in the hotel, and nearly every house in town. Great was the wonder and admiration expressed at the changes wrought during the year. On the last Graduates' Day the corner-stone of the new building was laid, amid the ruins of the old, and the scene presented to the eye was one of confused activity and bewildering chaos. After the expiration of a year, a scene of tranquil beauty greeted our delighted eyes. The magnificent building stood before us, bright and clear, with its lines of subdued gothic marked by cut stone, brick and iron; the smoothly graded and grass-covered lawn appeared as by magic, decorated with young shrubbery and enlivened by a sparkling fountain. A cornet band discoursed excellent music as the visitors assembled for Matins in the new chapel. This is still unfinished, and the scaffold remains for the decoration of the high ceiling; but the rough timbers were concealed by green boughs, and the temporary altar was embowered by overhanging branches. After Matins came a surprise to many, the marriage of one of the pupils. It need not be said that this is not one of the regular numbers on the programme of Graduates' Day at St. Mary's, though there were many who wished it might be!

It is not necessary to describe the exercises that followed in the grand Study Hall. Eleven pupils were graduated, and five hundred people witnessed the conferring of the Cross of Honor and the Diplomas. Bishop Burgess presided, and in his address gave eloquent praise to the rector for the energy and sagacity with which he had carried forward this great work, and saved the school

without loss. Bishop Seymour, in a few words, stirred all hearts, and the only regret expressed was that he did not speak for an hour longer. The absence of Bishop McLaren was unavoidable and greatly deplored by all.

CLERICAL SUPPORT.

To the Editor of The Living Church:

Your issue of the 21st contains a communication from the Bishop of Central New York in regard to a recent suggestion of mine in connection with the matter of Clerical Support. May I have space for a few words in reply?

If I understand the Bishop's objection to the plan referred to, it is three-fold:

(a.) It is unjust, or a "connivance at injustice."

(b.) It is impotent.

(c.) It is unapostolic.

In regard to the first of these objections, perhaps I may be permitted to say that I am hardly able to recognize anything that I have written in the description of it given by the Bishop of Central New York. I certainly never proposed that any one class of the clergy "should be provided with a decent livelihood" at the sole expense of their brethren. As little did I propose that the obligations of the laity should be assumed and discharged by the clergy. I did propose that the more favored among the clergy should share the burdens of their needier brethren so far as they might be able and willing to do so, on some convenient scale or ratio of assistance. If this is "conniving at an injustice," then any association of men of the same calling or profession for purposes of mutual aid must be equally so. Physicians, *e. g.*, have such associations for the care of infirm members, and each other's widows and orphans. But on the Bishop's theory such an association would be "a connivance at the injustice" of those who won't pay their doctor's bill, and so, "as a matter of principle, to be disallowed." I can hardly think that such a position will be seriously maintained.

(b.) Again, the Bishop of Central New York objects to the plan which I ventured to propose, because it is, or will prove itself to be, impotent. He writes as though he believed the world to be made up of "Johnnies" who are always willing to thrust upon their brother Willie the task of generous consideration for others. I am thankful that I cannot agree with him.

"Evil is wrought
By want of thought
As well as by want of heart."

wrote Hood, and if I did not believe that human nature were open to an appeal to its noble impulses I should indeed believe it to be not of God but of the devil. It was only the other day that a clergyman said to me, "Already I am the better for that suggestion. It brought me fifty dollars from a layman in my parish who said he did not propose to let the clergy do his work." The brother in Michigan who requested that the public might be informed when fifty Presbyters and Bishops should be known to have adopted the suggestion, urged an inquiry quite as timely as it is "sagacious," and I am glad to tell him that, of the Bishops who met recently in New York, fifteen out of thirty voluntarily tendered the assurance of their hearty co-operation, no remotest reference to the matter having been made by the writer to any one of them. As for the other clergy, driven as I have been for some months past, by large and unfamiliar tasks, I have scarcely been able to read the cordial and earnest letters which have been written to me on the subject; but I think I am quite safe in saying that I have more than fifty promises of support and co-operation in any definite plan, whether mine or any other.

(c.) I am not quite sure what the Bishop of Central New York means by the "primitive and Catholic order in mission and administration," but I suppose him to have in mind the abolition of vestries and a "common purse." It is a large theme, and I may not discuss it here; but I confess that, in this matter as in others, what is Apostolic in form is not always Apostolic in fact. Christianity is not communism nor the destruction of inequalities. To attempt to make it so by having "one purse" with a fixed scale of compensation for all orders of the clergy is, it seems to me, to get a hard and mechanical system in place of the law of Christ as given to us by His Apostle, "Bear ye one another's burdens." Sacrifice is of value, as it is voluntary, not otherwise. To have a law compelling a man to put the whole of his salary into a common fund to be allotted by others, to himself and his brethren, is to leave no room for personal discretion, nor for that chivalrous regard for another's privations, which is, I believe, not yet quite dead either in the clergy or the laity.

But all this, Mr. Editor, is of the most

indefinite consequence. The article which the Bishop of Central New York criticizes was (with the exception of the last two pages) written twelve years ago, and preached as a sermon at an anniversary; and nobody can be more sensible of its defects than the writer. I hope that the whole subject may be discussed in something like a "section meeting" at the Church Congress in Detroit, in October, when among others, the points so well urged in your columns by my friend and brother, the Rev. Dr. Schuyler of St. Louis, will, I trust, be presented more fully by himself or some other; and that then we may move toward some definite plan. Meantime, if the suggestions which I have ventured to make, seem worthless or impracticable, by all means let them go over the wall as speedily as possible. It is of the very smallest consequence what becomes of any particular plan, but it is of consequence that something should be done, and that in the doing of it those to whom God has given place and opportunity to lead, should lead!

HENRY C. POTTER.

New York, June 24, 1884.

To the Editor of The Living Church:

With reference to "Clerical Support" several letters have been written, various suggestions made, &c., &c. As yet only one "Layman" has been heard from, "A man of brains and influence." The letter of the Rev. L. P. C. with statistics, &c., suggests to my mind that it would be better to begin with \$800 as the maximum, and work up to \$1,000 as the standard or stated salaries of our missionaries. Three-fourths of the clergy in the diocese of the writer, do not receive a stipend of \$600 per annum. I know of more than one clergyman with a family of seven souls, whose salary is not \$600 a year, and out of this inadequate sum he manages to supply his own "House and home," and to pay the hire of one servant. If the writer and several of his brethren could be assured of \$800 a year, their work would be more successfully done, because other than clerical duties might be given up, &c. The plan suggested by "The Layman," Mr. J. S., would be an admirable one. I hope this matter will not be dropped, or permitted to die a natural death, as most enterprises of the kind suggested have heretofore done in the Church.

The originator of the system and those who have made suggestions are entitled to be heard. But we should be doers, and not hearers or writers simply. Let all contribute to this proposed fund the \$1,000 and the \$800. Salaried clergy as well, and success will be the result. One per cent. for the \$500 and the \$1,000; 14 per cent. for \$1,500, and two per cent. for \$2,000, and 24 per cent. for all above \$2,000 salaries. Should all contribute, all will be interested.

EDWARD WOOTTEN.

To the Editor of The Living Church:

To my mind there exists an anomaly in the Church. After one hundred years of trial and steady progress, we are rapidly increasing in numbers and influence, to become a power for good in the land. The keynote of the Church is the Apostolic Succession. It is by a firm adherence to this that we hope to strengthen our borders, and many from the sectarian organizations recognizing our claim, are casting in their lot with us. The anomaly is this, that having a ministry regularly ordained by the laying on of hands of the Bishops, the successors of the Apostles, and pointing with pride to the source of our strength; yet, we allow the denominations about us to excel us in their regard for the clerical office, insuring to every minister an adequate salary. No care or pains are spared in the training of our clergy for their responsible office. When the flower of life is thus passed in cultivating the mind and heart, in after years how many of the clergy live from hand to mouth, and when called upon to assist the poor in their midst, have not the power to do so. How can we longer exult in the fact of an Apostolic ministry? If this is to continue to be our shibboleth, let the good laymen of the Church take up the work begun by the assistant bishop of New York, until our clergy shall no longer be straitened. And may a society soon be incorporated, which shall have for its object the proper maintenance of the clergy.

COLORADO.

A good story is told of a lady in Australia of exemplary and religious life, who left the Church and went to the Salvation Army. Her minister was perplexed at her desertion, and called upon her for an explanation. No; she got no new gain in doctrine or in practice from her new religious surroundings. She had no spiritual consolations she had not previously enjoyed. How then was she happier by the change? The old lady burst into an ecstasy of happy recollection as she exclaimed, "O! sir, the big drum is such a comfort to me."

Calendar—July, 1884.

6. 4TH SUNDAY AFTER TRINITY.
13. 5TH SUNDAY AFTER TRINITY.
20. 6TH SUNDAY AFTER TRINITY.
26. ST. JAMES, APOSTLE.
27. 7TH SUNDAY AFTER TRINITY.

Green.
Green.
Green.
Red.
Green.

A PILGRIMAGE TO CANTERBURY.

BY THE REV. J. RUSHTON.

By far the greater majority of Americans who make the tour of the old world, take what may appropriately be termed a hop, skip and jump over Europe. Liverpool, London, Paris, Berlin, Rome and Cairo are the prominent stopping places on the rush through scenes that tempt the student of men and things to stay and ponder. To spend one season in England, to search her by-places and examine the landmarks of the growth and history of the nation would lead to far more satisfactory results than the present hurried and shallow tour, gotten up by a company and made with the same impatient haste with which the average American swallows his daily lunch. To see the cities of Europe and take a sixty-mile-an-hour glance at the country is apparently the acme of the wearied tourist seeking change across the ocean; and when he has seen them he can tell you of the London cabbie's prodigious waste of H's, of the shrug of the Parisians' shoulders, the stolidity of the German, the swindling donkey driver of Cairo, and the charms of an Italian sunny day, and little else as the sum and substance of profit and interest accruing from the funds invested in his tour.

I purpose in this brief sketch to point out one of the many places in England of historical interest, which is unknown almost to American tourists. Having had the opportunity during a three years' residence in Canterbury of seeing the Cathedral and the many other interesting sights in the city, I found much to instruct and enjoy. The chief feature of interest is, of course, the Cathedral and its connection with the life, murder and worship of St. Thomas a Becket. For the long period of 400 years the eyes of the whole Christian West were turned to this spot as the most sacred of saintly shrines. A pilgrimage to Canterbury was the event of a lifetime and the obligation was universal. The origin of the word "canter," from the gentle pace of the pilgrims, and the prevalence of the name "Thomas" are illustrations of the high estimation in which the Saint was held. And, as every one knows, we owe to him the Canterbury Tales, the product of Chaucer's fruitful brain, and the vivid picture of events recalling from the shadowy past the life-like forms of the prior, the knight, the nun and the wife of Bath.

The approach to the city from London, on the Queen's Highway, is through Kentish Hop Gardens whose soothing fragrance burdens the air, and whose rich products have earned for this county the title of the Garden of England, and for Canterbury that of the Garden of Kent; past many a time-worn mansion whose stones could tell of mirth and social gaiety in the days when distant friend and welcomed pilgrim par-took of a night's hospitality; through lovely valleys traversed by many a babbling brook, and dotted here and there with holy well and saintly resting place, which have acquired fame and sanctity from names whose owners live in village legend and sacred edifice. The first view of the city in its full grandeur and quiet beauty is obtained from Harbledown, a knoll lying to the north-west. A long stretch of fruitful valley, presenting the picture that tradition says inspired Gray's Elegy, through whose green fields and smiling meadows the silver thread of the Stour "winds slowly o'er the lea," beyond the sleeping city rise the downs whose breezy heights stretch away to the chalk cliffs of England's watchful port—Dover. The city, the desired haven, the hostelry and end of the pilgrims' long journey, calmly reposes in its giant cradle, itself the infant and then the mother, from whom sprang England's greatness and the glory of England's Church. The Cathedral with its massive towers and embattled walls o'ertops all lower buildings, as though their peace and quiet were found under its sheltering shade. Nearer, and rearing to the sky its twin circular towers is the West Gate, not now closed against the belated traveller, nor guarded with armed soldier, but standing sentinel between the camp of the dead and the home of the living. Other objects of note are plainly visible to the eye accustomed to gaze on the scene; the Dane John or Don Jon, a large conical mound just within the walls, for what purpose thrown up, history does not say. Nor does its name unlock the secret, for it is variously derived, and as various in its significations. Farther to the east may be seen the towers of St. Augustine's college, the site of the monastery and church, erected by Ethelbert, under the direction of Augustine, the first Archbishop of the city; and now, after many vicissitudes, the nursery and alma mater of some 350 missionaries, who have gone from her walls to teach others the truths first preached on the spot to the Saxon King, by their patron Saint. Spires and crumbling walls innumerable testify to the city's age and greatness, and to its many homes in the past for monk and nun, and hostelries for pilgrims. Before descending into the city St. Nicholas' almshouse is well worth a visit. Erected by some kind hearted philanthropist, it gives

food and shelter to a few old men, whose declining years are lightened from poverty's care and helpless dependence on strangers, and whose days are cheered with a stream of visitors to inspect the relics of St. Thomas. These consist of an old box, perhaps used as a cash-box, at least its iron clamps attest its strength, and a silver buckle, said to have come from one of the Saints' shoes. It is needless to remark that the relics are exhibited with all the honest pride and simple candor usually found in the possessors of such valuable treasures, and that whatever was the original use of the box, the slit in the cover testifies, with open mouth, to its present duties. Leaving the ancient hospital and its attenuated inmates, whose smiling farewells indicate the satisfaction arising from the possession of St. Thomas' personal property we turn towards the city. At the foot of the knoll behind us is the path through the fields, famous as the penitential way of the barefooted Henry II., in his pilgrimage of sorrow to the shrine of his murdered chancellor and quondam friend. Before us lies the dusty road which passes St. Dunstan's church, about which lingers the tradition of that Saints' hand to hand fight with the devil. Crossing the stone, once the highway of princely vessels, bearing tribute and merchandise and foreign wines, to enrich and cheer the ascetic monks of old, we enter the city through the West gate. On the right we pass the church of the Holy Cross, whose tower spreads its base over the sidewalk. Then up High street past many an ancient hostelry and half ruined monastery, and arrive at last at the street called Mercery Lane, through which, with its overhanging houses, the streams of pilgrims joyously saw the gateway and towers of the Cathedral. The former, with its richly carved facade, is said to be one of the finest specimens of Norman art. Many of its niches once filled with statues of saints, are now empty, but its other beauties are in good preservation. The Cathedral stands in a large court, and in this respect possesses many advantages over its grander rival York Minster, for while the latter is almost shut in with the surrounding buildings, Canterbury has abundant room to display its glorious form and elegant profile. To do the Cathedral well is almost impossible, if one trusts to the vergers when they take a crowd of visitors round, for the babble of voices and the indistinct explanations given in monotonous hurry, serve but to confuse the mind, and leave a vague sensation of having trod on sacred ground without knowing the cause of its sanctity. A better plan if one has no friends at court would be to use the silver sesame of the dollar and obtain at a little extra cost the private services of one of these walking Encyclopedias, then the memory of a pilgrimage to the shrine of St. Thomas will be a life-long pleasure. And now for the stroll through the building. The nave is one of the finest among the Cathedrals of England. Some of the old windows with the rich colors of the early days of the art of stained glass still exist, but most of them were destroyed when Cromwell's soldiers turned the choir and transepts into barracks for themselves and tethered their horses in the nave. The choir is well worth a study as it embodies the highest art of the twelfth century. Over the entrance rises the great Central Tower, the ceiling of which is most beautifully painted, the handiwork it is said, of a lady who day after day executed it lying on her back on a high scaffold. To the left is the transept of the martyrdom. Various accounts are given of this event, but the most reliable authorities say that the Archbishop entered by the west door from the cloisters, and seeing his murderers approach was urged by his attendants to escape up the tower stairs. He refused and went to the altar of St. Benedict which stood against the east wall, and thence was dragged by Fitzurse and his companions and brutally murdered. A portion of his brains fell on one of the flags and the piece of stone was afterwards cut out and taken to Rome. The hole in the flag was filled by another piece and so it remains to-day. The relics of the saint were preserved up to the Reformation, and Erasmus tells us he saw his shirt and handkerchief. Following the guide under the steps of the choir and toward the east end of the Cathedral we pass the great South Transept where the old marble chair of the Saxon kings is seen. It is still used at the enthronement of the Archbishop. The altar stands on a high elevation within the choir, and behind it is Trinity chapel once the site of Becket's shrine. This reared its jewelled and golden pinnacles above its surroundings. Here were presented gems and wealth in profusion, brought by king and prince, nobleman and bishop, merchant and lord from all the Christian West. So vast and valuable was the treasure that a perpetual watch was kept by the monks who took their turn in the chamber made in the wall above, meditating on the Saint's good qualities and keeping guard over his earthly riches. In front of the shrine was laid the beautiful mosaic pavement still existing, and round the railing that protected the sanctum of the shrine, may still be seen the groove in the stone floor worn by the knees of millions of pilgrims who came from far and wide to obtain the plenary indulgences offered here. So world-wide was the custom that 100,000 pilgrims are said to have been in the city at one time. And the offerings poured in so plentifully that the shrine was

a perfect blaze of diamonds and gold and jewels. The offerings at God's altar on one occasion were nothing at the Virgins' £4.1 s. 8 d., at St. Thomas' £954, 6 s. 3 d. Two years after his murder December 29, 1170, he was canonized and the king who had wished him dead, and whose wish was father to the deed, humbly and with naked feet approached his shrine and penitently begged forgiveness. Round the sacred spot were laid to rest the bones of many a Saint and Bishop. On the north is the tomb of Henry IV. and his Queen, on the south, that of Edward the Black Prince, whose coat and helmet and shield are suspended above. In his honor was erected the beautiful apse at the east end of the Cathedral and called Becket's crown and in many a stained glass window is seen the offering of Prince and peer. The worship of the Saint continued for 400 years and ended at last in the reign of Henry VIII. This insatiable spoiler to give the appearance of lawfulness to his sacrilege, summoned the Saint to answer to the charge of treason, on what grounds we know not, tried and condemned him, and having thus easily and legally disposed of him at once laid forcible hold upon his treasures. The shrine was stripped and demolished, and the remains of the saint, before which king and peasant alike had kneeled were left with neither slab of lifeless marble nor empty epithet to mark the resting place of him who ruled the Christian West for four centuries.

Sic fugit fama popularis.

The cloisters, chapter house, the famous dark entry of Ingoldsby Legendary fame, with many a ruin and ancient church, the old castle, the Dane John, are all deserving of study. The mighty past speaks in crumbling stone and perishing sculpture of its influences on present life and growth.

Before leaving the city, a visit to St. Augustine's College and to St. Martin's church brings one face to face with the introduction of Christianity among the Saxons. The latter is said to be the oldest church in England. Its walls contain a very large percentage of Roman bricks, and its ivy-covered tower crowns the knoll as the living witness and sentinel of the glory and stability of the Church of England. The old font, though not old enough to substantiate the legend that Ethelbert was baptized in it, yet bears the marks of almost 800 years and the rude carvings of the Norman sculptor. The church, or at least the original of it, was given to Bertha by Ethelbert, and here the Christian mother of English Kings and Queens daily prayed for the conversion of her husband and his people. Her prayers were answered by the coming of Augustine, who built his monastery on the site now occupied by the college named after him, and until the end of the last century the tower of Ethelbert's church stood in the grounds and was then almost demolished by the vandal hand of the citizens. Within the last 20 years much of the tiled floor of the church has been laid bare, and some of the rich carvings of the arches and doors. The gateway, a relic of the 14th century, the foundations of the Library and portions of the Hall and Chapel, are the remnants of the glory of this historical foundation; and the dust of the grounds contains the remains of many a generation of saint and monk.

Beyond the college grounds are the remains of St. Alban's church, said to have been built during the Roman occupation, consisting of the chancel arch and part of the walls. It was private property during my residence in the city, and this holy relic was given up to pigs for their pen.

The visitor to Canterbury cannot fail to find much that is instructive and interesting in the numerous churches and ruins, and lay up a stock of unending information that may beguile many a weary day of toil and labor, and a pilgrimage to St. Thomas' shrine will form one of the pleasantest reminiscences of a long life.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE FOURTH SUNDAY AFTER TRINITY.

In the Gospel for this day, Mercy, another of the Christian virtues, is set forth in the words of our Lord, beginning, "Be ye therefore merciful, as your Father also is merciful," enforced by the proverb of the blind leading the blind, the disciple not being above his Master, and of the mote and the beam. The Collect also refers to the mercy of our heavenly Father, and seems to have been suggested by the Gospel. But, as on the preceding Sunday, the Epistle seems to have been selected with reference to a time when the Church was passing through some great tribulation, and when Christians needed frequently to be reminded that they had here no continuing city, but must look beyond the sufferings of this present time to the glory hereafter to be revealed.

It is possible that the Gospel may have been selected under the influence of similar circumstances, an age of martyrdom suggesting to those who had so clear a vision of Christ's example the duty of mercy and love towards their persecutors. For themselves they could only look to that future bliss which was to outweigh the present suffering for the Church of succeeding days they could leave such a legacy as St. Stephen did, when he prayed with his dying lips, "Lord, lay not this sin to their charge."

Examined, judged, sentenced, you must be.

A MISSIONARY IN IOWA.

BY THE REV. J. HOCHULY.

In a district strongly leavened with "Christians," commonly called "Campbellites," a Churchman informed me, after service, that this was the first service of the Church he had attended since he left England, 30 years ago. He said that from two to four miles around, there were others who having been deprived of the Church for years, at length with their families united with the Campbellites.

A Lutheran lady at whose house I stopped, mentioned several things that happened in the neighborhood and which are calculated to surprise Churchmen. I will mention one of them. Several miles from there lived a lady who was in feeble health. She was a woman well informed and had seen better days in the East. Her sickness was such that she knew her time was short. But she had never been baptized, and now she wanted to be baptized, and also to have her children baptized. The neighbors thought so much of her, she knew so much of the Bible, and could talk so nicely on religion. She had the needed knowledge of Christ and His work, and faith in His all-sufficient sacrifice for our sins. As she grew weaker, she frequently spoke of wanting to be baptized, and sent for a Methodist minister, but he was away. So they had the minister of the Christian church come. He said she must be immersed; as for the children, they were too young. But the family lived some 18 miles from any stream, and the woman was too weak to be moved; and besides, she thought immersion would be too severe a shock, and so she suggested pouring or sprinkling. To her anxiety, the minister added the distressing information, that without immersion she could not be saved. When it was evident that her end was approaching, her friends suggested a large dry goods box, and by making the water somewhat warm, she might stand it to be immersed. A team was then started off to a neighboring town to get such a box, but when the wagon returned in the afternoon, the woman had died.

My hostess said there was a good deal of feeling among the neighbors on the subject, especially at the remark of the Campbellite minister, "that there is no salvation for an unbaptized person." But, she added, the people didn't think he was right; for he never went much to school; he can hardly read a chapter. Now, said she, how does your Church teach about such matters? I remarked, the case is a sad mixture of ignorance and perverseness. The woman knew more about the way of salvation, than the man who assumed to be a minister. Her heart was right with God. God accepts the intention to obey Him, when the hinderances are such that the person cannot comply with the ordinances and sacraments of the Church. Three things are necessary in true religion—right knowledge, love in the heart, and obedience in the life. The earnest desire of the woman to be baptized, was equivalent to being baptized in the sight of God; God "will have mercy, and not sacrifice."

"Well, now, how is it about baptizing children?" So much is said against it now. They say there is no command in the New Testament for it." I remarked, those who reject infant baptism, overlook the fact that the New Testament Church is not really a new Church, but the Old Testament Church continued. The old Church was a type of the new. It was the tree in the budding state. The New Testament Church was to be the tree in bloom and bearing fruit. In the new Church, baptism takes the place of Circumcision, in the same way as the Lord's Supper takes the place of the Feast of the Passover. It is for those who reject infant baptism, to show where the New Testament forbids infant baptism. The burden of proof lies with them. The silence of the Saviour and of the Apostles is one of the strongest arguments in favor of it. Yet there is mention made in the New Testament of the baptism of whole households. In Acts xvi. chapter, it says, "Lydia and her household were baptized." And further on in the same chapter, we have the case of the jailer. It says, "And he (the jailer) took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway." Children are included in the word "household."

She then asked me to explain the word regeneration in baptism, I said, I will do so with the case of Moses. By the edict of the King he was condemned to death. Any officer could have put him to death. But when Pharaoh's daughter adopted him, he became as a child of the royal family. What the daughter did for him, made him with the consent of the King, a member of the royal family. Pharaoh looked upon him as a son. As such he was entitled to the highest consideration. Royal guardianship, education, and all the advantages and privileges of royalty were included in his adoption by the daughter. He was now the prince and heir to the throne. Now, our case is parallel with this, we inherit a sinful nature and are under the dominion of unholy hearts; as such we are under the condemnation of of the divine law; but baptism completely changes our relations to God—"For being by nature born in sin and the children of wrath, we are hereby made the children of grace." All sin is both hateful to God and

deserving of punishment; but baptism brings us into covenant relations with God; and this covenant relation is much lost sight of at the present day. The New Testament plainly teaches that by Baptism we are "made members of Christ, children of God, and inheritors of the Kingdom of Heaven." But the trouble is, we are too apt to lose sight of the blessing of the covenant, and of the obligations resting upon us, and so we fail to receive the benefit. Christ does for us through his Church, what Pharaoh's daughter did for Moses. When she adopted him, he was restored as it were from death to life. That was civil regeneration, or, new birth to him. Now the Church does precisely the same for us in baptism. Original sin is washed away. The child is brought into a state of salvation. A parent that takes his child to a school, places it into a state of education. A three-fold duty arises from this; the parent, teacher and scholar, have now a work to do until the child is educated. This to some extent explains infant baptism. Infant baptism is a federal act. What we lost in Adam, we recover in Christ. We are initiated into the Christian Society—His Church; that represents His body on earth. Such a child is henceforth a member of Christ's family. Parents and pastors must instruct it in the rules of the Gospel. It must be taught to practise these precepts; abstain from what is sinful, and pray for God's grace to enable it to live according to those laws.

When I finished, my hostess said, "How nice it is to have things explained that way, Now I know more about it than ever before." From this we see the urgent need of the Church to extend her ministrations.

THE HOUSEHOLD.

When fruit must be scalded to prevent fermentation it should be boiled for several minutes, or it will do no manner of good, and you will have your trouble for nothing. This applies to chopped pickle as well.

LOVELY little aprons can be made for young girls of the white everlasting which comes for yokes; it is plenty wide enough. Put a lace ruffle around the edge, tie with ribbons, or with plain white muslin ties.

A SIMPLE way to decorate a waste-paper basket is to get bright and very fanciful Japanese napkins, and cover the basket with them, tie them with a ribbon round the top of the basket, and in the centre also, then let them hang full and free at the bottom.

CHILDREN should consume as little medicine as possible. If properly fed and cared for, they throw off illness readily. Some simple remedy, known and tested in the family, is all they require in light attacks of cold, colic, or the small ailments common to childhood.

The practice of administering sedatives to infants is particularly reprehensible, and ought to be strongly denounced. There is no sedative which can be used with safety in the case of infants, except by medical men versed in the action of drugs and familiar with the indicative phenomena of health and disease.

WHEN you are tired of plain boiled or fried eggs, try this way of serving them for breakfast: butter a pie plate and cover the bottom with fine bread crumbs, then break enough eggs for your family, and drop them on the plate and cover with a layer of bread crumbs; sprinkle pepper and salt over this, and put some little lumps of butter over it. Bake in a quick oven for five minutes.

A DELICIOUS pudding is made by adding grated coconut to the common corn-starch blancmange. The coconut should be fresh. Stir it into the pudding only two or three minutes before taking that from the fire. Put it into a mould which has been dipped into cold water. Do not use an egg in this pudding, but make a boiled custard for a sauce. Pour it over the pudding or serve in a fancy bowl.

MUCH unnecessary suffering is caused by allowing the skin of a sick person to become so tender by constant lying in bed, that at length it breaks, or is literally worn through. If there is the least redness, or even before that, if there is fear that the skin may be tender, touch the places with the white of an egg beaten to a stiff froth, in which is mixed two teaspoonfuls of spirits of wine. You may also bathe the sides and back with brandy, and then dust the skin with powdered starch, sifted through a muslin bar.

FRESHNESS IN COSTUME.—A dress worn on all occasions can never give the wearer that fresh and tidy look which all women of taste desire to have. Costly material is not half the battle. I have seen women who wore handsome clothes, yet whose real lace was not creamy but dirty, whose skirts were rumpled, whose collars were dog-eared, whose ribbons curled or ravelled at the edges, and who had in consequence a dowdy look; while some fresh little gown of cheap muslin, or some twenty-five cent de-laine, with the accessories of white linen, crisp ruffles, spotless bows of delicate tints, all carefully put on, had a stylish and elegant effect.

A good many inexpensive dresses are perhaps better than a very few costly ones, for the possessor has time to repair or to have repaired those rents and wrinkles that wear will give, and can take off the dress worn in the rain or in the heat and change it for another at any time.

Of course wealthy women can do this and still have each garment expensive, but the person of moderate means must take her choice, and she is very foolish if she chooses one velvet dress instead of three of pretty goods that will become her quite as well. After the first few days she will never again have the feeling of being freshly dressed in a walking costume worn alike for ordinary and extraordinary occasions.

Moreover, at home, in her own house, a good deal of change is very nice, and very refreshing to the household generally. Few women will go so far as to keep on "a wrapper" all day, but many will button themselves into a black dress of some sort, and wear it from breakfast time until they go to bed. It may be tidy, but it cannot look fresh; and freshness is the most attractive thing about a woman's dress. M. K. D.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

MONASTERIES—CONTINUED.

During the middle ages, monasteries were the only schools where religious and useful learning could be taught; and the literature of those times was in a great measure, if not entirely, contained within their walls. While arbitrary kings and rebellious barons were waging furious and vindictive wars with each other, the inhabitants of the cloister were busily engaged either in the instruction of youth, or in copying with painful accuracy the writings which had come into their hands. In those days the art of printing was unknown, and the Holy Scriptures, as well as the works of ancient heathen authors and early Christian Fathers, were written with a pen on sheets of parchment, which are called manuscripts, from being written with the hand. Many of these are still in existence, and prove that men who lived in the dark ages, as the middle ages are generally termed, were quite as clever and ingenious as ourselves. The first letter in a chapter was sometimes highly ornamented, and this was called an illumination; and the designs of these were frequently of exquisite beauty. If many copies of the Holy Scriptures had not been made, we should now be as ignorant of God's will and our own duties as the poor heathen, who never heard of the true God. We have, however, every reason for believing that the Scriptures are quite perfect, because there is no allusion in any part of what now exists to matter which is not contained in it.

This is a service for which we are deeply indebted to the monastic system, which was evidently an instrument in the hands of Almighty God for the accomplishment of His own purposes. It is thoughtlessly supposed that monasteries were the abode of luxury and idleness; but a short sketch of the rule of St. Benedict will show that this was not the case. The abbot under this rule was to preside over the monastery, and his monks were to consult and advise with him when any important affair was to be decided. He was to be obeyed without any hesitation. Secret faults were to be declared to him; and if admonition and a public reprimand were ineffectual in producing amendment, excommunication was to follow; and if this failed, corporal chastisement was to be inflicted. For light faults, what was called the lesser excommunication was to be pronounced, or they were to have solitary meals. For great faults, separation from table, from public prayer, and from society was enjoined; and neither themselves nor their food was to receive a blessing; and if any of the brethren spoke to them, except those whom the abbot sent to persuade them to humility, and to make satisfaction, he was to receive the sentence of excommunication. Silence was to prevail throughout the monastery, and the head and eyes were to be inclined downwards. The inmates of the monastery were to rise two hours after midnight, for divine service. Lamps were always kept burning in their dormitories, and they were required to sleep clothed, with their girdles on.

The habits and goods of the house were to be in the hands of proper officers; and no private property was allowed. The silence which reigned throughout the monastery was unbroken during dinner, except by reading the Scriptures, which were read by a reader appointed for a week. There were to be two different dishes at dinner, together with fruit. One pound of bread was the daily allowance, and three quarters of a pint of wine. From September 14, which is Holy Rood day, to Lent, they dined at three o'clock; during Lent, and till Easter, at six. From Easter till Whitsuntide, and during the summer, they dined at noon, except on Wednesdays and Fridays, on which days they dined at three o'clock. The working hours were prescribed by the rule, and everything was regulated with the greatest exactness.

Enough has been stated to show that the life of a monk was not one of luxury and ease. Indeed, everything which has come within our view from those early times tends to prove that the monastics were men of great industry, and that they possessed highly intellectual and refined minds. In every part of Europe

monastic establishments were founded, and many of them were endowed with great possessions. Kings and nobles seemed to vie with each other in acknowledging the value of these foundations, and in giving a substantial proof of their esteem by the liberality of their endowments.

There is another name intimately connected with the monasteries of Europe which I have not yet mentioned, and that is St. Bernard. No ecclesiastic ever attained greater influence than he did. His word was a law, and his counsels were regarded by kings and princes as deserving the most respectful obedience. He lived in the twelfth century, at a time when the Benedictine rule was not observed with the strictness its founder intended. A reformed branch of this rule had been adopted with no great success at Citeaux, in France, from which the name of Cistercian is derived. But when St. Bernard visited this monastery with about thirty companions, for the purpose of enrolling themselves as monks of the Cistercian order, his name at once gave celebrity to it; and before the conclusion of the century, the order was in great repute throughout the whole of Europe. Indeed from the liberal and splendid donations with which they were enriched, they acquired the form and privileges of a spiritual republic, and exercised a kind of religious dominion over the other orders. From their connection with St. Bernard, the Cistercians in France and Germany were often distinguished by the title of Bernardine monks.

The Cistercians were called white monks, from their dress, which was a white frock or cassock, over which they wore a black cloak when they went beyond the walls of the monastery. The Augustinians were called black monks, as they generally wore a black cassock with a white rochet over it, and over all a black cloak or hood. The Cistercian abbey were generally built out of the way of the common haunts of men, in lonely mountain valleys, where they taught the barren wilderness to smile. St. Bernard himself was guided by his peculiar piety to make choice of such places. "Believe me," said he, to one of his friends, "you will find more lessons in the woods than in books. Trees and stones will teach you what you cannot learn from masters. Have you forgotten how it is written, 'He made him to suck honey out of the rock, and oil out of the flinty rock?'" You have need not so much of reading as of prayer; and thus may God open your hearts to understand His law and His commandments."

* Deut. xxxii. 13.

WHICH HAND.

Which hand will you have? is a very common nursery question when there is a sweetmeat or other desirable gift to be bestowed; but the question is, after all, of too high significance to be left to the exclusive use of the little ones.

Which hand will you have? For my part, I choose the right hand of fellowship. That is only another way of saying that I would fain follow the injunction to "seek peace and pursue it."

I don't mean to profess that I always do, but really what a pity it is to see the way in which some folks go through the world, quarrelling with everybody, and throwing away all the good little things offered them along their path in life. A little child slipped down on the pavement in front of a lady the other day. "Which hand will you have?" said Loving-kindness to the lady. She chose the empty one. Some one else picked up the little one, comforted it, and got warmed with its shy smile of gratitude.

"Which hand will you have?" A poor horse gave its food-bag an extra high toss, and it slipped off its nose in the return fall. A dozen passers by saw the poor disappointed animal's efforts to get back to its food, but they all chose the empty hands of selfishness and indifference. It was a tired, cold little crossing sweeper who chose the full right hand of charity, and with a good deal of tiptoe struggle put the bag into due place again at last.

Two boys savagely pummeling each other in the street. "Blessed are the peacemakers." "Which hand will you have?" Any number of great, strong fellows passing, one or two announcing

aloud their opinions that "those lads bid fair to do one another a regular injury." But did they interfere to prevent the threatened catastrophe? Oh! dear, no. They chose the empty hand. It was a timid girl who chose that one which was full to overflowing with the blessing. And she managed so cleverly too. She stepped right up to the flying fists and the flaming eyes, and said, in such a bright, clear voice—

"Could one of you please tell me the way to so and so?"

Whatever they might be able to tell, no doubt something had told her the way to get a first hearing. The boys dropped their hands and stared! "Well! you are a cool customer!" ejaculated one "Ain't she?" agreed the other with sudden friendliness and admiration.

The words came to my mind—"I will give them a mouth, and wisdom." That young girl had chosen well.

A FLOCK of sheep blocked up the entrance to a bridge spanning Mill Creek, near Chester Park, Ohio. A large shepherd dog had been trying to induce the sheep to cross the bridge, but they were suspicious, and held back. Presently the dog, discouraged at his unsuccessful effort to drive them, leaped upon the backs of the sheep, which, in their crowded condition, looked like one woolly floor, ran along to the bridge entrance, leaped upon the floor, and seizing in his month the neck of one of the ewes, dragged her along on the bridge. Once on the floor of the bridge the old ewe's suspicions were allayed, and she trotted on across, followed by the whole flock, while the dog stepped to one side, let them all pass, and then trotted along behind.

That was a sweet reply of the little girl found busy at the ironing-table smoothing the towels and stockings. "Isn't that hard work for the little arms?" was asked. A look like sun-shine came into her face as she glanced toward her mother, who was rocking the baby. "It isn't hard work when I do it for mamma," she said softly.

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The Living Church.

Chicago, July 5, A. D. 1884.

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

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A CASE has recently been decided by the Supreme Court of Iowa, involving the right of a clergyman to his stipulated salary, regardless of the action of the vestry reducing it. The decision sustains this right, and holds that the agreement of a rector and a vestry is a contract between equals, and that neither party alone can change the conditions.

THE question frequently arises, in a pastor's experience, are sponsors by proxy allowed. We have not heard of a case where such a sponsorship has been declined by the officiating clergyman, and there seems to be no reason why it should be, provided the persons so designated are fit for the important office and desire to enter upon it. Such a relation should not be imposed upon absent friends as a mere compliment.

ON Wednesday of last week the special council of the widowed diocese of Nebraska, elected to the episcopate the Rev. Dr. Eliphalet N. Potter, President-elect of Hobart College. A grand choice, if only Dr. Potter will accept. He is one of the seven sons of Bishop Alonzo Potter, of Pennsylvania, and consequently nephew of the titular Bishop, and brother of the assistant, of New York. He was for years rector of St. John's church, Troy, whence he became President of Union College, a position which he has just resigned to accept the Presidency of Hobart College. In manners and appearance he much resembles his brother of New York, and he is considered to possess equal ability in dealing with men and events.

THE Programme of the Detroit Church Congress has been issued. The first meeting will be on Tuesday, October 7, and the sessions will continue until Friday; Bishop Henry C. Potter will deliver the address at Holy Communion; and, of course, the inaugural will be by Bishop Harris. The Rev. Dr. Phillips Brooks opens the first discussion, on "Authority and Conscience." Dean Hart, of Denver, Dr. Elliott, of Washington, and Chancellor Woolworth, of Nebraska, will follow on "The Cathedral System in America;" and Dr. Hopkins, of Williamsport, and Dr. Currie, of Philadelphia, will treat of "The Confessional." The most startling debate will doubtless be that on the question, "Is our Civilization just to Working-men," in which the notorious Henry George, the Rev. Mr. Kirkus (the American Literary Churchman) and the Rev. Dr. Heber Newton will take part. The Rev. Dr. Bates, of Gambier will treat of "Agnosticism," and the Rev. Dr. Locke, of Chicago, of "The Mission and Evangelical Preaching." Our excellent friend, *The Standard of the Cross* remarks on this programme: "The almost exclusive predominance of writers and speakers from the Seaboard States over Western men in the Church Congress, is as marked as ever, but will be more willingly accepted in a Western city. The West is not vainglorious of its intellectual powers, as we understand it, but does not wish to be forgotten by, or alienated from the more privileged and populous East."

As there were two John Wycklifs living at the same period in England, and holding similar office, born and deceased at about the same dates, the Quincenary celebrators are likely to get a little mixed as to which John they commemorate. It is astonishing how five

centuries eliminates "germs of Romanism" and makes a good Protestant out of a man who taught nearly every doctrine now denounced as "mediæval."

We quote the following from the catalogue of the Wycklif exhibition:

We believe, as Christ and His Apostles have taught us, that the Sacrament of the altar, white and round, and like to our bread or host unconsecrated, is Very God's Body in form of bread; and if it be broken in three parts, as the Church uses, or else in a thousand, every one of those parts is the same God's Body. And right so as the Person of Christ is Very God and Very Man, Very God-head and Very Manhood, right so as Holy Church many hundred ministers has trowed, the same Sacrament is Very God's Body and very bread, as it is form of God's Body and form of bread, as teacheth Christ and His Apostles. And, therefore, St. Paul nameth it never but when he calls it Bread. And he, by our belief, took his wit of God [i. e. received his knowledge from God] in this; and the argument of heretics against this sentence lieth [easy] to the Christian to solve. And right as it is having to trow that this Sacrament is God's Body and no bread for it is both together [so] the most heresy that God suffered to come to His Church is to trow that the Sacrament is an accident without substance, and may in no wise be God's Body; for Christ said, by witness of John, that "This bread is My Body. . . . Oh how great diversity is between us that trow that this Sacrament is very bread in its kind [i. e., nature] and between heretics that tell us that it is an accident without a subject. For before that the Fiend, the father of leasings was loosed, was never such gabbling contrived. And how great diversity is between us that trow that this Sacrament that in its kind is very Bread and sacramentally God's Body, and between heretics that trow and tell us that this Sacrament may in no wise be God's Body! For I dare surely say that if this was such, Christ and His saints died heretics, and the more part of Holy Church believeth now heresy. Christ and His mother that in ground [i. e., on earth] had destroyed all heresies, keep His Church in the right belief of this Sacrament.

A NEW DEPARTURE.

Will wonders never cease? We had not finished commenting on "Newness," last week, when there came to hand an instance of clever originality that quite put Dr. Talmage in the shade. We are indebted to *The Chautauquan*, the organ of the new picnic school of philosophy, for the description of this interesting case.

For some months the Madison Avenue Congregational church, New York, has been the scene of a remarkable contest between the old and the new. The pastor in charge is the Rev. Dr. Newman, and he is a Methodist. It is somewhat interesting to note the way that the Methodist shepherd came to have the care of the Congregational lambs. The Madison Avenue church was founded by Dr. Hepworth, a Unitarian. In accordance with the gospel of Newness, Dr. Davis, a Methodist minister, succeeded him. This same Dr. D. is now continuing his pursuit of Newness, as a Dutch Reformed pastor in Albany. There was a large debt on the new Madison Avenue church, and the choice of a minister was made with sole reference to his supposed capacity to "influence" money. Dr. Newman was known to be eloquent. He could "fill a large house," and he had been the pastor of General Grant. Any one who had been in such intimate relations with General Grant must be a financier of the first magnitude. Dr. Newman was accordingly chosen pastor of what now, by the inscrutable operation of the law of Newness, was a Congregational church. At the same time he had it understood that he would retain his Methodism, or as much of it as he pleased. Here came the tug of war. The old fogies of the church could not grasp the new idea. They could not be reconciled to the new departure, whereby a pastor assumed to hold full membership in two denominations at the same time. The old fashioned Methodists also joined the chorus of opposition, and a lively protest was set up.

The Chautauquan fails to see any thing inconsistent or improper in the new departure. According to the picnic philosophy, "It is surely not an axiom that a man cannot belong to two denominations."

It is claimed that the advance to Christian unity is rapidly changing old ideas and practices. Forty years from now Dr. Newman's idea may be quite familiar to all and bi-membership may be universally practised. If it should lead to a dual pastorate, the new departure might be regarded with great favor. In that case, by having two barrels of sermons a minister could serve two denominations, and draw two salaries at the same time. Even one barrel would do, if they were of the milk and water species.

But why stop at bi-membership? If a little of this newness is good, perhaps

much of it would be better. By belonging to all denominations a minister would be likely to find a place of promotion in one or another.

Dr. Newman, we are told, was "looking for a place" when he conceived the new idea. Being very eloquent, "the Chrysostom of the age" expected the highest places in Methodism. After a year of "decorous waiting" he accepted the call to the Madison Avenue church. From the start, we are told, he clung to the idea of remaining a Methodist while becoming a Congregationalist. He refused to relinquish his inheritance in Israel while for a time he sought the flesh pots of Egypt.

This extraordinary performance of Dr. Newman is styled "a new phase of inter-church life." It has aroused considerable excitement in both of the denominations upon which the experiment is forced, and is regarded with great interest by all who consider "one church as good as another." There is nothing in the Bible which forbids a preacher to maintain full membership with two denominations and go where he can get the most salary. Among all the interpretations and theories that have been advanced concerning the so-called Teaching of the Apostles, not a syllable has been found condemning the course taken by Dr. Newman. It must therefore be evident to all good Protestants that the new departure is a move in the right direction. It may be one of the signs of the approaching millennium.

From the stand-point of modern sectarianism Dr. Newman appears to be consistent in his attempt at bi-membership, and *The Chautauquan* is perfectly logical in its defence of his course. On the theory that all "churches" have the same claim and authority, merely differing in unimportant details of administration, there is no reason why a man may not belong to all of them at the same time. On the principle that the Sacraments "never did any harm, and never did any good," it is not wrong for a man to be baptized whenever he feels disposed. It is the logical outcome of "one church as good as another," and the good people who are making such an outcry against brother Newman are showing themselves to be very narrow-minded and bigoted.

We are glad to note the new departure inaugurated at the Madison Avenue meeting house, and we hope it will go on "conquering and to conquer" until it will be impossible to say what sect a man belongs to; until, in fact, there are no more any sects; until all Christians shall be united again in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers.

In this doctrine and fellowship, sacrament and worship, we of the Anglican Church believe that we have remained. To us, one church is not as good as another, for we think that some churches have not these notes of Catholicity. The Methodists, for example, left the Catholic and Apostolic Church of England, after the death of good John Wesley; and against his solemn injunction they set up a ministry and liturgy of their own. They failed to "continue" in the doctrine, the fellowship, the breaking of bread, and the prayers of the Apostles, with whom Christ promised to be to the end of the world. The Brownists and others had done the same thing long before, and every denomination that exists has come by withdrawal from the Apostolic communion. Each sect has started out with some vital principle which its adherents thought to be of sufficient importance to justify their act of schism. They acted on principle and for conscience' sake, and they were entitled to the respect if not the approval of the world.

Things have changed, of late. More and more, among the denominations, it is coming to be admitted that there is no principle at all involved in "denominational lines." More and more is manifest the disposition to disregard the truths upon which the various sects were founded, to depart from the doctrine as far as from the fellowship of the Church, and to glory in the "Common Christianity," which is a kingdom without officers, law, or order, a religion without a standard or interpreter of faith, a body without organization, an authority without

sanction or commission. It is a spectacle to make men wonder and angels weep, this utterly aimless and meaningless sectarianism of the day, which confesses that it has no reason for existing, more than to indulge the freaks and fancies of men.

POLITICS AND PARTIES.

There can be no free government without politics, and no politics without parties.

A despotism may do without politics, for it has no public policy. It is a purely personal matter with the ruler, and the people have only to obey.

But no despotism ever got rid of parties. It has always been the parties that have got rid of the despotism; in most cases, to be sure, only to take unto themselves seven other spirits worse than the first. As a rule, parties are the foes of tyranny and the friends of free government.

Yet a man may sometimes need to pray to be delivered from his friends, and so may a State. When politics run low and parties run high, when the end is lost to view and the means are magnified, there will soon be "something rotten in the State of Denmark."

So it comes that a republic has to guard against the same danger as a despotism, but not for the same reason, nor in the same way. It must live by restraining its friends, a despotism by exterminating its enemies.

A people who undertake to govern themselves must put politics before party. They must see to it that party strife shall result to the weal and not to the woe for the nation. They must love not Caesar less, but Rome more. They must beware lest those who are appointed to lead parties to victory, lead the State to ruin. Their ability to do this is a fair test of their capacity for self-government.

Are the American people equal to it? It has been the constant prediction, almost the cherished hope, of those that put their trust in princes, that we could not do it.

Republics have failed. Have not monarchies failed, all the way along, from Babylon down? Republics have suffered from frequent revolutions, but revolution has been almost the normal condition of empires. How many times has France been convulsed since this republic became a fact? What changes has Europe known since these once British colonies became a republic?

Monarchy, with five thousand years of experiment, has not yet found the way to permanence and peace. Even in England, where there is only the shadow of monarchy, there was a "glorious revolution" not two hundred years ago, and we have lately celebrated the centennial of the rebellion of her American colonies.

The fact is, that these United States, undertaking almost an untried form of government, marking out almost a new way, without prestige or precedent to encourage and guide, lacking the advantage of experiment and tradition, having not even a homogeneous race or a people to the manner born, under the most uncertain and unsettled conditions of population, industry and education—have yet, for a hundred years, maintained their national integrity, with steady growth and improvement in all material interests.

Mr. Gladstone, a long time ago said: "The American Constitution is, so far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man. It has had a century of trial, under the pressure of exigencies caused by an expansion unexampled in point of rapidity and range; and its exemption from formal change, though not entire, has certainly proved the sagacity of the constructors, and the stubborn strength of the fabric."

Political wisdom has so far, for the most part, compelled party purpose to serve, and has not allowed it to rule. Whether it shall continue to do so, depends upon two things; the education of the people, and the wise adaptation of political machinery to the needs of the nation as it now is, and not as it was a hundred years ago.

Of the latter it is not our province to speak in detail. Nobody supposes that

our good forefathers were omniscient, or that time and experiment can suggest no improvement in the temple of liberty which they reared. What we need now is patriots, who can rise above party, and command the confidence of the nation; statesmen, with clear vision to see the needs of the hour, and calm courage to command the ship of State.

Of the education of the people by the three divinely appointed institutions, the Family, the Church, and the State, we shall have something to say hereafter.

CATHOLIC.*

This tractate includes four theses, (i.) of the nature of the Church; (ii.) of the true idea of Catholicity; (iii.) of the formation of the Anglican Communion; (iv.) of the Protestant Episcopal Church.

As an attack upon us, we fear this effort of the Monsignor will not prove a serious matter. The first and second theses are admirable statements of the truth, which we receive, profess, and rejoicingly maintain, as against the whole non-Catholic world. We should like to see them spread far and wide as tracts for the enlightenment of ignorant minds. Many thanks to the author!

The third part assumes the necessity of the headship of the Bishop of Rome to the existence of the Catholic Church, and then proceeds to invalidate the Church of England because she rejected the supremacy of that Bishop. Grant the assumption, and the conclusion may have some force. All admit the fact of the break with Rome, the Church glories in it as the distinguishing feature of her reformation; but she is very far from admitting that the succession of the Apostolate, the sacramental life, the Catholic Faith, the power of the Keys, and the rightfulness of her jurisdiction in England ceased, when she rejected the unprimitive, unscriptural and usurped domination of the Pope of Rome. Monsignor Capel does not argue this question. He simply assumes that Romanism and Catholicity are identical. We deny it. So does the Holy Eastern Church.

There is some criticism of the English Reformation on its civil side. That is all well enough. We do not admire Henry VIII., either. We may doubt the wisdom of the Royal Supremacy. It may appear to some of us to be as serious an error as that which was trampled under and destroyed, viz.: the Papal Supremacy, but the setting up of the former did not invalidate the Catholicity of the Church of England any more than did the abolition of the latter. The spinal marrow of a Catholic Church is not touched by its relations to a Caesar, whether he be a Britain or an Italian, an encroaching King or Bishop.

Really, the Monsignor's argument is so weak that it scarcely becomes readable,—a few extracts from Newman, whose rhetoric is always fascinating, even when his logic limps, redeem it from the charge of absolute tameness.

The fourth thesis comes down to us of the Church of England in America. That is just what we are so far as descent is concerned. Monsignor says "the Protestant Episcopal Church cannot produce any credentials to show that it derives authority from the living Mystic Body of Christ." This simply throws us back upon the question whether the Church of England has such credentials, because, as Monsignor acknowledges, this Church is "daughter" of the Church of England.

The argument of jurisdiction in North America based on Roman Catholic missionary work in South America is wholly weak and irrelevant.

To say that the Protestant Episcopal had no corporate existence previous to 1789 is not ingenious. She could not have existed as a national Church distinct from the Church of England, previous to the nationalization of the colonies, neither could she become a fully equipped National Church until she received her own episcopate, which took place in 1784. But as valid and true members of the Body of Christ, the clergy and baptized faithful living in America certainly were in corporate existence in the short interval, just as

*CATHOLIC, an Essential and Exclusive Attribute of the True Church, by the Rt. Rev. Monsignor Capel, D.D. New York: Wilcox & O'Donnell Co.

truly as the members of a missionary jurisdiction of the Roman Communion which may not yet have received its Bishop or whose Bishop having died another may not have been appointed.

LETTERS TO THE EDITOR.

PROTESTANT EPISCOPAL.

Ever since the propriety, or rightfulness of this name has been openly assailed, not a few have been somewhat anxiously waiting for a defense of the same, upon its own merits.

I am willing to be convinced if I am wrong, but meantime it seems to me no serious loss would accrue if the custom were packed away with the communism of the early Church, its "holy kiss," and its feet-washing.

You will do me a favor by publishing this, and perhaps oblige many who like yourself and me are non-partizan.

J. J. MORTON.

Batte, Manitoba.

THE CHURCH AND ANN ARBOR STUDENTS.

To the Editor of The Living Church:

Having been a student at Ann Arbor for six years, I am naturally interested in the plan of the diocese of Michigan to aid the local parish in securing a prominent preacher for its pulpit.

What is wanted is an inviting mission chapel, expressly for students, located on the vacant lot right opposite "University Hall," managed by several unmarried priests who can give their whole time to looking up students and visiting them in their rooms; a chapel where services could be held daily, just when lectures in the colleges were over, and on Sunday with plenty of grand music in the service, furnished by the students themselves.

ALUMNUS.

LONG EPISCOPATES.

To the Editor of The Living Church:

The following table of long episcopates may not be uninteresting to your readers, showing, as it does, that the late Bishop Smith stands seventh in the list of those who are certainly known to have been bishops for more than fifty years.

- 1. Thomas Wilson, Bishop of Sodor and Man, 57 years, 1 month, 21 days.
2. Shute Barrington, Bishop of Durham, 56 years, 6 months, 21 days.
3. Edward V. V. Harcourt, Archbishop of York, 56 years, 6 days.
4. Gregory VI, Patriarch of Constantinople, 55 years, 7 months, 14 days.
5. Eugene, Bishop of Taroelar, Russia, 53 years, 13 days.
6. John Hough, Bishop of Worcester, 52 years, 11 months, 27 days.
7. Benjamin B. Smith, Bishop of Kentucky, 51 years, 7 months.
8. Thomas Bouchier, Archbishop of Canterbury, 50 years, 10 months, 15 days.
9. Pius IX, Bishop of Rome, 50 years, 8 months, 4 days.
10. Philaret, Metropolitan of Moscow, 50 years, 3 months, 14 days.
11. Nathaniel Creme, Bishop of Durham, 50 years, 2 months, 16 days.

Everywhere, and in all things, the grace of Almighty God is working some miraculous and merciful change.—Kebble.

STRONG WORDS AND SOUND.

The low estimate in which the clergy are held by the lay people is, I believe, the root difficulty, because out of it grows the treatment which the clergy receive. I only know there are two sides to this, and if I state one side only, it is not that I am not aware of the other.

BISHOP OF ALBANY.

"BISHOP POTTER related to me," said Mr. Mullenberg, "as we rode home together from the funeral, that on one occasion when he was on a visit at Mr. Mintum's house in the country, he happened at family prayer, to open the Bible at the parable of Dives and Lazarus, which he accordingly read. After dinner on that day," said the Bishop, "when we were alone, Mr. Mintum returned to it, observing it was a passage of Scripture which often alarmed him."

SPECIAL COMBINATION OFFER.

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

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TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged until some time may elapse before their appearance. The editor cannot, as a rule, reply privately to letters asking for information.

DECLINED WITH THANKS.—"Manhood," "Parson and Father," "Prayer Book Enrichment," "JUNE."—We had not space during last month. The poem will keep till another season.

PERSONAL MENTION.

The Rev. Geo. R. Van De Water, rector of St. Luke's, Brooklyn, sailed on the 28th June for a tour through Ireland, Scotland and the Channel towns of England. Until middle of September address 440 Strand, London, W. C. Care of American Exchange.

The Rev. Ralph Wood Kenyon sailed on the 2nd inst in the Gallia. His address is care of Brown, Shipley & Co., Lombury, London, Eng. From August 10, to September 3, his address will be 43 Halsey St., Brooklyn, and after the latter date, Albany, N. Y.

The Rev. H. M. Pearce has resigned the parish of Christ church, Guilford, N. Y., and accepted the charge of St. Peter's, Bruston, and St. Thomas, Lawrenceville, diocese of Albany. Address Lawrenceville, St. Lawrence Co., N. Y., after July 1.

The address of the Bishop of Texas (Dr. Gregg), until further notice is Seawaco, Penn.

Mr. Arthur P. Seymour will spend the month of July, yachting on Lake Superior. He will be accompanied by the Rev. Messrs. F. W. Taylor, Pardee, and T. D. Phillips.

The Ven. Archdeacon Kirby is visiting his son, in Racine, for a few days.

The address of the Rev. Dr. Shackelford during July and August will be Cottage City, Mass.

The Rev. J. F. Conover, D. D., has resigned the rectorship of St. Luke's Parish, Racine, to take effect Sept. 1.

The Rev. C. E. Woodcock has accepted a call to the Church of the Ascension, New Haven, Conn. Address accordingly.

The address of the Rev. C. W. Leffingwell, until August 24th, will be Old Mission, Mich. Letters relating to St. Mary's School business should be addressed to Knoxville, Ill., unless a personal name is attached.

The Rev. Edwin Benedict's address is White Earth, Minn.

MARRIED.

PETERKIN-STEWART.—On Thursday evening, June 12, in Emmanuel church, Henrico county, Va., by the Rev. Dr. Norwood, rector of the church, assisted by the Rev. Dr. Peterkin, the Right Rev. George W. Peterkin, D. D., Bishop of West Virginia, and Marion Macintosh, daughter of John Stewart, Esq., of Brook Hill, near Richmond.

OBITUARY.

STAFFORD.—In the Communion of the Holy Catholic church, died June 13, 1884, at her home in Uvalde, Texas, Jane B., wife of John R. Stafford in the forty-fifth year of her age. For many years a communicant of St. John's church, Columbus, Texas.

APPEALS.—The communicants of St. John's church, Kewanee, Ill., ask aid in money or goods, for the purpose of paying off their rectory debt of \$1,250. They have paid several hundred dollars, have reduced the debt from \$1,500. Our people are poor, and are compelled to ask Churchmen and friends to help them. The rectory was built at the suggestion of the Bishop and rector, as a home was much needed for the clergyman. The parish is growing in a prosperous town. Many souls will be grateful for aid. Funds and goods can be sent to the Rev. Robert J. Walker, Kewanee, Ill., or to Mr. O. D. Bassett, Treasurer. Refer to Bishop Burgess, Diocese of Quincy.

MISCELLANEOUS.—Experienced Organist, Choir and School master desires engagement in Sept., Edward Cutts, 8th and Walnut St., Kansas City, Mo.

WANTED.—A font for a mission. Any church that may have one to dispose of, please communicate with the Rev. Wm. Richmond, Sioux City, Ia.

WANTED.—To exchange a mocking bird for a small black and tan terrier, Charles spaniel, pug, or greyhound. For particulars write to E. F. L., Knoxville, Ill.

TO CLERGYMEN.—Two unmarried clergymen, either Deacons or Priests, are wanted, on a salary of \$600 each, to fill the position of assistants in St. John's parish, Jacksonville, Florida, to work in the suburbs of the city where chapels have been built, and flourishing Sunday schools sustained. They will have all the independence consistent with maintaining the unity of the parish work. Address at once the Rev. R. H. Weller, D.D., rector of St. John's church, Jacksonville, Florida.

The undersigned, Rector of St. Mary's School, Knoxville Ill., can recommend several good teachers, some of them experienced, all accomplished ladies.

C. W. LEFFINGWELL.

TO THE CLERGY.—As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, the clergy will confer great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill.

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BOOK NOTICES.

HISTORY OF THE CANON OF THE HOLY SCRIPTURES IN THE CHRISTIAN CHURCH. By Edward Reuss. Translated from the Second French Edition. By David Hunter, B. D. New York: E. P. Dutton & Co., Chicago: Jansen, McClurg & Co. Pp. 404. Price, \$3.00.

The preparation of this work has evidently cost its author a very large amount of research and anxious thought and labor, and he writes with great earnestness and with a very evident conviction of the soundness of his views. But we must confess that, if we have succeeded in penetrating his meaning, we are by no means in sympathy with the conclusions at which he arrives. What he terms "Protestant theology" is too negative and uncertain in its character to be capable of any satisfactory definition; and it is impossible for us to give in our adhesion to the entirely subjective principle upon which Professor Reuss founds his theory of canonicity. He appears to us to lay more weight upon the "opinions" of "the Reformers," Calvin, Zwingle and others, than upon the testimony of the Early Fathers. What he terms "The witness of the Holy Spirit," by which we understand him to mean the impression made upon the mind of the individual by certain portions of the Sacred Writings, is the base upon which he founds his theory of their canonical value; and this he sets up in opposition to the Voice of the Historic Church.

To those, however, who desire an opportunity of seeing what can be said for that side of the question, we should suppose the work before us would be highly useful.

THE BORDER LAND. A Poem, Delivered before the Alumni Association of Hamilton College, June 27th, 1883. By the Rev. C. S. Percival, Ph. D. Cleveland: William W. Williams, 1884.

Dr. Percival has been favorably known for many years as a pleasing writer of fugitive pieces; and "The Border Land" will not detract from his literary reputation. It is prefaced by a Dedicatory Sonnet to the Rev. Simeon North, D.D., LL.D., Fifth President of Hamilton College. The scope as well as the general style and flowing diction of the entire poem, are so well illustrated in the opening lines, that we cannot do better than quote them here:

When youth was in its joyous summer-time, And college days had reached their shining goal, Amid these classic scenes remembered well, Before a gathered throng like this, I sang "The Land of Dreams." And now, in life's decline, When years, like autumn birds, have flown away, Bearing the dreams of summer on their wings, I come again to this loved spot to sing "The Border Land—The land where dreams must end."

Let it be mine to show in humble verse The truth, as drawn from common forms of speech, And even from nature's plain analogies, That God has filled the Border Land of age With sources of delight as pure and sweet, As can be found on life's broad continent.

SHORT HISTORY OF THE REFORMATION. By John F. Hurst, D. D. With Illustrations. New York: Harper & Brothers; Chicago: Jansen McClurg & Co. Price, 40 cents.

The author gives very briefly and clearly the course of events in the several countries affected by the great movement of the sixteenth century. The general conditions of society and politics, which were such important factors in the movement, are not alluded to. The author carries the current conception all through—that a new religion was sent down to mankind through Martin Luther and some others. Even the Church of England is not allowed to reform herself. It was a bran new protestant religion that came in and made another church! Henry VIII. "saw that there could not be two independent catholicisms," etc., which is simply nonsense.

LETTERS OF WILLIAM COWPER. Edited with Introduction, by the Rev. W. Benham, B. D., F. S. A. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 316. Price \$1.25.

Only a few weeks ago in reviewing an edition of Cowper's poems, the writer expressed a wish that the publishers would prepare also an edition of Cowper's letters, famous as they are as the best in English literature. And lo! here is the book. Thanks, Messrs. Publishers. The arrangement followed is the simplest one—the chronological. Short notices are given of the friends to whom the letters are addressed. As to the letters themselves—did not Southey say that Cowper was the "Prince of English letter-writers?"

THE GREAT ARGUMENT, OR JESUS CHRIST IN THE OLD TESTAMENT. By William H. Thomson, M. A., M. D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 471. Price \$2.00.

"The great argument" is found in the correspondence of our Lord's life and death with the prophecies of the Old Testament. These writings are shown to have been in existence a long time before the birth of Christ, whatever criticism may be offered upon them; and they contain prophecies and types clearly fulfilled in Christ. The argument is cumulative and convincing, and manifests great thought and skill. Such a work is a credit to the medical profession, and we hope it will be read by all physicians as well as by others.

MOTHERS IN COUNCIL. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 194. Price 90 cents.

This is a very nice book for mothers, and for all who have the charge of children and servants. A great deal of good advice is given in a very interesting way. It claims to be an abstract of discussions in a "Mothers' Club," and gives good common-sense views upon a variety of subjects.

THE SEVEN GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD. By George Rawlinson, M. A. With Maps and Illustrations. New York: John B. Alden. In 3 vols. Price 80 cents each.

These standard work, richly illustrated and neatly bound, is published in three volumes of 600 pages each, at the remarkably low price of 80 cents each.

ALGEBRA FOR BEGINNERS. By Oscar S. Michael, A. B. Syracuse, N. Y.: C. W. Barde & Co. Price 75 cents.

This book is intended as a part-year's work in connection with arithmetic, before the latter is fully reviewed. The object is a good one, and ought to result in a better appreciation of the relations between the two sciences, or rather, perhaps, between two branches of the science of numbers. The pupil who has been "doing sums" for years without "finishing" arithmetic, might be greatly aided in learning to reason about numbers, by taking the interesting course laid down in this manual.

RESURRECTION IN NATURE AND IN REVELATION. An Argument and a Meditation. By D. W. Faunce, D. D. New York: Anson D. F. Randolph & Co., Chicago: F. H. Revell. Pp. 280. Price \$1.50.

The subject of this volume is one of deep interest to all. The devout reader will rise from the perusal of the book with stronger conviction and livelier hope than before. It is written in a reverent spirit and in a pleasing style. Some idea may be formed of its scope by the following titles of chapters: Indications; Premonitions; Anticipations; Expectations; Assumptions; Exemplifications; Culminations.

We are in receipt of the annual report of the Church German Society. The objects of this Society, as gathered from their statements, are to provide hymnals, service books, and sermons in the German language, for such American clergymen or lay readers as may be willing to conduct German services; to assist young Germans in being educated for the ministry of the Church; to aid in the publication and circulation of such books and tracts as may lead Germans in this country and abroad, to a better understanding of the position and principles of the Church, and to organize missions under the direction of the rectors of such parishes throughout the country as shall welcome and assist the Society. They have now eight missions in charge. Office at Grace Hall, 14th street, New York.

Cyfra a Romance of the Sixteenth Century. By George Taylor. From the German by Mary J. Safford. New York: William S. Gottsberger, Chicago: S. A. Maxwell & Co. Paper covers 50 cents.

A Graceland Flower. By Wilhelmine Von Hillern. From the German by Clara Bell. New York: William S. Gottsberger, Chicago: S. A. Maxwell & Co. Paper covers. Price 40 cents.

The Young Folks Library. A monthly publication of choice literature. Marie's Mission. By Marie Oliver. Tip Lewis and His Lamp. By Pansy. Boston: D. Lathrop & Co. Paper covers, Price 25 cents.

Cookery for Beginners. A Series of familiar lessons for Young Housekeepers. By Marion Harland. Boston: D. Lathrop & Co. Pp 157.

SUMMER.

The first English song ever set to music, is said to have been an old English poem on the "Approach of Summer." It was written about the year 1300, and was first discovered in one of the Harleian manuscripts:

Summer is I-comen in, Lhude sing cuckoo; Growth fed, and bloweth med, And springeth the wido nu. Sing cuckoo.

Awe bletheth after lomb, Lhouth after calve cu; Bulliue sterteth, buck vertheth; Mur's sing, cuckoo; Cuccu, cuckoo; Wel singes the cuckoo; Ne swik thow nawer nu. Sing, cuckoo, nu. Sing, cuckoo.

The following is a literal modern prose version: "Summer is coming. Loudly sing cuckoo. Growth feed and bloweth med, and springeth the wood now. Ewe bleateth after lamb, loweth cow after calf; bullock starteth, buck vertheth," i. e., harborth among the ferns; "merrily sing, cuckoo! Well singest thou, cuckoo. Nor cease to sing now. Sing, cuckoo, now; sing, cuckoo!"

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Dr. Price's Cream Baking Powder is superior to the "Royal." It contains no Ammonia. The "Royal" contains Ammonia. The use of Ammonia in articles of food I believe to be injurious.—ELIAS H. BARTLEY, B. S., M. D., Chemist of the Department of Health, Brooklyn (N.Y.), May 20, 1884.

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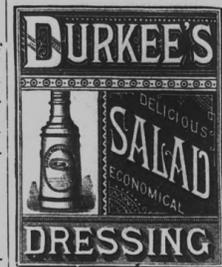
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ETERNAL GOODNESS.

I know not what the future hath,
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works by faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

OUR BOYS.

The years of adolescence are often full of restlessness. The boy is, perhaps, overflowing with vivacity, and his gay spirits lead him to do and say things which look idle and foolish to grave middle age. On the other hand, he may develop a tendency to morbidness, retiring into himself and repelling sympathy. Either way he requires delicate handling. It is an inestimable benefit to a boy to be confidential with his mother at this period of life, telling her his trials and troubles, and receiving her counsel.

As a rule, mothers do not pet their older children enough. The sweet, soft words, the caresses which are lavished on the babies are not freely bestowed on the older children. And yet a mother's tender hand smoothing her big boy's brow, her fingers straying through his hair, her kiss in passing him, are tangible evidences of her love, which are beyond price.

It is beautiful to see the knightly grace, the lover-like devotion which some sons show their mothers. Be assured if you would have this crown of crowns, that you must win it by being your boy's friend all the way on from his babyhood. Do not be afraid of demonstration. Many a hungry soul is half-famished in the midst of plenty, simply because those around him are so afraid of showing their affection by speech and smile and touch.

There ought to be some place in the house for a boy's possessions. If he like tools he should have liberty to use them and a place for a workshop. If he is fond of dumb animals, tolerate his cats and dogs, pigeons, chickens, pets of all kinds, even though you dislike such creatures yourself. If he has a craze for collections, whether of minerals, ores, postage stamps or butterflies, assist him to follow his bent.

Let your boys be permitted to bring their companions freely into the house. There are mothers to whom this advice is superfluous. There are others who care more for clean and shining porches, for stairways and halls, carpets, oil-cloths and paints, than they do for the welfare of their sons. So, very complacently, they send the latter off to play with Tom or Harry, whom they (the mothers) do not know, some where quite out of sight and hearing, and then they rejoice in their clean, well-kept houses.

Dear friends, well-brought-up boys, happy boys, sunning themselves in the atmosphere of a Christian home, are worth a thousand times more than handsome houses and luxurious furniture.

Do not, if you can possibly avoid it, force your boys to wear clothes which they have outgrown, or of which they feel ashamed, or which make them in any way conspicuous. Of course, when poverty compels a lad to go threadbare or patched, when his parents cannot honestly afford to dress him decently, he is manly to bear the privation without complaint. All things being equal, however, and parents having it in their power to dress their boys neatly and becomingly, they may take it for granted that a pretty necktie, a nice pair of cuffs, properly laundered linen, and a good suit of clothes, are all means of grace to growing lads.

Look out for a boy's reading. Crowd out the bad by supplying him with plenty of good reading. The little fellows who were disarmed of pistols and knives in a Philadelphia school the other day, juvenile highwaymen equipped for a career of plundering on the Western plains, had been reading "flash literature." What were their mothers about to let the boys get hold of the papers which contain such poison? There are papers and magazines which are quite exciting enough to please any boy, yet are pure and wholesome. Then there are on the home shelves or in the public libraries a great many authors whose charm for the young is perennial. A boy's evenings at home should be made bright and pleasant. Evenings in the street are fatal to many a lad.

Not too much training, mothers, if you love your boys. All good home government leads up to intelligent self-government. Never lose sight yourselves of your own accountability to God as mothers, and keep before the boys the feeling that they too are responsible, and must answer to God for the talents entrusted to them.—Mrs. Sanyser in *Intelligencer*.

DURING the siege of Philadelphia, or Rabbath Amman, by Antiochus the Great, B. C. 218, there existed a subterranean passage from the citadel to the water supply outside. The citadel, in fact, was only reduced when the existence of this passage was betrayed. When Captain Conder was surveying the tombs and caves outside the place, in 1881, he lit upon the entrance to a very large rock reservoir some 30 feet deep. The

cave door was almost on the level of the roof and a steep slope with a few rude rock cut steps led down to the water. Just outside the entrance to the reservoir, which is 25 feet north of the middle tower on the north wall of the citadel, a little rock-cut passage was observed, which Captain Conder followed up for 40 feet, when it became choked up. It ran at first east and gradually curved round to the south. Probably, Captain Conder now suggests, on a consideration of his plan beside the history of the siege, this is the very passage described by Procopius, and this the reservoir whence the besieged garrison drew their water. The plans and sketches of this curious place will be published in his memoirs of the 1881-2 campaign.

CHURCH OPINION.

Pacific Churchman.

THE WYCKLIFFE COMMEMORATION.—If only this celebration shall serve to remind people that Wyckliffe was a priest of the Church of England nearly two hundred years before the time of Henry VIII, that on all essential points he held and taught just what the English Church now holds and teaches, and represented the general position of the English Church in his day—the same English Church which was then some twelve hundred years old, and which continued to and through the reigns of Henry, and Edward and Mary and Elizabeth even to the present—howbeit more or less affected at times by the powerful corrupting influence of middle age superstition and Papal dominance—if this celebration will only remind people of this, it will do no little good. It will show them in what the Reformation in England really consisted—not in setting up a new Church, but in the old Church there asserting fully her independence of a foreign bishop, and casting off various corruptions which had gathered by degrees upon her fair form, and re-ordering herself for the changing civilization and circumstances in which she was thenceforward to do her work.

The Churchman.

STEPS IN READJUSTMENT.—It gives the keynote of much that is going on in the world of religious thought, that at the recent meeting of the Alumni of the Andover Seminary the two appointed essayists placed Christianity before the Bible in the order of history and in point of actual importance. Mr. Beard did this a year ago in his Hibbert lectures on the German Reformation; but the notable thing at Andover is that this was said by two ministers who started on opposite sides of the subject, and reached their conclusions independently of one another. Once it was the Bible, and the Bible only; now it is beginning to be Christianity before the Bible. The question arises, how soon it will be the Church as the conservator of Christianity, and the witness to the integrity of the Scriptures and to the understanding of their contents.

This is not new teaching, but it is new in the quarter in which it has been put forth. It is the recognition of the facts in the history of the origin and development of Christianity. It shows a willingness on the part of a large and intelligent body of Christian people, who are very near to the Church in their growing and constructive belief, to abide by the truth rather than by the shibboleths of the German Reformation. The ample recognition of the fact that the Bible grew out of Christianity, not Christianity out of the Bible, cannot stand alone. It marks the first steps of a distinct return in thought and feeling to the positions of historical theology as distinguished from speculative studies of religion. Now that men are placing the Bible in its proper historical position with reference to Christianity, which is the general name for the corporate Church, it seems as if one could see the entrance of a new element into the great religious awakening that characterizes the unorganized Christianity of the present day.

This movement, as far as it relates to all of those who, though separated from Churchmen, are in substantial sympathy with a large part of the Church's theological teaching, is rapidly reaching the point where it must still more strongly identify itself with what, for want of a better name, may be called the historical Church. Its drift is in this direction, and it is the drift not of a rationalizing spirit, but of large views of truth and strong and deep convictions of Divine guidance. The process is one of readjustment, and the mistakes which have dragged their slow length along through three centuries of agonizing conflict and abundant controversy, are rapidly being removed. Day by day American Christians seem to be coming together with an honesty and frankness and rightness of spirit which shows that they are being guided by an unseen hand to conclusions whose ultimate reach no man can yet fully understand.

Episcopal Register.

Honorary Degrees ought to be done away. The one debt which the educational system in America owes to Gen. Benjamin Butler is, that his record as Governor decided Harvard University to discontinue the manufacture of LL. D.'s out of politicians. The degree that guarantees a man's knowledge in some special department of art, science, or philosophy, can only be conferred on examination. This is the only kind of a degree that a live man wants, and all other nominal distinctions are simply disguises which enable lazy dignity to collect tribute due only to industrious effort.

CHURCH WORK.

RHODE ISLAND.

Providence, All Saint's Memorial Church.—This beautiful church, itself a memorial of Bishop Henshaw of blessed memory, already shows some marks of age by becoming a treasury of memorial gifts. It thus witnesses to the memory of the faithful departed, continues their helpful example to the living, and effectively preaches the "communion of saints."

On Trinity Sunday, 8th inst., was unveiled a reredos of unique form and exquisite workmanship, bearing the inscription: "To the Glory of God, and in memory of Frederic Albert Nightingale, Entered into rest April 3, A. D. 1883. An offering from His Brothers and Sister, Trinity Sunday, June 8, A. D. 1884."

The reredos fills the entire width of the chancel behind the altar, and the canopy, which surmounts the central member, rises with its cross to a height of twenty-four feet above the foot-pace. The general appearance is that of a baldacchino or ciborium save that there are only two, instead of four supporting columns, and the canopy is simply in the form of a gable projecting far enough to cover the altar and celebrant beneath. The gable has an equilateral pitch and the equilateral triangle, thus preserved as a symbol of the Trinity, is also treated as an open-work frieze, which by day discloses the chancel window in its rear, and at night plays an equally important part as a substantial member of the whole structure. The carving is beautiful. The passion flower, rose, lily, grape, holly, oak, laurel, wheat and ivy, on capital, architrave and base, delight the eye and multiply the symbolism.

Above and behind the altar hangs an exquisitely embroidered dorse, representing—upon a cream-white ground, three angels in reverent attitudes. The several panels are finished above with embroidery in red and gold, the needlework being so delicate as to warrant a minute examination. The whiteness of the ground color is curiously softened and approximates in tint that of the adjacent woodwork and chancel decorations. The first impression will perhaps be that of quietness in color and simplicity of design. A close examination will reveal a lofty spiritual meaning and a superb execution of the work in detail.

Sister Theresa, of St. Margaret's House, Boston, designed the dorse and superintended the work. Messrs. Morlock & Bayer, of this city, deserve high compliment for the beauty of the woodwork.

MINNESOTA.

Faribault, Shattuck School.—The closing exercises of Shattuck School took place on the 19th of June, and were of a most interesting character. The large armory building was filled with an appreciative audience. Five young men graduated, and were addressed by the Rev. B. F. Fleetwood of Chicago. On the stage were the Bishop of the diocese, and the Bishop of Indiana, the Rev. Mr. Faude of Indiana, and the Rev. Mr. Dobbin, Warden, together with the faculty of the school. The band from Ft. Snelling furnished delightful and suitable music. These exercises were the culmination of several days of most interesting events. There was the competitive drill by the three military companies of the school, and the artillery company, whose evolutions were of such a high order as to compel the officers detailed from Ft. Snelling to say that they would do credit to the U. S. cadets. Then there was the elegant class party on the evening of the 18th, which revealed the gentlemanly bearing of the Shattuck boys. The various phases of the manly intellectual and spiritual life of this noble school struck every visitor, and commended it to the patronage of all Church parents.

But as we looked over this strong foundation of one of Bishop Whipple's great works, and saw Whipple Hall, with good accommodations for part of the one hundred and twenty-five boys, Manney Hall, sixty by one hundred feet, containing gymnasium, armory, etc., the Shumway Memorial Chapel, a beautiful monument in stone of liberality and devotion on the part of its generous donor, we could not help feeling as if we would like to say to some rich layman, will you not put up a grand stone school house, or dining hall? both of which are sadly needed.

When we consider what God hath wrought already, we cannot doubt that Bishop Whipple will see these greatly felt wants supplied.

MISSISSIPPI.

Oxford, Convocation.—This convocation held its first meeting in St. Peter's church, convening Tuesday, June 17th. The dean, the Rev. M. M. Moore, gave an able address upon "Convocational Work." The Rev. Dr. Hamvasy read an exhaustive and most excellent paper upon the "Missionary Spirit," and there was earnest and practical discussion upon topics of interest in connection with the work of convocation, such as providing destitute places with the services of the Church, holding missions, etc. It was resolved that each clergyman go outside of his parochial cure, at least once a month for missionary work. The circulation of Church newspapers was also strongly recommended.

An address was delivered by the Rev. J. T. Hargrave, on "The Parish as a member of the Diocesan Family," and the Rev. A. K. Hall preached the closing sermon upon the value of individual zeal and labor, and their effect upon others in Church work.

The next meeting will be held at Holly Springs, September 2.

CENTRAL NEW YORK.

Binghamton, Opening of the Hospital of the Good Shepherd.—On Tuesday, June 24, the Hospital addition to the House of the Good Shepherd, was formally opened by the Bishop of the diocese. Hitherto this city of 19,000 inhabitants has had no hospital (except the Poor House or the jail), but now it has a Church Hospital which will accommodate 12 patients.

The address by the Bishop very happily drew its lesson from the Epistle and Gospel for the Day, as teaching the caring for the sick and thereby leading them "into the way of peace." It most kindly made mention of Mrs. Wright, who had begun the House, and of the rector of the parish (the Rev. G. Livingstone Bishop) who had built the Hospital.

The building has cost about \$4,300, and is entirely free from debt. It is intended for patients of any creed, sex or color; the control to remain in the hands of the Church, but the benefit to extend as widely as the funds and accommodations will allow. Several short addresses were made by prominent ministers of other religious bodies,

wishing the enterprise God-speed and expressing their surprise and approval of the work which had been so quietly accomplished.

SPRINGFIELD.

Chester, St. Mark's Church.—The Bishop visited this parish (the Rev. G. W. G. Van Winkle rector) for special services, June 21, beginning with the benediction of the rector Saturday evening. At 8 o'clock Sunday morning he preached to about 800 convicts at the States Prison from the text "For what is a man profited, if he shall gain the whole world and lose his own soul?" Bishop Seymour's powers as a preacher are well known, but many who were present and had heard him frequently before, were agreed in saying this was the finest sermon they had ever heard him deliver. At 11 A. M., an interesting ceremony occurred in St. Mark's church; the renunciation of the errors of the Roman Church, by Dr. Dennis F. Cecil. Following this act, and his reception of the Apostolic blessing from the Bishop, a beautiful new altar which has recently been placed in the church was consecrated. It was built by a faithful layman, Mr. R. W. Jackson as a labor of love.

A lady who is a convert from Presbyterianism presented herself for Confirmation in the evening, giving a striking illustration, when taken in connection with the renunciation ceremony of the morning, of the possibility of the greatest extremes, meeting in the One Holy, Catholic, and Apostolic Church, which stands with open doors to all who are seeking for the truth.

Summary of Statistics.—From the Journal of the seventh Synod we gather the following statistics: Clergy, 38; parishes and missions, 51; Baptisms, 344; confirmed, 257; communicants, 2,214; total offerings, \$30,316.63.

WESTERN MICHIGAN.

Old Mission.—The residents and visitors of this charming part of the Peninsula will again this summer have the inestimable privilege of Church services. The Rev. C. W. Leflingwell, D.D., with his family, will spend the vacation here, as will also his brother-in-law, the Rev. E. H. Rudd. The services will probably be conducted on the lawn in front of Dr. Leflingwell's cottage.

NEW MEXICO.

Santa Fe, Sanitarium. It is proposed to erect a Church Sanitarium in this place, where sick and friendless women can, for a moderate charge, be afforded such comforts as are necessary to their condition as consumptives, until they shall be sufficiently benefited by the climate and medical treatment to return to the East. It is intended that the institution shall be under the charge of the Sisters of Mercy. The Rev. Dr. E. W. Meany of the church of the Holy Faith, is now in the East soliciting funds for the purpose.

CALIFORNIA.

Fresno, Ordination.—A special ordination was held in St. James' church, on the first Sunday after Trinity, when Henry Horace Clapham, late a British Wesleyan minister, was ordained a deacon by Bishop Kip. The Rev. D. O. Kelley, missionary at Fresno, preached the sermon and presented the candidate. The Rev. Wm. Nixon of Hanford, was also present and assisted in the services. The Rev. Mr. Clapham will remain at Fresno as Mr. Kelley's assistant and associate in his large missionary field consisting of four immense counties. In the evening the Bishop confirmed five persons, three men and two women, making 20 confirmed in this church within seven months. The Bishop preached in the evening, and it was noted that the venerable Bishop was evidently in excellent health and spirits.

MAINE.

Biddeford, Christ Church.—This church, erected in 1874, but only finished within the past three months, was formally opened on Sunday, June 22, with a Celebration of the Holy Communion by the rector at 9.30 A. M., and a sermon in the afternoon by the Bishop. The interior of the church, with its beautiful altar, chancel furniture and memorial windows, is very tasteful in design, and will be thoroughly enjoyed by the congregation, who, for the past ten years, have worshipped in the vestry.

CONNECTICUT.

Hartford, Trinity College.—On Sunday evening, June 22d, the new President of Trinity College, the Rev. Dr. George Williamson Smith, gave the Baccalaureate sermon in Christ church. The main thought, well worked out in this discourse, was that Trinity College had no excuse for existing if she did not build up the character of her students on a better basis than any other New England college; if she did not stand squarely on Church principles, and carry them out as the foundation of all true Christian education.

On Tuesday the class day exercises of the graduating class took place on the campus beneath the shadow of the magnificent buildings, of which the college can now boast. Chairs for several hundreds were arranged in a great semi-circle in front of Northern Hall, and representatives from many states, some as far distant as Iowa, made up the audience.

The reception of the graduating class occurred at Allyn Hall. It was a brilliant affair, and was attended by about seventy-five couples, many of whom came from distant parts of the country. The hall was tastefully decorated with shields, flags and bunting, and made a very beautiful effect contrasted with the elegant costumes of the ladies.

Reports were presented on the alumni library fund, showing the expenditure of its income in the purchase of books on the alumni scholarship fund, and on the fund which was started last year for the purpose of providing an endowment for the presidency and a residence for the president—the latter fund amounting now to about \$6,000. E. W. Williams, of Norwich, Connecticut, was re-elected secretary for three years.

It was voted that a complete history of Trinity College be written, to embrace everything of interest to the alumni and other friends of the college; and an appropriation be made for the same.

At the commencement, the Bishops of Connecticut, Maine, New Hampshire and Massachusetts, and the Governor of Connecticut, were present. A shortened form of morning prayer was offered by the Rev. Dr. Brainard, the Rev. Dr. Hills and President Smith, after which the procession formed and moved to the opera house. For the first time the hoods of their degrees were worn by the chancellor, president and proctors. The six elected

from the eleven appointees, then delivered their orations. It is worthy of note that eight or nine of the graduates are the sons of clergymen, most of whom were themselves graduates of the college.

Meriden, Orphans' Home.—The Right Rev. Bishop Williams officiated at the dedication of the "Curtis Home" in this place, which took place on Sunday, June 23. The Home is a public institution, built and donated for the care and support of orphans and aged women by Lemuel J. Curtis, a millionaire of Meriden, one of the founders of the Meriden Britannia company, and president of the Miller Brothers' Cutlery company. Mr. Curtis has, in addition, endowed the Home with the income of \$250,000 for its maintenance.

CHICAGO.

Chicago, St. Clement's Church.—The temporary building for this new mission will be finished by the middle of August, and Canon Knowles will begin services on September 1. A very fine organ is being built for it.

Chicago, St. James' Church.—The following are the year's statistics of this parish as announced to the people by the Rev. Dr. Vibbert, rector. Number of families, 91; total number of souls, 1,346; infant baptisms, 86; adult, 15; confirmed, 72; marriages, 25; burials, 31; admitted by letter, 22; removed, 7; died, 13; total number of communicants, 662; teachers in the Sunday school, 41; scholars, 510; number in young men's bible class, 105; parochial visits, 2,000; distributed for charity in the parish, \$1,650; total expenses in parish, \$16,523.37; paid on church debt and interest, \$30,050; total for parish, \$49,039.48; diocesan and missionary expenditures, \$1,540.26; diocesan fund, \$1,000; aged and infirm clergymen's fund, \$105.03; St. Luke's Hospital, \$2,011.06; total for diocesan purposes, \$4,757.43; domestic missions, etc., \$324.31; grand total of offerings, \$54,171.22.

NEBRASKA.

Omaha, Brownell Hall.—The Anniversary sermon was preached before the students of Brownell Hall, Sunday, June 22, by the Rev. Dr. Lewis.

There was an early Communion at 8 o'clock, after which the students marched in procession to the grave of the lamented Bishop Clarkson, strewed it with flowers and returned to the church singing. The ceremony was most affecting and beautiful.

MASSACHUSETTS.

Boston, Christ Church.—The oldest existing Sunday school in the country, that connected with this church, held a service Sunday evening, June 22, commemorative of its sixty-ninth anniversary. Christ church is a very ancient building, (in the tower of which Paul Revere hung the lantern that lighted the fires '76 of the Revolution), and both the church and its surroundings well repay a visit. The bells (pre-revolutionary), are considered the finest in the country. The church is situated in one of the best mission fields of the city, and is doing a good work, but less than it might with a change of method, or if under the care of a Brotherhood.

PENNSYLVANIA.

Upper Merion, Old Swedes' Church.—The one hundred and twenty-fourth anniversary of Christ church was celebrated on Sunday, June 22, with appropriate services and sermon. The church was tastefully decorated with floral emblems, and draped with the American and the Swedish flags, presented by the Royal Commissioner.

WISCONSIN.

Kenosha, Kemper Hall.—The closing exercises of this institution took place on Saturday and Tuesday, June 21st and 24th. The first day was given to the preparatory department. The children, between thirty and forty in number came in, led by two little ones of six, one a daughter of the sainted Dr. Lance. After a song came the reading of compositions, one being an original poem by a great granddaughter of Bishop Kemper only eleven years of age, followed by the reciting of selections, a dialogue in French, and last an exhibition in Calisthenics, which would have done justice to children of more advanced age. On Tuesday followed the exercises of the graduating class, three in number. These gave evidence by their essays, music, and more than all by their quiet, unaffected manner to the training they have received at Kemper Hall. After the exercises in the school room there was a short service in the beautiful chapel, and then clergy and congregation adjourned to witness the laying of the class stone. The Bishop then made a brief address, during which he urged all lovers of the higher effort of Christian education, to join in the effort now being made to clear the school of debt, and place it on a permanent basis. After the benediction all present were invited to partake of lunch in the dining room.

Oconomowoc, School Anniversary.—Friday June 20, was a "Red Letter Day" in the annals of the Oconomowoc Seminary, it being not only Graduate's Day, but also the 25th anniversary of the school under its present head, Miss Jones. A large number of the Alumni, together with the Bishop, the Venerable Archdeacon Kirby and several other of the clergy were present. A scholarly and brilliant address was delivered by the Rev. W. P. Ten Broeck, of La Crosse. After the diplomas were conferred, and a bountiful collation served, an address was read by Miss Jones, sketching briefly the history of the School, and reviewing with tender pathos and gratitude, her own and the work of her patrons, friends and co-laborers, during a quarter of a century. Brief remarks followed by the Bishop and others present, all bearing witness to the good work wrought for the Church and the world by this Seminary, under its noble and faithful Principal.

COLORADO.

Denver, Wolfe Hall.—The closing exercises of this school took place on Tuesday evening, June 17. The graduates were five in number, and the essays of a high order of excellence. Bishop Spalding presented the diplomas, and made a few congratulatory remarks.

Leadville, Consecration of St. George's Church.—This church was consecrated by the Bishop on the 15th of June, the first Sunday after Trinity. The request to consecrate was read by Mr. William P. Minor, senior warden; the sentence of consecration was read by the rector, the Rev. John Gray. The sermon was preached by the Rev. A. R. Kieffer, of Colorado springs, and was an admirable presentation of the subject of the

presence of Christ in His House and in His Church. The Bishop celebrated the Holy Communion, assisted by the Rev. Mr. White. The church, seating about 500, was crowded morning and evening, with a congregation of over 600, filling every available space.

St. George's church was erected under the Rev. T. J. Mackay, in 1881, at a time when the first prosperity of the place was beginning to decline. A debt of \$3,000 was incurred, secured by mortgage on the church, which cost upwards of \$15,000. The Rev. Mr. Mackay resigned January 1, 1882. On account of the increasing hardness of the times and large expenses, the debt was considerably increased.

NEW YORK

Annandale, St. Stephen's College.—The twenty-third annual commencement of this college began with the Baccalaureate address on Sunday, June 15, by the Rev. R. B. Fairbairn, D.D., LL.D., Warden of the college. The exercises which continued through the week until Thursday, were of more than usual interest.

Cornwall, Confirmation.—The assistant Bishop of New York visited this parish (the Rev. W. E. Snowden, rector) on Friday, June 13th, and confirmed a class of 23 persons, making 67 within the past four years. The Ladies' Aid Society have erected and furnished a tasteful Sunday school room on the church grounds, in keeping with the style of the church building, which is in Priest's last design, finished and carried out by H. M. Congdon.

Jewish Missions.—A reception was given at Emmanuel Mission House, June 5, to former pupils of the Missionary School of the Church Society for promoting Christianity amongst the Jews. There was a large attendance, including a number of friends of the work. Three of the Missionaries were present. The Rev. C. Ellis Stevens, General Secretary of the Society, said prayers, and a brief address of welcome was made by the Rev. William A. Matson, D. D., of the Board of Managers, the Secretary following with a hearty word of congratulation for the faithful teacher of the school, Miss M. J. Ellis.

TENNESSEE

Bolivar, St. James' Church.—A new pipe organ has recently been placed in this church (the Rev. W. G. Davenport, rector), at a cost of about \$1,000. It was a much needed improvement, and the members of the parish have labored diligently and faithfully to secure it. The organ was built by Pilcher & Sons, of Louisville, Kentucky, and is a very beautiful instrument of large power and remarkably sweet tone.

Ripley, Immanuel Church.—A brief mission was lately held in this parish under the auspices of the Convocation of Memphis, beginning on Sunday, June 15, and continuing until the Thursday following. The Rev. Charles F. Collins, rector of Holy Innocent's church, Trenton, who, 25 years ago, was Priest in charge at Ripley, and is still remembered and greatly beloved by the people there, began the services on Sunday, celebrating the Holy Communion and preaching to large congregations.

school at Ripley, were going on at that time, and attracting large crowds every day and night, the Church people manifested great interest in the services, and the congregations increased until the close. A most gratifying evidence of their interest was the comparatively large attendance at all the early Celebrations, almost all of the few communicants of the parish availing themselves of the blessed opportunity thus afforded them. Great regret was expressed that the services could not continue longer. It is believed the mission has done much good, and that the hands of the missionary have been greatly strengthened.

NEW JERSEY

Burlington, Ordination.—The Rev. W. E. Wright, deacon, was advanced to the sacred Order of the Priesthood, in St. Mary's church, on the Wednesday in Whitsun Week. There were present, in addition to the Bishop of the diocese, Dean Hills, the Rev. Messrs. Pettit, Murray, John D. Hills, McKim, and Gouldsborough. The Rev. E. K. Smith, with whom the candidate was associated in missionary work, preached the sermon, and the Rev. George M. Christian, of Newark, presented the candidate. The newly ordained priest is now rector of St. John's, Somerville.

Hackensack, Christ Church Guild.—The seventeenth semi-annual Sale of this prosperous organization was held in the Guild House on June 19. These pleasant re-unions prove a great benefit to the parish, by the social intercourse inculcated through its members, as well as form a revenue to the Church; the warden, the Rev. Dr. W. W. Holley, reporting the receipts of the last to be \$342. Having ready sale for articles manufactured through their various talents, members are encouraged to "work willingly with their hands."

MICHIGAN

Detroit, Dr. Worthington's Declination.—In his sermon, Sunday, June 15, the Rev. Dr. Worthington gave his reasons for declining the Bishopric of Nebraska as follows: "The adorable Master has granted my loving desire, and by His providence has permitted me to remain with those who are bound to me by ties which are as close as those cementing the family bond, and as sacred as the priestly office which the gracious Head of the Church has permitted me to fill.

"I was suspicious of my love for you and my happiness with you. I did not desire to say 'yes,' I did not dare to say 'no.' I made an earnest effort to lay my will upon the altar of the Lord. I sought for the great stillness in which I might hear the voice of the Spirit. If I had been hedged about, and by providential indications the Master had marked my pathway so that I could not escape from the dreadful responsibility of a Bishop in the Church of God, you would, I believe, have said 'go,' and with abundant blessings have helped me on my way. Yes, you would surely have made me happy by your brave and hopeful words as I sought to rise to meet my duty, even if it involved a separation of pastor and people.

"It may be well if I state a few of the more cogent reasons which influenced my action. There were doubtless heart-searchings and deep thoughts connected with this grave matter which I cannot refer to at this time and place. But it seemed to me, that in the want of entire harmony between the clerical and lay members of the Council assembled to elect a successor to the sainted Clarkson, and in the character and spirit of the Convention, there was a door of escape opened to me, by which I might consistently remain with a people who were undivided in their loyalty and attachment to the parish which I had served so long. The clergy of Nebraska had several candidates; the laity, it possibly may be said, had but one. But a successful Bishop in any field must have the cordial sympathy, the fraternal love and loyal support of the priests of his diocese, as well as the confidence and co-operation of his brethren of the laity. These were indications to my mind that another might be named to the approaching Council, who would win the approval of at least a large majority of both orders, and be assisted, as well as comforted in his arduous task, by the satisfaction which such unanimity alone can give.

"I felt, moreover, that I was useful here, and occupied in a field with which I was perfectly familiar, the demands of which I understood so well. God grant that for your sakes, and for my own, I have made no mistake in declining to serve in the highest office which mortal man can fill. What has been done on my part, I trust, has been done in the fear of God, with a single eye to His glory, and for the peace, harmony and welfare of His Church."

QUINCY

Summary of Statistics.—The following statistics are presented by the Journal of the seventh annual convention: Clergy, 28; parishes, congregations and missions, 40; communicants, 2,130; Baptisms, 261; Confirmations, 176; total of offerings, \$62,938.02.

THE SLEEPERS between Chicago and Toronto, running through without change via St. Thomas, which the Michigan Central and Canadian Pacific put on in May, have proven a great success. Leaving Chicago at 4:15 P. M., on the Michigan Central Fast N. Y. Express, the traveller arrives in Ontario's busy metropolis at half past nine next morning. Returning he leaves Toronto at 1:30 P. M. and arrives in Chicago next morning at 7:55. The round trip thus consumes but two nights, leaving the day time for business. These facilities exercise no little effect upon the increasing commercial and social relations of the two cities. As soon as the necessary arrangements can be made after the opening of the new Canadian Pacific line between Toronto and Smith's Falls in July, this valuable through car system will be extended in Ottawa and Montreal.

"Solid comfort" can be realized by those suffering from all forms of Scrofula, if they will take Hood's Sarsaparilla and be cured. The La Farge Art Co., of New York City, have secured the contract for the stained glass work of the new Chicago Board of Trade building. The new geometric system of short-hand termed "Lacognography," prepared by Dr. Adam Miller, of this city, which has proved such a wonderful success has been purchased by Mr. J. E. Whittlesley, Publisher, of this city. This system will create a complete revolution in short-hand study and practice. In their school they have prepared pupils for positions in business houses in nine lessons. Young men and ladies desiring to learn this useful art should correspond with Mr. Whittlesley. See advert. on last page.

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June 14th, 1884.

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