

The Living Church.

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

Vol. VIII. No. 6.

CHICAGO, SATURDAY, MAY 9, 1885.

Whole No. 340.

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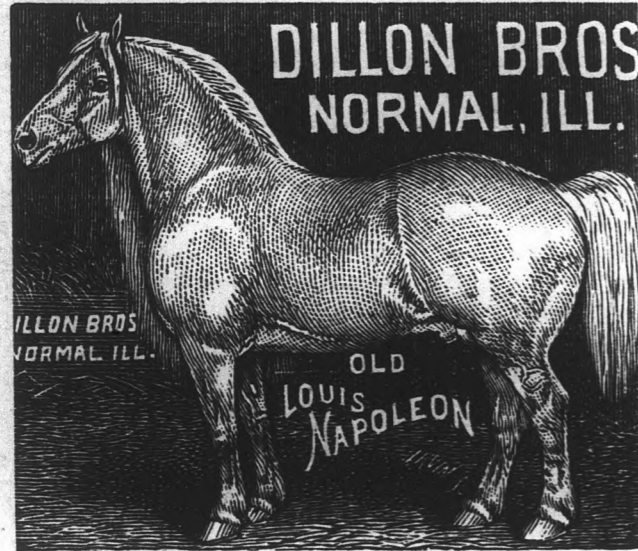
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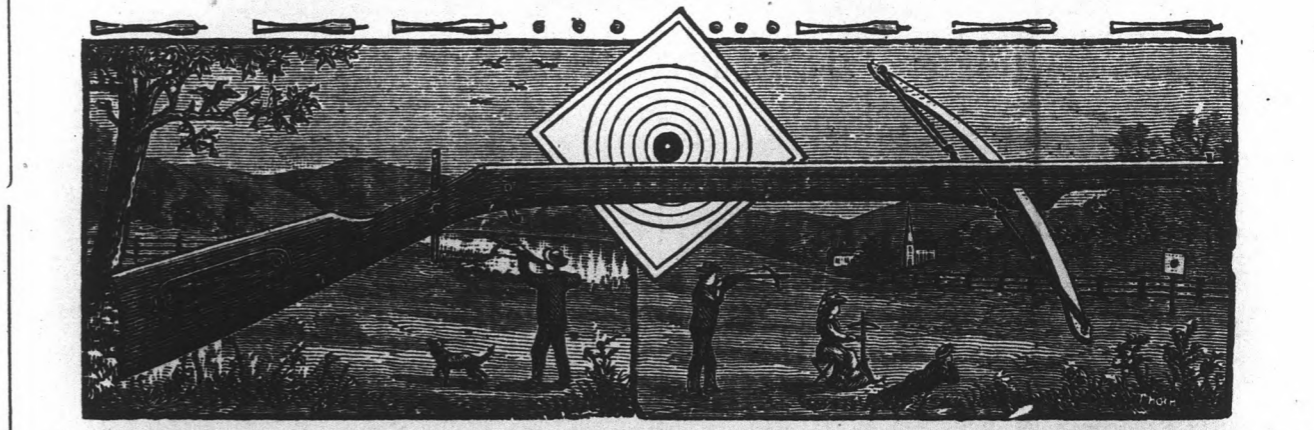
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The Living Church.

SATURDAY, MAY 9, 1885.

IN CHURCH.

BY GEORGE HERBERT.

When once thy foot enters the church, be bare.
God is more there than thou; for thou art there
Only by His permission. Then beware,
And make thy self all reverence and fear,
Kneeling ne'er spoiled silk stocking: quit thy state.
All equal are within the church's gate.
Resort to sermons, but to prayers most:
Praying's the end of preaching. O be drest;
Stay not for the other pin; why thou hast lost
A joy for it worth worlds. Thus hell doth jest
Away thy blessings, and extremly flout thee,
Thy clothes being fast, but thy soul loose about thee.
Judge not the preacher; for he is thy judge;
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good: if all want sense
God takes a text and preacheth patience.

SOME FOREIGN CORRESPONDENCE.

DR. CROSS IN ENGLAND.

Who has not sometimes thought of life as a circle returning into itself? Do not men, like horses, finish their course where it was begun? Does not the grave underlie the cradle? In my seventy-second year, I find myself amidst the flowers and song-birds that welcomed me into the world. I am here for rest and recuperation; and here, if anywhere on earth, I shall enjoy them. In all beautiful England, there is not a lovelier paradise. Clifton is the hill-section of Bristol. Bristol is almost as old as Rome; Clifton nearly as new as Chicago. The city is rapidly travelling northward; and its attractiveness keeps pace with its progress. Here the Avon, rising and falling with the tide, severs Gloucester from Somerset, winding its way through a picturesque chasm to the British channel. Down this canyon, sixty years ago, before the birth of the ocean steam-ship, with all my boyhood hopes, I floated out into the Atlantic, and over to your new continent. Returning in 1856, I found it spanned by a cable, suspending a basket, in which men crossed from cliff to cliff. A fine suspension-bridge, much like that of Niagara, now furnishes safer and easier transit. Two hundred and forty-five feet high, seven hundred and two feet long, with a central carriage-way and two lateral walks, and strong enough to sustain a weight of seven thousand tons, it seems the miniature model and prototype of the miraculous structure connecting New York and Brooklyn. In England there is nothing of the sort equal to it, except the tubular bridge of the Menai Strait, which links the isle of Anglesey to Wales, and is longer, though not so lofty as this.

Crossing the bridge, we enter the Leigh Woods, a forest of a hundred and sixty-eight acres, covering the crest of a noble hill, and forming one of the most delightful parks of our planet. The property was purchased by a company organized for the purpose in 1864; about eighty acres of it were set apart

for buildings, roads and walks, and other ornamental uses; and the remainder given in perpetuity to the public, so that it can never be alienated or perverted to other purposes. The grounds abound with ilex, holly, laurel, and other evergreen growths common in Louisiana and Florida, mingling with oak, ash, elm, beech, birch, chestnut, poplar, maple, cedar, and several varieties of fir. The cottages and mansions of the gentry and rich business men, which have already been erected, are of the most beautiful pattern; and such are the rules and restrictions imposed upon purchasers, that any inferior architecture here is impossible; while the carriage-drives and foot-ways everywhere are as perfect as human art can make them. Bounded on the east and north by the river, the western and southern environments consist of extensive private parks, from which the public domain may some day be enlarged by purchase. A most charming spot is the Nightingale Valley, over which an angel might be pardoned for pausing in his mission.

The cousin with whom I am sojourning has a flower garden near the centre of these grounds, two acres filled with cowslips, oxlips, primroses, polyanthus, blue bells, daffodils, violets, wall flowers, scyllas, crocuses, ribes, auriculas, pansies, hyacinths, pink and purple daisies, all just now in the perfection of their bloom; while the endless variety of pinks, lilies and roses, seem waiting for the song of the nightingale to welcome their luxuriant development. The spring is late, but the sloe, the hawthorne and the almond, already give fair promise of the future; and the thrush, the robin, the black-bird, and the skylark, are tuning their delicate pipes for the anthem which, led by their corypheus, the nightingale, they shall send ringing up to heaven, when Nature, in her May surplice, with her many-colored stole, shall enter the chancel, and all her acolytes shall blend their sweet incense with the many-voiced minstrelsy of the temple. My cousin being the secretary of the company having charge of these incomparable grounds, I have access to them at all times; and I know no better place for devout meditation and worship, than amidst the natural beauties and melodies with which God has glorified the inheritance of His Incarnate Son—

Emblems of our own great resurrection.
Emblems of the bright and better land."

Yesterday I enjoyed the fellowship of saints, in Christ church. The service was severely plain, but the sermon was sublimely intellectual and intensely spiritual. To see the vicar in a black gown, standing aloft in his pulpit, seemed for this day a little odd, even in England, but his thought was as white and glittering as the crest of Hermon, and his well-chosen words glowed with an eloquent warmth. But of churches, Churchmen, and kindred matters, I shall have more to say hereafter; and short letters are oftener read than long ones, and commonly more welcome to your columns. J. CROSS.

April 13, 1885.

THE CHURCH IN CHINA.

Just a line from this far distant diocese to let you know of the welcome arrival of *The Annual* for '85 which in

its neat and attractive cover lies on the table before me. It was always valued at home—out here it is a treasure. Apropos of the exceedingly interesting article on Ecclesiastical Colors it may be of interest to Churchmen at home to know our proposed arrangement here. While nothing very definite has been adopted as yet, the following is the order suggested by one who has been long in the field: "White richly overlaid with gilt for the highest festivals, rich red for the second rank, plain red for ferial use, blue for Advent, grey for Lenten use and unbleached white with black cross for Good Friday." The utter impossibility of closely following the *Sarum Use* is seen at once when I state that plain white is the Chinese color for mourning. Purple is indicative of joy. In this matter as in so many others the Chinese are diametrically opposite to the ideas of Western nations.

Our good bishop certainly states the case correctly when he says, "While the Church is one in essentials all the world over, it is in non-essentials that she must show loving consideration and local adaptiveness to the peoples of many nations, kindreds and tongues for whom she is in trust as the steward of the manifold mysteries of the grace of God."

* * * * *

Our work steadily progresses here in spite of the Franco-Chinese war—we have over eighty-five boys in St. John's College and some forty girls in St. Mary's School. Our beautiful new church is gradually receiving additions to its furnishing. The long-looked-for altar rail came in time for the early Celebration of to-day, the elaborate iron standard having been slowly hammered out piece by piece on Chinese anvils. We hope to have the Creed and commandments put up in the chancel by Easter morning—gilt characters on a back-ground of blue.

Our bell is on the ocean, and we hope by Whitsunday to see it hung in the little belfry, which is such a welcome sight to Chinese and foreigners alike as they approach St. John's—across the wide fields of cotton and wheat. As it rings out sweetly at morn, at noon-time, and at even, it will tell the "Glad Tidings" not only to our pupils and the villagers close about us, but to the vast number of boatmen and travellers that day and night, continually, are passing upon the river which flows by our doors. SIDNEY C. PARTRIDGE.

St. John's College, Shanghai, Feast of the Annunciation, A. D. 1885.

THE OLD CATHOLICS OF CARLSRUHE.

At the Old Catholic Congress at Crefeld, Germany, last autumn, I was greatly interested in what I heard of the special need felt by the Old Catholics of Carlsruhe, of a church of their own, and of the exertions they were making to supply the want. A subscription paper in behalf of the good work was circulated at the Congress, but was not brought to me until I asked to be allowed to show my sympathy, by such offering as I could make.

The Old Catholics at Carlsruhe number somewhat over one thousand persons, the most of them poor. As in many other places in Germany, these Old Catholics are dependent on the kindness of their Protestant brethren

for a place in which to hold their services. Some of us know from experience, and all can readily understand, the inconvenience necessarily attending the joint use of one building by two congregations, how services must be held at inconvenient times, and under great disadvantages. Having occasion recently to write to my good brother, the Rev. Mr. Bodenstein, Old Catholic priest at Carlsruhe, I enquired as to the progress of the work, to learn in response, that while a congregation of Protestants themselves poor, continue most kindly to loan the Old Catholics their "Kleine Kirche," the inconvenient hour at which services must be held seriously affect the attendance of Old Catholics, and impede the progress of the good work, so that the need of an Old Catholic church building is more and more felt. The cost of a suitable lot and the erecting thereupon the most inexpensive building, that would be at all fitting, will be about 100,000 marks (\$25,000). Of this, about 18,000 marks (\$4,500) has already been raised, Bishop Reinkens heading the list with a subscription of 500 marks. But the Old Catholics of Carlsruhe are, as I have said, poor, and their brethren in other places have demands upon them, heavy in proportion to their income, and so can help but little.

The Old Catholics, with commendable spirit, have not been forward to ask assistance. They know well that if in the American Church there is more wealth than with them, we have, at the same time, very great demands at home upon our resources. But I am assured that any offerings we can send will not only hasten the completion of a work so important that a number of divines connected with German universities have issued an appeal in its behalf, but they would also be warmly welcomed, as a token of brotherly love.

I had the pleasure at Crefeld of presenting to the Old Catholic Congress, letters from five American Bishops, who were, I am sure, exponents of feelings widespread throughout the Church. I trust that by now doing what we can we may show that American Churchmen, "are not in word only but in deed and in truth."

Contributions may be sent by international postal order, direct to "the Rev. Stadtpfarrer Bodenstein, 166 Kaiserstrasse, Carlsruhe, Germany," (he can read English); to the Rev. Wm. Chauncey Langdon, D.D., Bedford, Pennsylvania; or to the editor of THE LIVING CHURCH. CHAS R. HALE.
Jerusalem, March 27, 1885.

THE ALASKA CATHEDRAL.

From a Russian Subscriber.

Much has been said about this church, but still very few persons have formed a proper idea of its architecture, and an imagination that would nearly resemble its oriental splendor.

To begin with, let us view this sacred edifice from the outside. It is built of wood in the shape of a cross. The date of its erection is 1850; under Innocentius, then Bishop of Alaska, and who afterwards became Metropolitan of Moscow. There is nothing elegant about the exterior of this structure. No columns with their capitols to attract the classic's attention; no engravings or inscriptions for the journalist's notebook; no picture for the artist that

paints the gorgeous Roman temple or the neat Protestant house of worship.

St. Michael's cathedral (for that is the name of the church,) as we already know, is built in the shape of "the cross," has a bell tower (with the steeple), about 85 feet in height, with a clock of four faces (designed by Bishop Innocentius, of good memory), and eight different toned bells, one of which is constantly used for calling together the flock, while the remaining seven are silent till one of the greater feasts or rejoicing days of Christ's Church, when they are heard nearly all day long in a manner that would do credit to the music box of a lady's drawing-room, were the tunes arranged there in note order under the title of "Alaskan Chimes."

Over the middle of the church is a cupola about 30 feet in height from the roof. The cupola and bell tower are both crowned with gilded crosses, which glitter so bright at the smile of the rising sun, as the Alaskan goes forth to catch his fish or chop his wood for the day, that it makes (of course the one that has heard of tropical climes and civilization in its modern form) him feel and say: I thank Thee, O God, for this hope; beautiful even in Alaska!

The tourist would like to see the interior of this church. So he must see one of the ministers to obtain admission if there is no service at the time. The clergy at present are the Rev. Father Metropolsky, priest, and Rev. clerks S. Sokoloff and Johannes. There would be a fourth one counted in, but as his sixty years of service have tired him, he asks to be excused.

As an historical scrap it would prove interesting to many besides the writer, to know who has served in the holy diaconate the longest number of years. The excused Rev. gentleman is and was a deacon for the last forty-five years.

A little advice to the tourist about entering the nave of the church in a hurry, that he might the sooner see the "Oriental images" and "Greek altar" (as the "New" Christians style them), might prove valuable as to recalling back to memory what he has read or learnt of early Christian history.

There are three entrances leading into the church; one at the right and another at the left arm of the church.

The main entrance opens toward the west. On going into the church through the main entrance you pass a hall (rather a room). This is the place where, in the early Church, stood the penitents and catechumens. Here the candidates were baptized (if not in a stream).

In this apartment of St. Michael's cathedral (and in all of the Eastern Catholic churches) the font is to be found, and Baptism is here administered. After being "sealed" with "the gift of the Holy Ghost" (Confirmation), the newly initiated member is led, or carried, by the presbyter into the body of the church and up to the altar, while the latter repeats St. Simeon's beautiful prayer: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of Thy people Israel."

Now let us go into the body of the church. We stop to look over our heads, although many things attract our attention towards the altar, because from above our surroundings seem to be illuminated; we behold the dome with paintings hung around it. There, if you have read or heard the Gospel,

you see a picture that will remind you of the Transfiguration of our Lord on Mt. Tabor. (It is necessary to state here that the temples of the Orthodox Eastern Church by themselves are edifying: beautiful history in beautiful and natural colors all around you). The painting of the Transfiguration is a piece of art that any European Cathedral would fasten to a popular corner. Another painting represents a Nazarene burdened with a heavy cross: this imprints in our minds the suffering of Jesus, the Son of the Most High. The ascension of Christ our Saviour you see in another picture. A little to our right (in the dome) is the image of our Lord on an ass triumphantly riding into the holy city. The following in position is the Blessed Trinity in the likeness of three Angels seated under the Oak of Mamre conversing with the hospitable Abram. On the side of this is another painting representing the Nativity of the Virgin Mary, Mother of our Lord. Opposite to this is the image of our Lord's Most Holy Mother ascending the steps of the Temple as a three-year-old child; the high-priest Zachary is standing at the top of the steps receiving her, (brought by her parents, as they promised to offer their—yet unborn—fruit unto the service of the Lord).

Under the dome is the Episcopal throne. Within ten feet from the throne to the front rises an elevated floor of three steps, (the chancel). About six feet from the steps on the elevation (toward the East) is a wall ornamented with gold and silver. This wall is one of the first objects to attract the stranger's attention. It is the *ikonostasis*: a screen separating the holy of holies from the nave of the church. (The *ikonostasis* will be fully described in another number of THE LIVING CHURCH).

The elevated part between the *ikonostasis* and where the people stand has at each end an enclosure for the choirs, (right and left). These places, proper, are for the clerks and lectors; and when there is a large number of singers, besides the clerks and lectors (who sing), then they are situated in their proper place, the choir up in the gallery.

In the centre, between the enclosure (before the royal doors), the elevated floor extends toward the nave of the church in a semi-circle, about two-and-a-half feet. This is the ambon. Here the Gospel and Epistle are read, if read by a deacon. Certain prayers are read here. The ambon is the pulpit of the Greek church; for it is the only place from which sermons are preached.

(To be continued.)

The cathedral of Sitka badly needs painting. The roof also is not in a sound condition. If the excursionists for Alaska this year would take into consideration the fact, that Russia employs a teacher, who is an American citizen, and supports a school (supplies the books and other material), to which attend (and are taught), children of four different denominations and creed, (Russia doing this in America without the least benefit or greedy intentions), they, the God-loving excursionists might be moved to the Christian act of laying aside their mite to bring to the altar of the Holy Eastern Church in Sitka by their friends, who may be readers of THE LIVING CHURCH. At Sitka there is a school for Indian children under the control of Presbyterian missionaries (the writer doubts whether this school—if mistaken, wishes to be informed—is supported by the Presbyterian Board or by a sum of money voted by Congress for schools in Alaska, have white children any rights?) The Greek Catholic Church will in a short while open its school No. 2 for the Indians. Offerings for this school will be thankfully received by the Russian Ecclesiastical Consistory of Alaska at 1715 Powell St., San Francisco, or by the clergy of the Russian Church at Sitka, Alaska.

The prayer of St. Ephraim the Syrian. Used by the Greek Church very often during Lent:

O Lord and Master of my life, give not unto me the spirit of idleness, dejection, ambition and of idle speech.

Grant the spirit of chastity, humility, patience and love unto Thy servant.

Yea, Lord King, grant that I may see my transgressions, and not condemn my brother, for Thou art blessed in ages of ages. Amen.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XXII.—THE STRUGGLE AGAINST ROMAN USURPATION.

Just before the Norman Conquest two men, Robert and Stigand, claimed the Archbishopric of Canterbury. Robert, like Wilfrid four hundred years before, appealed to Rome, being the second English bishop to do so. The Bishop of Rome sustained him, but the English Church scorned the foreign prelate's interference, and Stigand remained Archbishop.

It is not strange that the Bishop of Rome favored William of Normandy in his conquest of England, for it seemed sure to bring the English Church under Roman dominion. Stigand and many of the Saxon bishops were removed by William, and Normans put in their places. Lanfranc was made Archbishop of Canterbury; and was by the way, the first English bishop to teach the doctrine of Transubstantiation. Both William and Lanfranc, however, resisted Rome in many ways. William was the only king in Europe who dared stand out against Gregory VII., the most powerful of all the Roman bishops. He refused to do fealty for his kingdom; and he allowed the payment of "Peter's Pence," only as a voluntary *alms*, not as a right. When Gregory summoned all the English bishops to a Council, and threatened William with the "Wrath of St. Peter" unless they came, not a single bishop obeyed the summons. When he declared all the *married* clergy of the English Church excommunicated, unless they put away their wives, the English Church held a Council, A. D. 1076, and refused to allow the new regulation except in the case of the cathedral and collegiate clergy, who were required to put away their wives. When the Bishop of Rome summoned Archbishop Lanfranc to Italy, on the penalty of deposition and "severance from the grace of St. Peter," if he did not arrive within four months, Lanfranc took no notice of the threat, and nothing was done. Rome's power, though still increasing, was far from complete. Urban, the Bishop of Rome, A. D. 1100 declared that the Archbishop of Canterbury ought to be treated as an *equal*, and called him "the Pope and Patriarch of another world."

The Council of Clarendon, A. D. 1164, forbade all appeals to Rome without the King's consent. Surely every one is familiar with the bold anti-Roman stand taken by Rich, the Archbishop of Canterbury, 1234; by Grostete, the Bishop of Lincoln, 1235; and by Sewell, the Archbishop of York, 1265, against whom Rome fulminated a vain and unheeded excommunication.

Italian aggression reached its climax in the reign of King John (1199-1216), when John placed both Church and State at the feet of the Bishop of Rome, which, of course, he had no right to do. The whole country rose against him, clergy, barons, people, calling themselves "The Army of God and the Church." "It was," says Hore, "the army not only of the barons against the King, but of the Church against the Pope." On that memorable 15th of June, 1215, they forced the King to sign *Magna Charta*, which was the work of

¹ English clergy (except the monastic orders) were generally married up to A. D. 1102. After that, though prohibited by law, it was still common, provided they paid a special tax to the king. They were never required to take a *vow* of celibacy. See Hore's *Eighteenth Centuries*, p. 136; and Jennings's *Eccl. Angl.*, pp. 76-7.

Stephen Langdon, the Archbishop of Canterbury, and the first article of which declares: "The Church of England shall be free, and have her rights entire and her liberties uninjured." The Bishop of Rome was, of course, in a fury. He swore: "By St. Peter, this outrage shall not go unpunished;" declared the charter null and void; and commanded the Archbishop to excommunicate the barons—which, however, the patriotic Churchman refused to do. The Roman usurper had stretched his power too far; it snapped; the charter remained; the Archbishop required the new King to sign it; it has since been ratified thirty-two times, and despite its Roman nullification, has ever since been a part of the fundamental law of England.

Two reforms were now necessary:

(a) To free the English State from the Roman claim of sovereignty; and—

(b) To free the English Church from the Roman claim of supremacy.

The freeing of the State was accomplished in 1365, when the king, clergy, lords, and commons, declared that John had no right to make England a fief of Rome, and forbad the payment of Peter's pence.

The freeing of the English Church was a long and hard process. Various laws had from time to time been enacted against the Roman usurpation; and in 1351, the "statute of Provisors" (followed by the statutes of "Preamunire," in 1353, 1365, and 1393), left scarce a vestige of the Roman Bishop's power in our Church. The *legal* freeing of our Church by these famous statutes of the 14th century is not sufficiently appreciated. By them the Bishop of Rome was forbidden to appoint to any bishopric or other Church dignity in England. If he did so, the benefice was declared vacant, and the right of nomination lapsed to the king. These statutes also prohibited carrying any suits to the Roman court; and forbad, under penalty of confiscation of property and perpetual imprisonment, any one to procure from Rome, or elsewhere outside of England, any appointments, bulls, excommunications, or the like.

Thus, *in theory*, the Roman yoke was cast off, but practically two things were needed in order to carry out the theory: First, the removal of the *popular superstition* that, after all, the Bishop of Rome had a sort of divine right over all Churches; and, secondly, a king bold enough and strong enough to break with the triple tyrant, and say:

"That no Italian priest shall tithe or toll in our dominions."

As to the first, the illusion was dispelled, the prestige of Rome broken, by the vices and quarrels of the Bishops of Rome; by the removal of the Roman Court to Avignon where for seventy years the Bishops of Rome were mere puppets of the French kings; and by the fifty years of "rival popes," cursing and excommunicating each other. The Council of Pisa (1409) deposed and excommunicated both of them, and elected a third Bishop of Rome. The Council of Constance (1415) deposed the wicked John XXII., and the Council of Basle (1431) deposed Eugenius IV. These "Reforming Councils," as they are called, asserted the superiority of a Council to the Bishop of Rome. For a while it looked as if the whole Western Church might be reformed on Anglican principles. All Europe clamored for a reformation. Over 250 books were written by *Roman Catholics*.

The fall of Constantinople (1453) sent

² "In primis . . . quod Anglicana Ecclesia libera sit, et habeat jura sua integra, et libertates suas illasas."

a host of learned. Greek Churchmen to the West, and opened the eyes of English Churchmen to the fact that the Greek Church got on well enough, as it had from the beginning, without submitting to the Roman Pontiff; while the revival of Greek learning opened patristic treasures long forgotten, and the increased study of Holy Scripture was bearing fruit in a wide-spread longing for light and liberty.

It was only needed that a bold king should take the first step. In the providence of God who maketh even the wrath of man to praise Him, Henry VIII was the man for the hour.

As to Henry's character, we need not trouble ourselves. It was about as bad as it could be, while his confiscations of our Church property make him the greatest Church-robber that ever lived. God, however, used him like Cyrus of old.

After the King's quarrel with the Bishop of Rome, Parliament and Convocation passed stringent laws against Roman interference. The *experimentum crucis* was made, the "Gordian Knot" was cut in June 1534, when the following resolution was submitted to the bishops of both provinces in Convocation assembled: "*Resolved that the Bishop of Rome has no greater jurisdiction conferred on him by God, in this kingdom, than any other foreign bishop.*"³

All the bishops, with the single exception of Fisher, Bishop of Rochester, assented to the proposition; the clergy and the Universities of Oxford and Cambridge agreed with the bishops, and King and Parliament gave the governmental sanction. Thus our Mother Church reasserted her ancient Catholic independence. The English bishops in taking their oath of office were no longer allowed to speak of the Bishop of Rome as "the Pope," but simply as "the Bishop of Rome," and "fellow brother,—as the old manner of the most ancient bishops hath been."⁴

All that was done in the way of reform, however, under Henry VIII., and his son Edward VI., was undone under Queen Mary, 1553 to 1558. Mary was a sincere and bigoted Romanist, and succeeded in bringing Parliament and Convocation to rescind the recent acts against the supremacy of the Bishop of Rome, to restore the Latin language, etc.

This second subjugation of the English Church to Rome, achieved in a few weeks and lasting but five years, was a sort of miniature reproduction of the previous usurpation which extended over several centuries. It was equally unjust, and was as justly abolished.

Mary illegally removed and put to death a number of the bishops, and in fact burned to the stake some 280 persons for their religious opinions. Still nothing was done to break the continuity of the English Church. Pole, a cousin of the Queen, was elected Archbishop of Canterbury, but would not be consecrated while his predecessor in office, the reforming Archbishop, was alive. The day after Cranmer's martyrdom, Pole was consecrated by several English bishops.

When Elizabeth came to the throne, she as a good Catholic, used all her influence to save the English Church, on the one hand, from being permanently enslaved to Rome, and on the other, from losing any of the essentials of true Catholicity. We have already seen (article X.) that our Church at the Re-

formation invented no new doctrines, but merely retained the three Creeds, the Bible and the general beliefs of the Early Church. Did she also at this crisis in her history, keep the *Apostolic Succession*, and her lawful *jurisdiction*? In other words; Is the Anglo-Catholic Church to-day (a) a *Protestant Sect*? (having neither ministry nor jurisdiction) or (b) a *schism*? (having the ministry but no jurisdiction) or (c) A CHURCH—having not only the Catholic Faith, Sacraments and worship, but also that Apostolic Fellowship which comes of valid orders and lawful jurisdiction?

LETTERS TO THE EDITOR.

CHURCH HISTORY.

To the Editor of the Living Church:

In an editorial of your issue of April 18, you give a list of Church histories, which you think advisable to put into the hands of the laity. Will you allow me to add "Lowrie's Familiar Words on the English Church." I have given away many copies of this work.

WM. C. POPE.

PROPER HEAD WEAR FOR THE CLERGY.

To the Editor of The Living Church:

At a recent burial, a bishop and six priests stood at the grave—the bishop in his robes, the other clergy in surplices and stoles. The day was raw, and the heads of those six men were attired respectively as follows: In a black velvet skull cap, a fashionable tall silk hat, a silk smoking or traveling cap, a knitted worsted semi-Scotch cap, a "Derby," a biretta, and lastly, bare natural human hair.

This was not an exceptional, but a representative case, such as is witnessed on most occasions when the clergy are vested and occupied in official duty out of doors.

Now, herein, is manifest ill taste, incongruity and violation of commonest hygienic laws. It is not "common sense" to allow such a condition of things to continue in a world and a Church where the "decently and in order" rule is acknowledged as valid and binding. And it is criminal to jeopard the health, and it may be the life of a useful man, bishop, priest or deacon, who, repelled by the incongruity and with no standard to follow, goes with uncovered head.

Why may not the bishop of each diocese, for the sake of authorized uniformity, suggest some appropriate head gear for his clergy?

I once heard one of our wisest bishops, whose head was sparsely provided with natural covering, and who consequently suffered much under above-named circumstances, as well as inside cold country churches with blasts falling from broken panes, say that he often longed for the ritualistic biretta, or its uniformly adopted equivalent. Let common sense give it to him and to all of us.

A SUFFERER.

THE POINTING OF THE PSALTER.

To the Editor of The Living Church:

I have thought for a long time that there should be a uniform system of chanting adopted by the Church.

The Psalter is the Church's book of songs. When properly rendered they are more effective as a means of devotion than any modern hymns. The chanting of the Psalms is not difficult, as it can be learned by children. But in order to bring it into universal congregational use, two things must be attained: 1st, a proper division of the words; and 2d, a uniformity of use. We have three musical settings of the Church Hymnal in general use—Hut-

chin's, Tucker's and Gilbert's—all very excellent, and for the most part uniform. That is to say, a person going from a parish where Hutchin's Hymnal is used, to a parish where Tucker's is used, could very readily join in the singing of the standard hymns; but it would be sadly different with the canticles, as experience has shown. A person who had been used to singing the 200th hymn to Gilbert's "Maidstone," would not find much difficulty in singing it to Elvey's "St. George;" but he would have considerable difficulty in changing from Hutchin's pointing of the Psalms to Tucker's pointing.

The evil, I think, is acknowledged. The remedy is not so plain. There is, however, a pointing of the entire Psalter, which has come into very general use, to which I would draw the attention of all those who, with myself, earnestly desire to hear the Lord's songs sung by the whole congregation in the Lord's House. Its title is "The Psalter, Pointed for Singing, and Set to Music According to the Use of Trinity Parish, New York."

I have had twelve years' experience with it, four years in St. Stephen's College, Annandale; three years in the church of the Transfiguration, N. Y., three years in Trinity parish, N. Y., and two years in New Castle; and I have found, without exception, that by its use, any part of the Psalter, or the whole of it, is readily adapted to congregational singing.

It would be out of place in this letter to speak of what I may think to be its excellence above other pointings.

I merely wish to urge the importance of the adoption by the Church, in general convention, of this or some other pointing of the entire Psalter, as standard; and the giving the privilege to publishers of issuing Prayer Books with the Psalter so pointed.

The plain reason why the congregation does not join with the choir in chanting, is that they do not have the pointed words.

If any one doubts the ability of a congregation to chant, let him attend the evening service at St. Augustine's chapel, New York, where the pointed psalms for the day are printed on service papers, and he will soon feel that the reading of the Psalter is as great an anomaly as would be the reading of the hymns; and that the singing of the canticles by the choir alone, is defrauding the congregation of their rights.

It is my strong belief that such a version of the Prayer Book, which would bring the inspired psalmody of the Church into the comprehension and intelligent use of all the people, would, more than anything else, make popular the service of the Church, and lead all classes of people to the true worship of our common Lord.

J. D. HERRON.

PAGANISM IN CEMETERIES.

To the Editor of The Living Church:

If the subject has not been already discussed in your columns, I would like to call the attention of Churchmen to the heathen character of most of the stones erected over the dead in our churchyards and cemeteries. Letting alone the senselessness of their shape, and it would seem that they are generally designed by a master stone-cutter, there is no mark or symbol on them to show that either the deceased or friends left behind were anything but non-believers, possibly Mahomedans or Jews. How many beautiful designs of the Cross there are to be had, which significant symbol of the Church's Faith is capable of the greatest variety

of treatment, and yet we see acres of nothing but cold, meaningless Pagan shafts supporting what may be cinerary urns, or else dreary wastes of plain, marble slabs, with no mark of Christianity and expressing only the not altogether inspiring fact that, like any animal, the being referred to was born, lived, and then ceased to exist. We can understand why puritanic people carved death-heads and weeping-willows on their gravestones, for there was nothing to inspire much hope in the gloom of Calvinism, and besides they had a superstitious dread of anything like the sign of the Cross. But as real Churchmen have no such superstitions, and in view of the fact that some men do not hesitate to deny the doctrine of the immortality of the soul, while many are falling into agnosticism, it is our duty to emphatically assert the Faith in EVERY way, and not the least important way, I should think, would be the erection of significant Catholic memorials of the faithful departed, instead of the meaningless monuments of Protestantism.

A LAYMAN.

Newton, Mass.

PATRONAGE IN CANADA.

To the Editor of The Living Church:

Your Canadian correspondent in his letter of April 4th says all patronage in Canada is in theory, and in most cases in practice, vested in the hands of the bishop.

If this refer to Ontario diocese alone, I believe it to be correct. But if other dioceses are meant to be included I take the liberty of thinking that "the wish was father to the thought."

I had to look into the subject for committee work in our synod, and Ontario was the only diocese in which I found such power in the bishop, and that only for the life of the present incumbent of that see! This is the third clause of the Nova Scotia Church acts on the subject:

3. When any rectory shall be vacant, a meeting of the parishioners shall be summoned either by the church wardens or by any five parishioners, either by notice given in the church, or churches if there be more than one, during the time of divine service, or, if there be no public service in the parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than fifteen, nor more than thirty days, before the day of meeting, at which meeting a clergyman in full orders of the Church of England, or of any branch of the Church of England, may be elected rector by a majority of the parishioners then present. A copy of the resolutions containing the name of the person elected shall be forthwith forwarded to the bishop, attested by the signatures of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the bishop's letters of institution, shall be inducted by the bishop into the said parish. If no election be made within twelve months after the occurrence of a vacancy, the bishop shall be at liberty to appoint a rector.

As the matter is still before our synods, I shall be grateful for information from Canadian dioceses, or from those in the United States.

DAVID C. MOORE.

Albion Mines, N. S., April 7, 1885.

A PREACHER once offered the following prayer in a prayer-meeting: "Lord, help us to trust thee with our souls." "Amen!" was remarked by many voices. "Lord, help us to trust thee with our bodies." "Amen!" was responded with as much warmth as ever. "Lord, help us to trust Thee with our money." But to this petition the "Amen" was not forthcoming.

"WHAT is the price of Boswell's 'Life of Johnson?' asked a man of the keeper of a book-stall on Hanover Street. "I notice, you have a copy outside." "I can sell you that copy for fifty cents," said the dealer. "I think I will take it," was the reply. "I am engaged in making a collection of the lives of our Presidents, and this of the successor of Lincoln will make it nearly complete."

(3) "Quod Romanus Episcopus non habet majorem jurisdictionem sibi a Deo collatam in hoc regno quam aliquis externus Episcopus." Journal of Convocation.

(4) Heart's Eccl. Recs. quo Colt's "Early Hist." p. 171.

The Household.

CALENDAR—MAY, 1885.

10. 5th S. (Rogation) after Easter.	White.
14. ASCENSION DAY.	White.
17. Sunday after Ascension.	White.
24. WHITSUN DAY.	Red.
25. WHITSUN MONDAY.	Red.
26. WHITSUN TUESDAY.	Red.
31. TRINITY SUNDAY.	White.

THE CITIES OF THE DEAD.

BY MARAH.

Nestled on the sloping hillside,
Scattered o'er the rolling plain,
We behold these silent cities,
Free from earthly toil and pain.
In their streets no busy tumult
Rising from the marts of trade,
Labor's hum nor folly's murmur
E'er disturbs their quiet shade.
Walking slowly thro' these cities
Where the throngs of sleepers rest,
Free from care and sin and sorrow,
With the turf above each breast,
To our mind there comes the question,
Why have we so much of dread
Of the home that waits each mortal
In some city of the dead?
Here, among the gleaming marbles
Decked with blossoms rich and rare,
Types of life from death arising,
Emblems beautiful and fair,—
Surely, here may these frail bodies
Find a long and sweet repose,
Till awakened by the angels
When the judgment morning glows.
In these peaceful quiet cities
We shall find a calm retreat
Where, when life's brief dream is over,
We may rest these weary feet:
Where amid the birds and flowers,
When the spirit wings its flight,
Shall these bodies weak and weary,
Wait the dawn that follows night.
Glorious dawn! when Christ appearing,
All who sleep in Him shall rise,
Clad in new and glorious beauty
For their home in Paradise.
Welcome, then, should be the summons
To forsake these frames of clay,
Leaving them to quiet slumber
Till shall dawn the Judgment Day.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XV.—CONCLUDED.

Half way over, near Brown's market, he met Donald with a basket of his eggs, most of them large brown Brahmas.

"Are they fresh," asked Hugh?

"Of course they're fresh, you don't suppose I'd keep them until they were stale, do you?"

"I mean are they fresh enough for settings?"

"Yes, why?"

"I'd like some Brahmas—mine are only common fowls. Can I buy these? how much do you get for them?"

"Three shillings a dozen."

"Why, he pays me that, too; will you trade?"

Exchange being made, Hugh went home with his prize, which he deposited in his mother's care, and then spent a number of careful hours making nests for the setting hens on one side of the shed, with boards so fixed that the hens could get to a shelf and easily fly from there into the nests.

He had six settings, and there were six hens that wanted to set; so they were all arranged, and Hugh went to bed that night a proud and happy boy.

Alas for his anticipations! opening the door of the shed in the morning, what a sight met his eyes! Three hens lay on the shelf dead—one sat disconsolate on a barrel below, far from her eggs; only two were on their nests.

"That's the mink," said his father;

"you see the throats are just bitten and the blood sucked; but I suppose the eggs are spoiled. Better take my gun and sit here all day; he's pretty sure to come back for the others. There's the hole in the floor that I suppose he has come through; they can make themselves almost like a knife-blade. If you watch that hole may be you'll get him."

It was not a cheerful prospect, but Hugh was very much in earnest, and did sit a great part of the day in the shed watching. At last, about four o'clock in the afternoon something appeared at the aperture. Just the very tip of something, perhaps the nose of the mink, and that was all. By the time the gun was fairly aimed, it had disappeared. Then he sat for some time with the gun pointed at the exact spot, scarcely daring to breathe. At last it appeared again; bang went the gun, flutter went the hens, and meow went, for the last time, Hugh's pet kitten that had been prowling around under the shed in search of mice.

This was certainly discouraging; but, the more adverse the circumstances, the more Hugh's courage and determination rose. His father couldn't help saying, "I told you so;" his mother was too ill for a few days to talk much about it, and he was dispatched for Dr. Ray.

The doctor was not in; but Archie, bright and happy, came forward to wait on his customer, who proceeded to buy some poison warranted to kill mice, rats, minks, and all other troublesome animals.

It is needless to say, except to those who have had no experience, that this too proved almost a failure, and it was only by eternal vigilance and incessant application of common sense that Hugh secured his eggs and saved the most of his hens from destruction.

The doctor had to come for some time and one day, when he had Archie with him, the boys sat in the phaeton and talked while the visit was being made. As the doctor appeared in the doorway, it happened that some hens cackled at the barn, and off darted Hugh in their direction.

"Anything the matter?" asked the doctor of Archie.

Archie explained, and Dr. Ray thought it immensely funny; but was intensely interested. The next time he came he brought with him a young terrier dog.

"See here," he said to Hugh, "this was a present to me, and I might as well have a white elephant on my hands for I've got two dogs already. I can't exactly give him away; but if you like to keep him awhile you may. He comes of a famous stock for fidelity and rat-catching, and with a little training, I think he will be of service to you."

That day, the first brood of little chicks came out of one of the nests that had been hemmed in with slats for security, and the little dog was set to keep guard. He did well, and as the broods multiplied he proved invaluable, even protecting the little chicks against the encroachment of the older ones upon their food, as well as being a guardian against outside enemies. The minks were at last caught in a trap, and patience and perseverance began to have their reward.

Dr. Ray, noting the ingenious contrivances and the perseverance of the boy, said one day to Hugh's mother: "You have reason to be proud of that boy, ma'am. Nothing in the world but great watchfulness and care would have overcome such difficulties as he has."

As they drove back, Archie asked him, "How is it that Hugh has so many chickens already and Donald hasn't? Donald has done pretty well, but not nearly so well according as Hugh."

"Knack," said the doctor, "knack; some folks have it, some folks haven't."

CHAPTER XVI.

"Him, though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own."

—Charles Wesley.

Easter came again, bright and sunny after a good many dark days, and was celebrated with the usual gladness. In its regular course, afterward, came the festival of the Ascension, and Miss Grahame went to the church wondering if any of the boys would be there.

Only here and there through the church was there a worshipper, suggesting the chill of indifference, instead of the impulse of praise. There was a feeling in her mind that the little company were met together more in the spirit of the disciples when our Lord lay in the tomb, and they scarcely had faith in His power of resurrection, than when their faith had been made perfect; but the services soon dispelled the influence of the surroundings, and she sang heartily, "Lift up your heads, oh ye gates, and the King of Glory shall come in."

"Why is it," said the rector in his sermon, "that, upon the festival of the Ascension, so few worshippers enter God's holy temple? At Christmas and on Easter, morning and evening, crowds throng the gates; but on Ascension, we find here and there only a devout worshipper. I think we must look for the answer in the intense selfishness of human nature. At Christmas, angels bring the good tidings, 'Unto you is born this day a Saviour, which is Christ the Lord.' At Easter, we remember that Christ has brought life and immortality to light, and for whom? But when His work is finished, that work which is to bring the greatest of all blessings to His people, and He is ready to ascend to the right hand of the Father, where are the multitudes to rejoice over the ending of the earthly pilgrimage, the reception again into glory?"

On the Sunday after Ascension, Mr. Gordon repeated the substance of his sermon, and Miss Grahame tried to teach the boys the full meaning of the day.

"It seems to me," said Archie, "there's a great many special Church days, Miss Grahame."

"It's nicer so, I think," said Donald.

"There's only Whitsun Day and Trinity, after this," added Stanley.

"Which would you leave out, Archie?" she asked.

A little before he might have said Ascension; but she had made them feel the weight of the rector's words, about selfishness being at the root of the indifference shown to that festival, and he had nothing to answer.

"You would not leave out Christmas?"

"No."

"Nor Easter?"

"No."

"And I think not any of the others. It is my opinion, boys, that you and I cannot improve the Church. Wiser brains than ours may suggest some changes that will be wise, and lead toward the union of all Christian people into one body—an event to be most earnestly looked for; but it is for us to learn to improve and enjoy what we have, rather than to wish it different."

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

ROGATION SUNDAY.

The fifth Sunday after Easter being the first day of the week in which the Rogation days occur, has taken its name from them, and is usually called Rogation Sunday. The striking appropriateness of the Gospel, which contains our Lord's words about asking in His Name, seems to indicate that it was either chosen for this day on account of its position with reference to the Rogation days, or that the latter were appointed to be observed on the three days following because the Gospel already distinguished this as the Sunday concerning Asking. Both the Epistle and Gospel are found in the Lectionary of St. Jerome, and as the Rogation days are generally said to have been instituted in the fifth century, the latter seems the more probable theory. The Collect has an evident connection with the purpose of the Rogation days; and so, perhaps, has the latter part of the Epistle. Bishop Ccsin wished to insert a new rubric at the end of the Gospel, "This Collect, Epistle and Gospel shall be used only upon this day."

HOLY THURSDAY.

There is not any very early historical notice of Ascension Day, but St. Chrysostom has a homily on the day; St. Augustine mentions it in one of his Epistles, and also in a sermon, in which he says, "We celebrate this day the solemnity of the Ascension." St. Gregory of Nyssa has also left a homily on the day. St. Augustine calls this one of the festivals which are supposed to have been instituted by the Apostles themselves, so that it must have been generally observed in his time: and Proclus, Archbishop of Constantinople, in the same age, speaks of it as one of the days which the Lord has made, reverently considering that the great acts of our Lord so far consecrated the days on which they occurred that no further appointment was needed for their separation from common days. Its name has never varied, although popular appellations have, of course, been attached to it on account of some observances connected with the day. But even these have been very few, and are not worth notice, "Holy Thursday" being the only vernacular name that has been generally adopted.

During the Paschal Quinquagesima, no festivals have vigils or fasting eves except Ascension Day and Whitsun Day, the whole period being regarded as one of spiritual joy in the Resurrection.

The ritual provisions of the Prayer Book for this day shew plainly that it is regarded in the system of our Church as one of the very highest class of solemn days set apart in honour of our Lord. The proper Lessons and Psalms at Mattins and Evensong, and the proper preface in the Communion Service place it on the same footing as Christmas Day, Easter, or Whitsun Day; and there is no day in the year which is so well illustrated by these as that of the Ascension. It could hardly have been otherwise, for the act which is commemorated on this day was one which crowned and consummated the work of the Redeemer's Person, and opened the gate of everlasting life to those whom He had redeemed.

The facts of the Ascension are commemorated in the Epistle and Gospel; types of it form the subjects of the first lessons at Mattins and Evensong—Moses in the mount of God for forty days re-

ceiving the law, and Elijah ascending to Heaven in a whirlwind. But the fulness of the day's meaning must be looked for in the Psalms, where, as so often, the interpretation of the Gospels was given by God beforehand to the Church. And in these the Church also celebrates the eternal Victory of the King of Glory, Who had been made a little lower than the angels in the humiliation of His earthly life, that He might be crowned with the glory and worship of all created things, when seated, still in His human nature, on the throne of Heaven. The Festival concludes the yearly commemoration of our Blessed Lord's life and work; which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until we stand with the disciples gazing up after Him as He goes within the everlasting doors. And thus this half-yearly cycle of days presents the holy Jesus to our devotions as perfect Man and perfect God, the perfection of His manhood confirmed in the sorrows of Good Friday, the perfection of His Divine Nature in the triumph of Easter and the Ascension.

BRIEF MENTION.

—THE King of Babylon cured of excessive self-esteem a great satrap called Irax. The moment he awoke in the morning the master of the royal music entered the favorite's chamber with a full chorus and orchestra, and performed in his honor a cantata which lasted two hours; and every third minute there came this refrain:

"What virtue, what grace, what power hath He
How pleased with himself, my Lord must be."

The cantata over, a royal chamberlain advanced and pronounced a harangue that lasted three quarters of an hour, in which he extolled him for all the good qualities which he had not. At dinner which lasted three hours, the same ceremonial was continued. If he opened his mouth to speak, the first chamberlain said, "Hark! we shall hear wisdom." And before he had uttered four words the second chamberlain said, "What wisdom do we hear!" Then the third and fourth chamberlain broke into shouts of laughter, over the good things which Irax had said, or rather ought to have said. After dinner the same cantata was again sung in his honor. On the first day Irax was delighted, the second he found less pleasant; on the third he was bored, on the fourth he could bear it no longer; and on the fifth he was CURED.

—BISHOP ANDREWES was familiar with fifteen languages, exclusive of Hebrew, Chaldee, Syriac, Greek and Latin.

—OVER the door of one of the wealthier churches of New York, have been cut in the stone these words: "The poor have the Gospel preached to them;" some miscreant wrote under these; "Only not here."

—THERE are twenty-eight varieties of spelling the name of Wiclif.

—IT is reckoned that English-speaking people of the world a hundred years hence, will probably count a thousand millions.

—IN a recent work on extempore preaching, an extemporaneous sermon is defined as "one on which all possible labor may have been previously expended, but which relies upon the occasion

for the language in which it is expressed. It may even happen that it shall have been completely written out, once and again, for there are extempore preachers who spare no pains; but the manuscript is left at home and its words are allowed to drop from the memory." So much has been written of late on this subject, that guides for this kind of preaching are very confusing.

—MRS. W. A. PEABODY, No. 133 Mt. Vernon St., Boston, has started a "Church Lending Library," which contains many valuable theological and devotional works. Any Churchman is entitled to the loan of the books. We commend her work for the interests of Church literature.

—IT was the remark of the late Mr. W. R. Greg, an acute observer of human nature in all its changes, that the ritualists have been singularly successful in counteracting the spread of anarchical doctrines among the working classes. If we understand aright the condition of affairs in many places at the present time, the services of these earnest Church workers are sorely needed.

—ONE argument of those who object to the eastward position at the Creed is that such is the position taken by worshippers of the sun, and that the position is therefore idolatrous, and a remnant of the old worship of Baal. If such an argument means anything we must also object to a northward position as idolatrous, because that would be a position taken by one who had made a God of the "Great Bear." Gods could doubtless be found to represent the west and south.

—IT is known that the late Gen. Gordon did so with the conviction firmly fixed in his mind, that he would never return alive. This conviction gave him no trouble whatever. He firmly believed his life was ordered by God and long before his death, he gave a manuscript to Mr. W. H. Mallock, describing his feelings and convictions of certain matters. This was published in one of the English Reviews last July.

—IT happened more than twenty-four years ago, that an artist, since become very famous, who was a friend of Mr. Millais, came to him, and announced his intention of giving up painting. "No," said Mr. Millais, "you shall do nothing of the kind. I've saved \$2,500, and you shall draw on that till it is all gone, if necessary; but you must not quit art, you are sure to succeed." The help was accepted frankly, for the artist was very poor, and within a year or two "The Light of the World," (Holman Hunt's) was one of the results.

—"How many discourses do you think a minister can get up in a week?" was once asked of Robert Hall. "If he is a deep thinker and condenser, one sermon," was the reply. "If he is an ordinary average man, two sermons; if he is an ass, he will produce half-a-dozen."

—THE late John Russell of fox-hunting fame was an active pastor and good preacher. The Bishop of Exeter, one day having heard him, said to a lady at lunch, how he admired his sermon. "You like him in the wood, my lord, do you? you should see him in the pigskin."

ST. PAUL'S church, Milwaukee, will soon have Dore's "Christ Before the Prætorium," in decorative glass. This picture is divided into three panels, and when complete will make a window 18 feet square and containing 200 figures.

—THREE thousand nine hundred pounds was recently paid for the Mazarin Bible. This is the largest sum ever paid for a single copy of the Scriptures.

—THE following is a translation of verses from a wayside shrine, Brunig Pass, Switzerland:

When you ascend this mountain
This simple thought give heed;—
What joys from Sorrow's fountain!
E'en all from Christ's blest deed!
Then on thy way in God's high Name,
And soon shalt thou have reach'd thine aim.

THAT SINGING.

"I was turned altogether by that singing," said a poor wretched looking woman, in one of the lowest districts in East London, "and I wish, oh, I wish I was one of 'em again." Tattered and torn, smelling strongly of gin, her poor face disfigured with a black eye—the result of a difference of opinion with a drunken husband—the poor creature was in the act of making her way to the other end of London, determined to forsake her children and abandon the husband whose "temper was that nasty" that she could put up with it no longer. But that strange procession, with its cross and banners, had crossed her path; she had heard the old familiar hymns long since forgotten, and she began to falter in her purpose. A few persuasive words, and the design was altogether abandoned, and the story of her life told. She was not always as she now appeared; she and her husband had been confirmed together, and were once communicants. A few minutes more and that poor, weary, heavy-laden one had once more entered a church and was joining in the mission service; and before the East London Mission was over, her husband also had not only come to church, but had put down his name to join a communicants' class.

THE MESSIAH.—Handel's nature deepened and his mind turned from trifles when he caught an inspiration for higher things in the Te Deum for the thanksgiving service in St. Paul's, at London, after the peace of Utrecht. From this composition dates his conception of the possibilities of music in connection with religious things. He became an earnest student of the Bible. After writing "Esther," "Israel in Egypt," and the Chandos anthems, he confessed himself conscious of one controlling aspiration, to compose music worthy of being associated with the grand truths of Scripture. This change of character and purpose is plainly shown in the circumstances of the composition of his master-work, the "Messiah." Possessed of a higher and firmer enthusiasm than he ever knew, and impelled by it to a closer acquaintance with the Bible, the great central truth of all, embodied in the person and work of Christ, stood before his mind and heart with growing conspicuousness until it engrossed his thought and feeling. Away back in his boyhood, in sunny Italy, he had heard the shepherds at nightfall calling together the sheep that had strayed, with the simple but exquisitely touching melody known there as "Pifferari." This alluring strain worked its way into his music, when to his mind the Divine Shepherd was seeking his lost sheep; and the simple piping of the shepherds became a pastoral symphony of most wonderful beauty. Multitudes have been uplifted by the oratorio of "The Messiah" into raptures of religious fervor or melted into tears of penitence and love.

HINTS FOR HOUSEWIVES.

JAVELLE WATER.—For mildew or wine stains. One pound of chloride of lime, two of washing soda, two gallons of soft water; pour one gallon of boiling water to the ingredients to dissolve them, add the cold water when dissolved.

SNOW PUDDING.—One-half box of Coxe's gelatine; pour over it one cup cold water and add one and one-half cups of sugar; when soft, add one cup boiling water, juice of one lemon and whites of four well beaten eggs; beat all together until very light; put in glass dish and pour over it custard made as follows: One pint milk, yolks four eggs and grated rind of one lemon; cook in custard pot.

SUCCESS WITH CELERY.—While gardening is only a secondary matter with me, my success with celery this season has been such that it may not be amiss to give my plan for the benefit of beginners. Sow seed out doors, and set the plants in trenches about the middle of May. As they grow, keep filling in the earth, always keeping the stem held up to keep the soil from getting inside. When a foot high, instead of holding the stems up while the earth is drawn around the stools, I tie them, after which banking is easy. In tying, care should be used to avoid breaking any stem, as it would rot before the sound ones could bleach. After the first few severe frosts my celery was taken and set upright in cellar with just enough earth to cover the roots well. Keep damp, and in a short time it will be blanched fit for use. The Boston market is the variety, and I shall have an overstock this winter, as my 100 bunches are many of them five inches in diameter and stand over three feet high; crisp, tender and well flavored. Rich soil and plenty of water are prime requisites. On wash-days the soap suds and rinsing water usually went to the celery row. I have been raising celery almost every year for the past thirty years, but never had it so fine as this year.—Samuel Miller, Montgomery Co., Mo.

UTILIZING JAPANESE FANS.—A somewhat novel plan of utilizing the Japanese fans for decoration is to trim them up to serve as pockets or bags to hang against a wall, and they are really ornamental if well done. The leaf of the fan is first covered over smoothly with a plain piece of the material selected for the pocket, then a large piece is cut to allow of the necessary fullness of the front of the pocket; in this a cord is run, or three gathering threads; a heading being both at the top and bottom, the threads being lastly drawn up, and the piece sewn on to the front of the fan. The material may be embroidered or painted, if the worker likes, but if this is done it should be afterwards stiffened over cardboard that the pattern may be seen; in this case there will be no fullness, but it will be cut out to shape. Yet another plan is to box-pleat the material, leaving heading at the top and bottom as before. Soft balls of silks are fastened at intervals round the bottom edge, and are much prettier than a ball-fringe.

FRENCH CREAM CANDY.—Four cups of white sugar, one cup of hot water, flavor with vanilla; put the sugar and water in a bright tin pan on the range, and let it boil without stirring, about eight minutes, and if it looks somewhat thick, test by letting some drop from the spoon, and if it threads remove the pan to the table, taking a small spoonful and rubbing it against the side of a cake bowl, and if creamy and will roll into a ball between the fingers, pour the whole into the bowl and beat rapidly with a large spoon or porcelain potato masher. If it is not boiled enough to cream, set it back upon the range, let it remain one or two minutes or as long as is necessary, taking care not to cook it too much. Add the vanilla (or other flavoring) as soon as it begins to cool. This is the foundation of all French creams. It can be made into rolls and sliced off, or packed in plates and cut into small cubes, or made into any shape imitating French candies. A pretty form is made by coloring some of the cream pink, taking a piece about as large as a hazel nut and crowding an almond meat half way into one side, till it looks like a bursting kernel. In working should the cream get too cold, warm it.

The Living Church.

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

In the General Liturgy and Book of Common Prayer, prepared by Prof. Hopkins of Auburn Theological Seminary, we see much matter that appears in our own Prayer Book. The prayer of St. Chrysostom is assigned to St. Basil. There are a number of anniversary collects: for July 1st, opening of Westminster Assembly, 1643; July 4th; July 10th, birthday of Calvin, 1509; 18th of July, Declaration of Papal Infallibility, 1871, etc. The Gloria Patri is placed after a mangled Te Deum, and no where is found the Magnificat, Benedictus, or Nunc Dimittis.

WHAT a sad record of loss by death will our Missionary Board have to present to the next general convention! Twing and Schenck and Winston and Leeds, among the veterans who, at the last meeting of the convention, were leading the missionary army in the vigor and enthusiasm of their mature life, have been called to their rest. Nay, not a sad record. A grand record of great men whom the Lord gave to minister in the work to which He sent his chosen. The devotion of such men, even unto death, to the cause of missions, should be an inspiration to the Church in whose name they served to awaken to a nobler life of missionary zeal. The Lord will raise up others to take the place of those who have fallen in battle if we go on with unflinching faith.

An English paper reports the death of a lad of eleven years from tuberculosis of the brain, doubtless caused by being boxed on the ears by his teacher at school. The coroner's jury "strongly condemned such a system of corporal punishment." It would have been better if the inflicter of the punishment had been indicted. We do not think Solomon was mistaken in commending the use of the rod, but we think he meant a tingling switch (oil of birch, as we boys used to call it), and not a pounding on the head.

At the famous Westminsterschool, it is stated by the same paper, the

Head-master punishes the boys by striking them over the back of the hand with a cane, "and these blows are dealt with terrible severity." Probably there is nothing like this to be found in our own schools, public or private. Perhaps we are tending to the opposite extreme. Many a wayward boy is suspended or expelled, forced to pass his time in idleness and mischief, and allowed to grow up to be an ignorant, lawless, dangerous man, just for lack of a judicious "exhibition" (as the doctors would say) of birch oil. This is such an exceedingly free country that it seems quite like a foreign policy to restrain even our children. While no one would advocate brutal and dangerous punishments such as those described above, and such as some of us experienced at school less than half a century ago, we all probably agree that it is possible to carry sentiment too far; that to save inflicting a little harmless temporary tingling upon the legs of a fractious urchin, we may turn him out to pursue a course that will compel us in the end to strangle him to death. Let the boy dance, if need be, at the end of a switch, rather than that the man should dangle at the end of a rope.

A CORRESPONDENT expresses anxiety about the fate of the "Book Annexed" among the diocesan conventions. He fears that the work of the committee will be so tinkered that when it gets back to the General Convention it will be in a hopeless tangle. This anxiety is quite groundless, for the diocesan conventions can do nothing but pass resolutions which have no effect whatever, except as they may influence the opinions and votes of the deputies. The sending of the proposed changes to the diocesan conventions is a formality required by the constitution, but of no special importance as regards the final action.

The diocesan conventions cannot make or unmake a single change, or in the least control the General Convention in accepting or rejecting the changes proposed. Only such changes as the next General Convention ratifies will stand. No changes except those proposed by the last General Convention can become established by this. Judge Sheffey takes very strict ground on this point and denies that the least alteration can be made in adopting the changes proposed; that each must be rejected entire or adopted entire. Some others take a more liberal view and consider slight changes admissible, though not such as materially affect the subject matter. That there are some further changes desired by many, and that the general discussion and study of the subject now going on will bring to light many more, cannot be doubted. We need

not be disappointed, nor should we fret over the delay, if another three years must be taken to arrive at the full and rich result of our liturgical improvement. Nine years is not too much to spend in amending the Prayer Book that may stand unchanged again for a hundred years.

ASCENSION DAY.

The great festival of our Saviour's Ascension has fallen into strange neglect among us; we do not meet to look towards our Ascended Lord, as the early Christians were wont to do; we have ceased to make it a day of holy joy. The world has stolen it from the Church; it has gotten one great day from our hands which was once thankfully given up to God and consecrated to prayer and praise. Though we meet together to observe the day of our Redeemer's birth, of His death, of His resurrection, strange to say the glorious day of His Ascension has practically ceased to be a holy feast. We will not leave our business, our trade, our shops, our fields, to bless God as with one heart for that crowning and triumphant act of "the Mystery of Godliness." The Church indeed still calls out to us; the bell sounds in our ears; the clergy are ready to do their part; the prayer book keeps the feast in its own high place among the other feasts. In the Eucharistic office a "Proper Preface" is appointed for Ascension Day and seven days after. Slight no more, then, this great and glorious day. "Let the dead bury their dead;" let the worldly steal, if they will, a Christian festival and use it for their worldly ends: but do you go to your House of Prayer. Do you begin this year to offer praise in the congregation for the Ascension of your Lord. Leave your trade, your shop, your worldly business, even if it be a loss, for such loss will be a gain to your soul.

THE HISTORY OF THE AMERICAN CHURCH.*

Nothing could more appropriately have marked our centennial year than the "History of the American Episcopal Church," the joint work of Bishop Perry and a large number of capable coadjutors. This work is now published, and, as rapidly as possible, is finding its way into the hands of subscribers. It comprises some 1350 quarto pages and is made up partly of a continuous narrative from the pen of the Bishop of Iowa and partly of monographs upon points in the colonial and subsequent history, which demanded special treatment. It can never, in the nature of the case, be a popular work, because it is both too expensive and too much loaded down with docu-

* The History of the American Episcopal Church, 1687-1883. By William Stevens Perry, D.D., LL.D. Bishop of Iowa. In two volumes. Vols. I and II. The Planting and Growth of the American Colonial Church 1687-1883. Projected by Clarence F. Jewett. James R. Osgood & Co., Boston, 1885. Pp. 665.

mentary matters to be as readable as a story, but it is the authoritative history of what the American Church has been and what it has accomplished from 1587 to 1883, and is the first attempt on a large and comprehensive scale to treat from a Church point of view the religious origins of America. There is some satisfaction in the fact that our Communion is the first to have its history thus extensively written and that it has a history worth writing. Churchmen will find in these volumes not only a narrative of ecclesiastical events, but considerable information respecting the causes which at first retarded, and later on have accelerated, our growth. Bishop Perry does not give a profound analysis of the forces that play beneath the surface of events, but usually avoids the points where the collision of parties has brought us dangerously near shipwreck. There are, however, enough facts given to place the history of the Church fairly before the public and make the record reflect its tendency and spirit. His forte is chiefly the use of important documents, of which for many years he has had almost exclusive possession, and without the use of which the history of our religious growth in America could not be written. It is understood that one of our clergy has already in hand the preparation of a shorter history which will find its way into the hands of Churchmen who might not be able to purchase the larger work, but nothing can take the place of the elaborate volumes now published. In its use of rare and important materials, in the portraits of eminent clergymen and the sketches of antique churches and objects of historical interest, and in the elaboration of points of special significance, the work is without a parallel in the history of Christianity.

There is much to be drawn out of these two elaborate volumes. Our history has followed closely the fortunes of the civilization and development of the Continent. The order of legislation and representation is in singular harmony with the constitution and government of the country. The Church appears to have been, in the colonial period, on the side of a healthy religious life, but was then too much overloaded with nominal religionists and too little in sympathy with the dominant political forces to carry its proper weight among the influences of social and religious order. The Revolution was like a torrent of political passion thrown in the pathway of its progress. The second volume of the history explains very fully why our growth was slow in the early part of the century, and how the hostile influences were at length overcome, partly by growing strength within the fold and partly

by the changes in public sentiment in the country at large. It is not the aim of the work to enter into the philosophy of causes. It is mostly a statement of facts, but the study of these facts shows how the element of religious order which the Church contributes to the religious forces in America has gradually come to be one of the leading aims of American Christians. The liturgical services, the simple creed, the large and reverent common sense which are found in the working Church, have won recognition in spite of every disadvantage; and, without being by any means the first in numbers, and with a growing restiveness toward Christian belief among the American people, which makes the promotion of any sort of religion a somewhat difficult matter, our Communion has somehow made a great deal of room for itself in the estimate of the religious public. The reason for this large and influential position is apparent from a study of the historical lines of growth; and these ample volumes are indispensable to all who take an interest in our religious development. They show how the State and the Church grew up together from the first, and how in spite of the formal separation of the one from the other, the Church has come to take, in all the questions that concern its life and movement, the position which the Nation as a practical entity is taking in the uplifting and broadening of our political interests until they include what concerns the entire country. Nothing is more marked than the way in which the Church has developed the concrete and cohesive and constructive interests of the Christian religion. It has always inclined to the large and common-sense view of things.

Some of the monographs bring out these points in a striking way. Mr. Robert C. Winthrop's paper on "The Relation of the Founders of the Massachusetts Colony to the Church of England," places the Puritans in a comparatively new light. Dr. Thomas W. Coit makes a forcible comparison between "Puritanism in New England and the Episcopal Church," with something less than the bitterness of his famous book on this subject. Dr. E. E. Beardsley brings out points of great historical interest concerning "Yale College and the Church." "The First Bishop of Pennsylvania" is a graphic and delightful account of William White, by one of his successors in office, Bishop Stevens. The accounts of "Old Trinity, New York, and its Chapels," by Dr. Morgan Dix, and of "A Century of Church Growth in Boston," by Dr. Phillips Brooks, condense in strong outlines the historical growth of two of our oldest religious foundations. The Rev.

Julius H. Ward's presentation of our "Church Literature since the Revolution" brings into clear view what Churchmen have contributed toward our national thinking, and in a paper on "The Church in the Confederate States," Dr. John Fulton has related, with great fulness, an important episode in our ecclesiastical history. Other monographs are equally able and valuable, but do not attract such immediate attention. It would not be difficult to criticise these volumes, if one were so disposed, but when the largeness of the scheme, the different capacities of the various writers, and the divergent ways in which men see the same fact, are duly considered, the wonder will be not, that there are some deficiencies, but that they are comparatively few. Most of the work seems to have been prepared with a high sense of its importance and value, and the method employed is the sure way to bring out in the final result the large survey of the facts which is indispensable to any liberal study of the forces which have wrought in ecclesiastical history. On the whole, this great and comprehensive work meets the fair expectations of Churchmen, and is prepared with a degree of thoroughness and fidelity which is somewhat beyond the level of public expectation.

NEWS AND NOTES.

THE English bishops, delegated by the Church Council of Natal to elect and consecrate a bishop to succeed the late Dr. Colenso, have refused to comply with the request.

THE "precedence" granted them does not seem to have touched the hearts of the Irish-Roman bishops, for but one of their body, and he a noted "Whig," condescended to attend the levee of the Prince of Wales.

THE Bishop of London has renewed the "commissions" of the two suffragans of his predecessor, Dr. Walsham How, Bishop of Bedford, and Dr. Titcomb, coadjutor in charge of the chaplaincies in Northern Europe.

AT the recent opening of the new American Church in Dresden, there were three Celebrations of the Holy Eucharist, one according to the American "use," one according to the Scotch, and one according to the English.

THE new Bishop of Niagara, Dr. Charles Hamilton, was consecrated by the venerable Metropolitan of Canada in the cathedral at Fredericton, New Brunswick, on Friday last, the festival of St. Philip and St. James. The sermon was preached by Bishop Hamilton's former diocesan, the Bishop of Quebec.

DEAN Burgon, of Chichester, has completed a work entitled "Ten Lives of Good Men," and it will be published shortly. Among these "good men" are Bishops Wilberforce and Jacobson, President Routh, Provost Hawkins, and Dean Mansel. It is a book which is tolerably certain to excite controversy, as the Dean has never yet written anything which did not attract attention, and, as a biographer, his peculiar characteristics will be intensified.

It seems that Dr. Barry, the lately appointed Bishop of Sydney and Metropolitan of Australia, has ordered his clergy to refuse Church privileges to all persons who have contracted marriages with deceased wives' sisters, although by Colonial law they are marriages perfectly valid throughout Australia. Such, at least, is the statement made by Mr. Broadhurst, M. P., who has charge of the Bill for legalising these marriages in the mother country. He appends to it a letter which he has just received from the Bishop of Nelson, New Zealand, saying that there are certainly four bishops in Australasia, himself included, who do not disapprove of marriages of the kind, and that the laity are almost to a man in favor of them.

A RECENT number of that admirable English paper, *Church Bells*, contains the following note from Chicago: "In your recent article about Grace church, New York, you speak of an offering of 5000*l.* on one occasion. This was certainly very large, but not unprecedented in this country. On different occasions lately in this city of Chicago the Easter offerings of three parish churches—St. James's, Trinity, and Grace—averaged 8000*l.* each (\$40,000). I doubt, too, if New York can furnish grander examples of private munificence than this 'Garden City.' Within the last year one gentleman has given the Church 45,000*l.* for a Seminary, and 5000*l.* for a Cathedral Clergy house; and another, a very young man, has devoted 25,000*l.* to Mission work in a poor part of the town. The fact that such things are done in this toiling, speculative, business town is surely worth noting."

THE general synod of the Irish Church has with gratifying, though somewhat unexpected, promptness repudiated the title "Protestant Episcopal" with which the government sought to be-little it. After a warm and emphatic debate, the following resolution was adopted. "That the secretaries be directed to acknowledge the communication received from Sir William Vernon Harcourt, in reply to the letter of condolence addressed by the synod to her gracious Majesty, and to point out to the writer that the designation given in that communication is incorrect, the proper title of that Church being from very ancient times, 'The Church of Ireland,' a title which was recognized in the Irish Church Act, and to which the general synod, on behalf of the said Church of Ireland, maintains its rights." *O si sic omnes!*

It is worth noting that the Roman Church does not officially claim to be *the Church*. The fact is well pointed out by a Canadian correspondent of *The Church Times*. At one of the early meetings of the Vatican Council there was hot discussion among the Fathers on the opening words of the first chapter of the Schema, "*Romana Catholica Ecclesia*;" many wanted to eliminate the word *Romana*. "One bishop very ingenuously recounted the fact that in his English diocese some land had been left by will to the "Catholic Church," and that the Anglicans had appropriated it on the plea that they were really the Catholic Church, the so-called Catholic Church being styled *Roman Catholic*." The majority would not yield the word however, but simply granted a transposition of *Romana* and *Catholica* with the addition of the words "*Sancta Apostolica*," so that the full title now runs "*Sancta Catholica Apostolica Romana Ecclesia*." (English Translation, p. 153. John Murray, London.)

THE New Testament revisers, taking into consideration the fact that "the revision of the headings of chapters and pages would have involved much of indirect, and indeed frequently direct, interpretation," decided to omit these headings altogether. "General" Booth is not so modest as the revisers. Under the title of "The Salvation Soldiers' Guide" he has just published a collection of Biblical readings for the morning and evening of every day in the year. His revision of the running headings is characteristic and at times startling. The deacons become "seven salvation officers;" "the seventy," are Jesus Christ's "cadets;" the Blessed Virgin is described as "the salvation singer" on account of the Magnificat. After this we are hardly surprised to hear of a "salvation tour," and a "march through Asia." Lydia is described as "the first soldier in Europe," and so on. A well-deserved back-hander is dealt at the riotous opponents of hardly less riotous religionists by one superscription which neatly hits off the "certain lewd fellows of the baser sort" at Thessalonica as "A Skeleton Army" and by another which makes Demetrius the silver-smith responsible for "a salvation army riot."

If certain experiments recently made at Washington may be accepted as final, it is clear that the art of war is once more about to be completely revolutionized. Hitherto it has been supposed that dynamite projectiles are out of the question, because the sudden jar upon the starting of the shell would explode its contents. This has been found to be not the case. Several 6-inch shells, each containing nearly eleven pounds of nitro-glycerine, have been fired at Washington, and there was no trouble whatever from premature explosion. The destructive effect of the shells meanwhile was astonishing. One shell, fired at a perpendicular wall of rock from 1,000 yards distance, "shattered the face of the rock for a radius of 30 yards;" another "opened a cavity about 25 feet in diameter and excavated a pit 6 feet deep." In the next experiments 8-inch shells, carrying 35 lbs. of nitro-glycerine, are to be used, and if the results increase in proportion there need be no limit to the destructive powers of the new projectiles. It is much to be hoped that the experiments will be successful, for then the millennium would be at hand, since war would soon become so destructive that it would have to be abandoned. S.

OUR NEW YORK LETTER.

The Assistant Bishop of the diocese, last Wednesday, received Miss Clarke into the Sisterhood of the Good Shepherd in St. Ann's church. The new Sister will hereafter be known as Sister Mary. She served as a probationer for two years in Christ Hospital, Jersey City. This Sisterhood was founded sixteen years ago and extended its labors in many directions. The Rev. Dr. Gallaudet, rector of St. Ann's church, is pastor of the Sisterhood. He is also general manager of the Church Mission to Deaf-Mutes. Among this class St. Ann's has done a useful work for many years, and has also encouraged the work in other parts of the country. A visit to one of the entertainments for the deaf-mutes is an interesting experience. The effect of sitting among a number of people who make no sound, and keep their hands moving continually, is decidedly uncanny. Then, as many of them can understand what is being said by watching the speaker's lips, one has

SERMON NOTES.

BY THE BISHOP OF BEDFORD.

I.—CHRISTIANITY.

Text: I Cor. ii:2.

Two Tables graven with unbending laws,
Unveilings of the glorious things to be,
Deep searchings into the primeval Cause,
A faultless scheme of pure morality;

Is this, O man, the pearl of costless price?
For this hath God sent down the Eternal
Son?

What meanness then this awful Sacrifice?
What victory is this that God hath won?

Nay, it is He Himself, nought else but He,
God infinite, made one with finite Man,
No creed, no system, no philosophy,
That fills my needs in this life's strait-
ened span:

One of all joy and peace the unfailing
spring,
My hidden treasure and my pearl un-
priced,

A Heart where trembling love can hide and
cling,
The warm and living touch—the touch of
Christ!—*Church Bells.*

BOOK NOTICES.

TOMPKINS AND OTHER FOLKS. Stories of the Hudson and the Adirondacks. By P. Deming. Boston: Houghton, Mifflin & Co. Pp. 223. Price \$1.00.

These short stories were originally published in the Atlantic and well deserve the dainty setting they have received. They are stories of every day life told in a simple pathetic style which will appeal to many a one whose own life is not beyond "the trivial round."

ALICE'S ADVENTURES IN WONDERLAND, AND THROUGH THE LOOKING-GLASS. By Lewis Carroll. Illustrated by John Tenniel. Price, cloth 75 cents, paper 50 cents. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co.

These delightful productions of pure nonsense, the first of which has become an English Classic and passed its hundredth thousand, now appear in one volume with the original illustrations, which is a marvel of cheapness. The paper is thick, type large and clear with wide margin, all showing that poor paper and type are not necessary to cheap book making.

PINDAR. The Olympian and Pythian Odes. With an Introductory Essay, Notes, and Indexes. By Basil L. Gildersleeve. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 395. Price \$1.50.

This is the last issue in Harper's classical series. It would be hard to say wherein Professor Gildersleeve has not improved upon all previous editions of Pindar. The metrical arrangement of the odes as suggested by Dr. Schmidt may provoke surprise, if not opposition, in some quarters but the schemes are undoubtedly the most philosophical explanations of Pindar's metrical difficulties.

CUSTOM AND MYTH. By Andrew Lang, M. A. New York: Harper & Bros. Pp. 312. \$1.50.

A series of essays on comparative theology and mythology. The theory of interpretation is quite opposed to the usual one which prevails in the literary world of Max Muller and his followers. Mr. Lang's method seems at least far more natural and sensible than the mere interpretation of a myth according to the philological derivation of the hero's name. His idea is, and his illustrations appear to establish it, that ancient mythology grows somewhat as the legends of the troubadours and minnesingers of later times. He certainly shows beyond a doubt, that the old method will not fit such myths as those of Jason, Cupid and Psyche, the Bull Roarer, Cronos and others.

PILOT FORTUNE. By Marian C. L. Reeves and Emily Read. Boston: Houghton, Mifflin & Co. 1885. Pp. 340. Price \$1.25.

This is a fresh and novel love story of life in a fishing village of Nova Scotia. The plot is not intricate. A young native of the village is in love with a

beautiful maiden to whose parentage some mystery is attached. A summer wanderer in his yacht finds moorings in the harbor, and wins the love of the girl who has already accepted the devotion of the native youth. He, with unusual self sacrifice, stands aside for his more fortunate rival, until the former guardian appears on the scene, and discovers the parentage of the girl, who then voluntarily refuses to meet her lover again; he departs from the village never to return. After a time she is consoled by the steadfast lover. Some of the descriptions are good and the quiet village life is well drawn.

WEIRD TALES. By E. T. W. Hoffman. A new Translation. From the German. With a Biographical Memoir by J. T. Bealby, B. A. In two Volumes. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price \$3.00.

These "Weird Tales" of Hoffman's are said to resemble Poe's famous "Prose Tales." They are certainly alike in possessing the quality of weirdness. But there seems to be in the stories of the German writer, a more human interest than in those of Poe. The "Signor Formica" which turns upon some mad pranks of Salvator Rosa, is one of the most interesting of these tales. "The Doge and Dogess" is a picture of life in Venice, when that city was in the height of its splendor. "Master Martin" in as vivid a manner presents the romantic beauty of life in mediæval Nuremberg.

German critics acknowledge that Hoffman's style is a model of clearness and elegance. That may not be saying much for it, however, as the Germans write, as a rule, elaborate, involved sentences that set at defiance the canons of rhetoric. The translation is into good English without sacrificing the Teutonic flavor which suits so well the weirdness of these tales.

AMERICAN MEN OF LETTERS. Ralph Waldo Emerson. By Oliver Wendell Holmes. Boston: Houghton, Mifflin & Co. Price \$1.25.

Although published but a few months, this volume of American Men of Letters has already passed its ninth thousand. Had Emerson himself chosen his own biographer, the choice could not have fallen upon one more eminently fitted for the task than his life-long friend and neighbor. Dr. Holmes has given to the world of the choicest and best in the life of the Concord poet and philosopher and does full justice to one whom he justly ranks among the first of America's poets. It is as a poet not as a philosopher, he believes, that Emerson will hereafter gain a permanent place on the Roll of Fame. There are many humorous hits at the transcendentalism of his friend. This volume adds not a little to Holmes' own reputation as an elegant and brilliant writer and between the lines one can read much of his own life. This remark upon Emerson will apply equally to himself: speaking of "Representative Men," he says, "There is hardly any book of his better worth study by those who wish to understand, not Plato, not Plutarch, not Napoleon, but Emerson himself. All his great men interest us for their own sake; but we know a good deal about most of them, and Emerson holds the mirror up to them at just such an angle that we see his own face as well as that of his hero, unintentionally, unconsciously no doubt, but by a necessity which he would be the first to recognize."

ARTHUR PENRHYN STANLEY. His Life, Work, and Teachings. By Grace A. Oliver. Boston: Cupples, Upham & Co.; Chicago: Jansen, McClurg & Co. 1885. Pp. 408. Price \$1.50.

It used to be thought necessary that a biographer should have some sort of intimate acquaintance with the subject of his memoir, but we have

changed all that, it seems. Miss Oliver advertises herself as professing liberal Christianity, whatever that may be, and claims that she is thus better qualified to be honest in writing Dean Stanley's life than a ritualist or evangelical. She knows less of Church thought and feeling than even the lowest of the evangelicals, yet she thinks herself thereby better qualified to write of the manifestation of this thought and feeling in one of the most distinguished clergymen of the English Church, all of which is the veriest nonsense. Notwithstanding her peculiar qualifications, however, she has produced a very readable book. With such a subject she could not very well fail.

This life is no sense a memoir; our author has gone through the dean's works and selected here and there passages which illustrate the great man's thought and work, we thus get, so to speak, the exhibition side rather than the real man of every day life. There is no lack of devotion, however, in such work. Miss Oliver had no letters and papers to examine and from which to give us those selections, which always afford us a glimpse of the real life of the man.

Some one else, who has had larger opportunities of knowing the man and his more intimate thought, must give us a life of Dean Stanley. Meanwhile this excellent sketch by Miss Oliver must be thankfully received as the best setting forth yet published of the great dean's life, work, and teachings.

PERSONAL TRAITS OF BRITISH AUTHORS. Volume III. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

This new volume of the admirable series which has been already noticed in these columns, contains recollections of Hood, Macaulay, Sydney Smith, Jerrold, Dickens, Brontë, and Thackeray.

AMONG other notable and interesting articles, *The English Illustrated Magazine*, for May, contains a timely sketch of Lord Wolseley, by Archibald Forbes, and an exquisite poem on Gordon, by the author of "John Halifax, Gentleman."

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

The Church Eclectic for May contains The Boy Trainer—Amateur and Professional—by Dean Hart; Home Reunion (concluded), *Church Quarterly Review*; The Watershed in "George Eliot's" Life—*London Guardian*; The Filioque—by the Bishop of Haiti; Testifying—from *The Church Times*, London; The Church of England and Schools of Thought—*London Church Review*; Tact in Clerical Work—*Church Times*; Learned and Unlearned Clergy—*Church Times*; Miscellany; Correspondence; Church Work; Poetry; Literary Notes; Summaries.

UNDER the title of *The Invalid's Tea Tray*, the Messrs. Osgood have issued a charming little collection of dainty dishes and how to prepare them, compiled by Miss Brown, the well-known author of "Forty Puddings." The title well describes the object of the book. (Chicago: S. A. Maxwell & Co. Price 50 cents.)

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

The April number of the *American Church Review* has just reached our table. Its contents will be given next week.

THE SPEECH OF ASHDOD.

Kentucky Church Chronicle.

A great deal may be known about a person from the words he uses. They are not only an exponent of his character but they tell what company he has been keeping. Every Church organization has its own peculiar words, growing out of its own peculiar doctrines and usages, and ours is no exception. Unfortunately many words foreign to our vocabulary, or used in a sense foreign to our use, have drifted into the Church which ought to be driven out. Let me mention a few.

1. Many of our own Church people use the word Catholic as if that word belonged exclusively to the Roman Church. They go to church and stand up and say in the creed "I believe in the Holy Catholic Church," and then as soon as they are outside of the church doors speak of the Catholic Church as if it meant only the Roman Church. What inconsistency is this! The correctly speaking Churchman will never use the word Catholic as belonging exclusively to the Romanists. When he speaks of their Church he will call it the Roman, or Romish or Roman Catholic Church, or Church of Rome. We grant that the Roman Church is a branch of the Church Catholic founded eighteen hundred years ago, though greatly corrupted in doctrine. But we claim that we are a branch of that original Church Catholic also. It can be easily shown that the Episcopal Church is as old as the Church of Rome and has an equal right to the claim of Catholicity.

2. It is an error which some Church people fall into, when, in speaking of the first day of the week they call it the Sabbath. Both the Bible and the Prayer Book use the word Sabbath to mean Saturday. The correct speaking Churchman will call this first day of the week Sunday. That is the historical word and that is the word used in the Prayer Book. It would sound strange enough to talk about Palm Sabbath and Easter Sabbath. It has been objected to Sunday that it is of heathenish origin. Be it so. It is the office of Christianity to take that which is heathenish and Christianize it. And it has done that for this word. The word has now lost all its heathen associations. We think of it now only as the day sacred to that Deity who is called the Sun of Righteousness.

3. "Joining the Church" is another expression we often hear which does not belong to our vocabulary. People say when a person is confirmed that he then joins the Church. But that is incorrect language. A person does not become a member of the Church by Confirmation but by Baptism. And even the word "join" is not the proper word to use. It is not strong enough. The Church is a family, and when a person becomes a member of a family, it is by being adopted into it, or, more commonly, born into it. To be born into a family conveys a deeper meaning than can be expressed by the word join. One can join the Masons or a temperance society, but properly speaking, he cannot join the Church.

4. The word "Brother," used as a title of the ministry, does not belong to our vocabulary. It is used by many as an equivalent to the title Reverend. By saying Brother Smith they mean the Rev. Mr. Smith. It is a perversion of the proper meaning of brother.

5 "Preaching a funeral" is another very ridiculous blunder in language. If those who use this expression mean preaching a funeral sermon, that will be

well enough, if a funeral sermon is preached. But the expression is used to cover the whole funeral occasion, which is a gross grammatical error. The verb to preach is an intransitive verb and can take no object after it, except one of kindred signification; you can no more preach a funeral than you can preach a horse.

6. A whole brood of words has grown up among the Christian bodies about us, from the fact that they make so little of worship and so much of preaching. These words often float into the Church. It is one of the marked points of difference between the Episcopal Church and the Protestant bodies about her, that in her services she magnifies the worship of God. Worship is one of the lost arts. The Episcopal Church is trying to restore it. I heard a man say not long since that we spend altogether too much time in our Church service before we get to "business," as he expressed it, meaning before we begin the preaching. Those lessons from the Scripture; those heart-searching petitions of the Litany, had nothing to do with "business," according to his idea. With him, preaching and that alone, was "business." I was going by a meeting-house, last summer, when they were cleaning the church spittoons. They had about a hundred of them out in the yard. "Ah," said I to myself, "this is where they go to church, and sit and chew tobacco and listen to preaching, and call that the worship of God."

(a) One of the results of this exaggeration of the office of preaching is to call the minister a *preacher*. When people come to regard preaching as the main and almost only function of the ministry, then it is but natural that they should call all ministers preachers. But it is not the proper word to use. It does not describe the ministerial office. It is too restricted. When a man consecrates the elements in the Holy Eucharist, it is not the preacher who does it but the priest. Preachers as such do not administer sacraments nor perform many other functions which belong to this holy office, and therefore the word preacher is not the proper word by which to designate them. Take the rubrics in the Prayer Book and substitute preacher for minister or priest and see how ridiculous it will sound.

(b) The word *audience* as descriptive of those who have assembled in church is another error which has arisen from this exaggerated idea of preaching. If people go to church simply to listen, to hear a man preach, then the word audience is the proper word. But if they go to worship God it is not the proper word. People have something to do when they go to church. Congregation is the word to use.

(c) I saw in a paper a few days ago that Rev. Mr. ——— had "occupied the pulpit" in a certain church for several weeks. As if the pulpit was the only thing to be "occupied" in a church. Although that minister had conducted the worship in church, and had administered sacraments, and acted as pastor of the people during all this time, yet all these acts were as nothing by the side of the fact that he had "occupied the pulpit." The pulpit seemed to constitute the whole Church.

(d) The expression which we often hear, "I am coming to hear you," is another of the same objectionable class, and has its origin in this same exaggerated idea of preaching. A great many other words might be brought under review and under criticism. The word offering (at the offertory) is to be preferred to the word collection. Offering

is a religious word, collection is not. The word Churchman is a better word than Episcopalian. It is the more comprehensive of the two. "Professors of religion" and "Professing Christ" are objectionable expressions. "Episcopals" is simply horrid. There is no such word in the English language as that. And yet we often hear it. It is not three months since I heard a man call the chancel in church, a *Chancellor*, and another call the font a *fount*.

A few years ago a building committee from a neighboring town visited the church of which I was rector at the time, hoping to get suggestions as to a church edifice they were about to put up. As I took them through the church I was much amused at the words they used in speaking of the different parts of the edifice. Among other things they called the recess chancel a *Bay Window* and the Font a *Vase*. It occurred to me that a committee on Church architecture making use of such terminology would hardly answer our purpose.

Cynthiana, Ky.

OUR CHICAGO LETTER.

The opening of the new Board of Trade Building last week was a notable event. The structure, in all its magnificence, is another evidence of the vast force of united Chicago enterprise. To sit in the vast Exchange Hall on the morning of the opening exercises was something worth experiencing. The great hall itself is noble and dignified in its effect, surrounded on its four sides by massive columns of green, yellow and red marbles and lit by gigantic windows of plate glass. The walls are decorated in dull red and dark neutral tints, the ceiling, in buff and gold. The result of the whole is Venetian in its impression, but transcending the Palace of the Doges in grandeur, as the great lakes of America exceed the lagoons of the Adriatic. The interior of the hall is satisfactory to the artistic sense. What seems a defect on the outside of the building,—that is, the great openings of the windows, which displease the eye, leaving no apparent support for the vast superstructure of roof and tower—these very openings give a magical effect within, for one can see distinctly the splendid business buildings which tower up forest-like, on all sides without. One seems to be separated from the street only by the vast marble pillars and their overspanning arches.

Speaking of pillars and arches suggests the Church. It was pleasant to see it represented by the rector of Grace church, the Rev. Dr. Locke, who acted as chaplain of the occasion. This honor, well merited personally, was awarded him as being the oldest resident minister in active service in Chicago. The doctor looked well in his cassock, but I was disappointed not to hear him use the Church prayers, not even the Lord's Prayer. He closed his memoriter or extempore orison with the invocation of the Blessed Trinity. There was a feeble attempt at external reverence made by a few who stood up as the prayer commenced, among those who did so I noticed Canon Knowles, and the Rev. Mr. Green, the West Side ritualistic Presbyterian minister, but both of them sat down in a short time, conscious however, of being an honorable minority.

Though the vast throng did remain seated during the prayer, yet the whole occasion was deeply impressive, the vast hall filled completely with men, the quiet and order of everything, the

easy dignity and graceful oratory of the presiding officer, Mr. E. Nelson Blake, and the sumptuous appointments of the great building, with its outlook to the tall structures on every side, made an impression not easily forgotten.

I must say though, that the exterior of the Board of Trade building with its ecclesiastical-looking clock tower, and vast window expanses is open to objection. I overheard in the hall a short sharp criticism which was this: "I do not like the outside at all, it is too Churchy." When I got out I heard another criticism from a different source—a street boy remarked to his mate as he watched a man with two heavy valises rushing toward the building—"Say, Bill, lots o' fellows take that for a depot."

The whole building is, however, a magnificent affair, despite a few crudities. Some day, perhaps, a greater popular movement will put up a sacred structure which will bear some proportion to this vast building. As yet we have nothing—absolutely nothing. The Jesuit church at the West Side, the Roman Catholic cathedral at the North Side, are fair buildings, but in cost and magnificence are away behind this new Temple of Mammon. Central Music Hall, where a great audience assembles Sunday after Sunday, is a theatre-like place, encrusted with chiropodists, specialists, and all sorts of offices. Our own churches are not worthy the name of real architecture. Trinity is perhaps the best. Grace church, with its brick sides and broken tower, is not a structural beauty. When the inevitable time comes for removal, however, this wealthy corporation could put up a really good building somewhere about 35th street and the grand boulevard. The little cathedral at the West Side is a dignified building, as far as it goes. The outside has pure good lines, but the front is that of a village church, and the interior is more comforting than commanding. St. James's, upon which more money has been spent than on any building for church purposes in the city, is rather hideous on the inside. The low walls and wide windows are ungraceful. The little windows in the roof, like elephant's eyes, are mean in their effect, and the roof-timbers, especially at the transepts, seem bungling and awkward. The redeeming feature of the whole church is the tower with its fire-scarred sides.

Speaking of architecture reminds me that the new seminary rapidly approaches completion, and looms up beautifully. I hope to give my impression of the structure before long. It certainly looks well from the outside.

I have heard nothing whatever of its opening, who is to be the dean, what professors can be obtained and supported—or, whether the trustees have recently met.

If the architecture of St. James's does not produce a pleasing effect upon a sensitive mind, certainly the music of the choir does. I have seldom heard a better musical effect in any church, here or abroad. This is due to the patient, continuous and intelligent efforts of the choir master, Mr. J. L. Hughes, ably seconded by the organist Mr. Reynolds. Mr. Hughes, with true British grit, would not put his choir in place, until they knew how to sing, hence he spent twelve months or so in careful drill; in the meantime drawing his salary and enduring the grumbling at his slowness with the greatest calmness and independence.

He also carefully excluded all discordant voices, and the result is, that

the choir of St. James' is a good one. To the regret, however, of my friends, Mr. Hughes has found it necessary to resign his place as choir master. He leaves immediately for a voyage round the world, hoping thus to recruit his health, shattered somewhat by hard work and the severity of our lake shore climate. Should the future bring him back again to Chicago he will be warmly welcomed by his many friends.

A useful lesson choir leaders might learn from Mr. Hughes' method is this: never sing ambitious music unless you know it can be well done. Prefer rather the simple and the quiet, and do that as near to perfection as you can. This has eminently been the rule in St. James's choir. An anthem or figured piece of music has been the exception, but the hymns, the canticles to simple chants, the chanted Psalter and choral responses have all been well done, with smooth vocal effect, and hence were always helpful to the congregation, and devotional in their influence.

Last Sunday, Trinity church gladly welcomed to its pulpit one of its old rectors, Dr. Sullivan, now Lord Bishop of Algoma, an enormous diocese on the Canadian sides of Lakes Superior and Huron, having a shore line of one thousand miles. His Lordship while in the city was the guest of Mr. J. W. Doane. Canon Dumoulin of the cathedral church, Toronto, accompanied him and preached at the same place in the evening.

THE ARKANSAS COUNCIL.

The annual council met in Christ church, Little Rock, on Friday, April 17. After morning service and the Celebration of the Holy Communion by the Bishop, the convocation organized under the presidency of the Bishop, by the election of the Rev. Dr. T. C. Tupper as secretary. The Bishop delivered his annual address, which was full of interesting matters concerning the diocese. On motion, committees were appointed to consider matters referred to in the address.

Changes were made in the canons with regard to collections for diocesan missions, for the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and for the Episcopate Fund, with a view of increasing the same.

The Standing Committee was elected as follows: The Rev. Dr. T. C. Tupper, and the Rev. Messrs. I. O. Adams and W. A. Tearne, and M. L. Bell and P. K. Roots.

The Rev. Dr. T. C. Tupper, and the Rev. Messrs. J. J. Vaulx and I. O. Adams were elected clerical deputies to the General Convention, the lay deputies being Messrs. Logan H. Roots, John H. Rogers, Marcus L. Bell, and W. W. Smith. The fourth clerical deputy is to be appointed by the Bishop.

The Rev. W. C. Stout was elected registrar, and Mr. Logan H. Roots was elected treasurer. The Rev. I. O. Adams was elected a trustee of the General Theological Seminary, and Mr. P. K. Roots a trustee of the Episcopate Fund. The council voted the Bishop a new set of episcopal robes.

The thanks of the convention were unanimously voted to the Rev. Dr. Tupper for his faithful and zealous services as secretary for the past eight years, which he has cheerfully given without any remuneration.

The Committee on the State of the Church made an interesting and encouraging report of the diocesan statistics and finances.

The council concluded its labors at

the cathedral on Sunday afternoon. It is reported as being the most satisfactory and best attended council held in the diocese.

CHURCH WORK.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."

MISSOURI.

St. Louis.—St. John's Church.—During Passion Week a mission was held in this parish, conducted by the Rev. Theo. M. Riley, of Nashotah, Wis. There was a daily Celebration of the Holy Eucharist at 7 A. M.; Morning Prayer at 10 A. M., followed by an address upon "The Principles and Methods of the Spiritual Life;" Evening Prayer at 4 P. M., followed by an "Instruction" upon the Constitution, Place and Order of the Church, and the mission sermons at eight P. M. The general subject of the sermons was "What is Religion?" The attendance at every service, etc., was good, the interest manifested very great, and the results thus far excellent. Representatives from eleven parishes of the city were present daily, and in the evening the congregations were largely composed of men. It was said by many that the services of the week had been more like those of a "retreat." Mr. Riley's teaching throughout was thorough. The position of the Church was clearly defined, and the addresses upon the principles and methods of the spiritual life, were marked by great devotion and earnestness. In the instructions close adherence to Anglican principles and truly Catholic doctrines was strongly insisted upon. The line between Catholicism and Romanism was plainly marked.

The mission ended with the early Celebration of the Eucharist on Palm Sunday, at which time a large number were present and received the Blessed Sacrament. In addition to the regular work of the mission, Mr. Riley made two addresses to the Sisters and Associate Sisters of the Good Shepherd in the oratory of the Sisters' House; one address to the pupils of the School of the Good Shepherd, and, by special request, an address to the clergy of the city at Christ church. The result of this solemn week of work will be far-reaching.

Mr. Riley left St. Louis, on Monday morning, and the earnest prayers of many follow him, as they bless God for having sent him to them.

During Holy Week the Eucharist was offered daily (except Good Friday) at 7 A. M. Other services were held every day. On Wednesday evening the church was filled with devout worshippers. The Bishop administered Confirmation to twenty-seven persons. Three others were prevented by illness from being present. The Bishop, in the unexpected absence of the appointed preacher, made a most impressive address on the character of Judas.

On Good Friday, in addition to the regular service, the "Three Hours of the Agony"—from 12 to 3 P. M.—were solemnly observed. The most devout spirit pervaded the service, over sixty people remaining throughout. A larger number of men were present at the morning service than have been seen in St. John's for years. Easter was gloriously bright. The church was beautiful, with its temporary rood screen of white twined with evergreens and festooned with flowers. The altar was covered with white lilies. All the hangings of the sanctuary were of white brocade, with blue and embroidered ornaments. At the first Celebration seventy-four received the blessed sacrament. At the second Celebration—Bishop Robertson being Celebrant and preacher—142 knelt at the altar. The church was filled to overflowing, and extra seats were provided. The choir, vested in new cassocks and cottas, numbered over thirty voices. Tour's Communion Service in F, entire (in harmony), was sung. The "Benedictus qui Venit," and "Agnus Dei" were especially beautiful. At 5 P. M., the children's service was sung, and thus ended a very happy Easter Day for St. John's parish. The parish is free from debt. It has

suffered much in the past few years in many ways. By removals and by death its financial condition has been entirely changed, but the work goes bravely on. During the past eighteen months the church has been renovated throughout and neatly tinted, the walls of the sanctuary handsomely decorated, new choir stalls of solid walnut have been presented, an altar cross and a processional cross, an altar desk, two vases, and a font cover, all of polished brass, have been given; the corona of brass has been enlarged to more than double the original size; the chapel has been carpeted and furnished with a permanent rood screen, altar, rail, lectern, and other chancel furniture; the Sunday school rooms have been carpeted; the tower and spire put in thorough order; the spire cross gilded, the gable cases freshly painted, and many other improvements made.

The Holy Eucharist is offered on every Sunday and Holy Day. During Advent and Lent daily prayers are said both morning and evening. The surpliced choir is doing excellent work, and the services are said to be the "heartiest in the city." All societies connected with the parish are in good order, and the spiritual life of the people has been quickened. The contract for rebuilding and reconstructing the organ has just been made by the vestry with a competent builder, the cost of the work to be over \$1,600.

MACON.—On the evening of Wednesday, April 29, the Bishop visited St. James' parish and administered Confirmation to a class of thirteen presented by the new rector, the Rev. J. H. Waterman. The music by the surpliced choir was rendered in a hearty and impressive manner.

MISSISSIPPI.

OXFORD.—St. Peter's Church.—Bishop Thompson visited this church, the Rev. Edmund Lewis, rector, on the second Sunday after Easter. The church was most beautifully, and tastily, decorated for the occasion. A motto worked in flowers was suspended over the altar with the words, "Our Help is in the Name of the Lord," as indicative of the solemn service which was soon to follow. The congregation was large and deeply interested. The Bishop preached a grand sermon on Sacraments and their meaning, and has left an impression that will do permanent good to the parish of St. Peter's and the community at large.

A class of ten men was confirmed, some of whom are among the best young men of the University students of Mississippi, and the others are men occupying prominent positions in the community.

After Confirmation the Holy Communion was celebrated by the Bishop, assisted by the rector, at which the whole class made their first Communion and about forty others also received.

This class has already been organized into the "Guild of St. Andrew's," who are to meet semi-monthly and whose object will be to infuse a spirit of zeal and holy activity among their friends and associates, and like Andrew, bring others to Jesus in whom is found the long-looked-for Messiah, the Anointed of God, of whom Moses and the Prophets did write.

NEW HAMPSHIRE.

SALMON FALLS.—Christ Church.—To the good people of this mission the Easter services were of special interest from the fact that this year they were held in the new church, which was opened for the worship of God on the First Sunday in Advent. It was built from the plans and under the direction of Mr. Henry Vaugham of Boston, who has succeeded in erecting a really beautiful church at a very moderate cost. It is 74 feet long and 22 feet wide and is cruciform, the robing room and organ chamber forming the arms of the cross. The chancel is deep and is lighted chiefly from the sides, brightness being thus secured without glare. The frescoing is in delicate tints and the colors in the chancel are different from those in the nave. The ceiling of the sanctuary is illuminated with the sacred monograms and emblems of the Passion, and around the sanctuary wall runs a border representing alternately "a golden bell and a pomegranate," as on the skirt of the high priest's robe. The altar is of polished oak, its front being carved with quatrefoils and a

floriated cross. The rest of the chancel furniture (as far as it has been provided) is of the same material, except two massive mahogany chairs, relics of the old church, which had been disused for years previous to the erection of the new one, in the revival of the Church's work in this village only a year or so ago. The lectern is the gift of the Lowell branch of the Girls' Friendly Society, and has upon it the Bible from the old church, bearing the inscription "Christ Church, Somersworth, 1831." The font, also of oak, stands near the north door and was presented by the Sunday School. The pews are of California redwood, the color being a rich contrast to the lighter tint of the chancel wood-work. The nave is carpeted, but the chancel floor is laid in hard wood. The windows are of cathedral glass and shed a soft but ample light on the interior.

The east window of the chancel is very high above the altar, leaving room below for a dosel. This is of white for the Easter season and upon it hangs a large cross of green, which on the festival day was adorned with callas and Easter lilies, while an abundance of other flowers and plants made the chancel bright and beautiful.

For the erection of the new church, liberal gifts have been made both by friends without and by the people of the mission, but several hundred dollars are yet needful before the entire indebtedness can be met and the church consecrated. Contributions will be gladly received by the clergyman of the mission, the Rev. A. E. Johnson. The field is a promising one. The people until recently strangers to the Church's ways, have shown a lively interest, coupled with readiness to give and to work for the cause. Twenty-three Baptisms and thirteen Confirmations in a little over a year are among the hopeful signs of progress, and Salmon Falls itself is a favorable centre for work in the surrounding country.

QUINCY.

GRIGGSVILLE.—As the priest in charge of St. James' mission, the Rev. J. S. Colton, officiated in his Pittsfield parish on Easter Day, Low Sunday was observed at St. James' as nearly as possible after the manner of the great Festival. There was a general attendance of our own people, and a considerable number of others were present. The congregation entered heartily into the service, as indicated by the full, strong response, and by the earnestness with which they joined in the chants and hymns. The music, which was well led by the choir, was spirited, and such that the people could unite in the praises of the day. The floral decorations showed great taste on the part of the committee of ladies and gentlemen who did the work, and included a variety of colors happily blended into harmony. The offering, which consisted largely of the Lenten savings of the ladies of the mission, was devoted to special parish purposes, and amounted to twenty dollars. The Holy Communion was received by more than the usual number, including several members of different denominations in the town.

MENDON.—Zion Church.—On Wednesday evening, April 29th, the Bishop visited this church, preached to an overflowing congregation, and administered Confirmation; and a few days before, the Rev. Stuart Crockett baptized five adults and two infants. This church is growing steadily, so much so that it has increased the stipend of the minister in order that he may live in Mendon and have service, at least, three Sundays in the month. The Bishop was much pleased with everything, and bid them all "God speed."

BUSHNELL.—The Bishop visited St. Thomas' church on the evening of April 27th and administered Confirmation to four persons. His sermon and address were deeply instructive and carried the closest attention of the large congregation present.

SOUTH DAKOTA.

LETTER FROM BISHOP HARE. I reached Springfield, Saturday night, March 29, in time for Palm Sunday services there, which were cordially welcomed by our little church flock who had been cut off from the privilege of Divine Service a good deal for some weeks, by the impassable condition of the river which separated the Rev. Mr. Fowler from them.

I found Hope School and St. Mary's in the best condition, and those in charge of them cheerful and hopeful, notwithstanding the severe winter.

The Indian children of both schools, as well as the town children who attend the Sunday school, were full of interest in their Lenten society work and resorting to all sorts of contrivances for raising money for their Easter offering, some making penwipers, sachets, Indian dolls, moccasins and various things; others chopping wood, etc., etc.

I drove over to the chapel of our Blessed Redeemer, Bazille Creek, yesterday from Hope School, Springfield, a drive of four hours, with the Rev. Mr. Fowler. This is one of three churches of which he has the oversight, the Rev. Amos Ross, one of our Indian deacons, being in immediate charge. We have spent the night in his log house. His wife is Lucy (Gayton) one of our St. Mary's graduates. They were not expecting us till this morning, but we found every thing neat and clean. I thought they were a little disconcerted at first by our sudden appearance, and at a loss how husband, wife, baby and guests should all sleep in one room (one room constitutes the house). Amos soon contrived to run a wire across the room and suspend a curtain from it. Snowy white sheets were produced from a trunk and laid upon one of the beds which Mr. Fowler and I occupied; and we are practically as ready for work this morning as though we had each had, all to himself, a fine room with dressing-room and bath room with hot and cold water attached. "Man needs but little here nor needs that little long."

The deacon's wife has just handed me \$3 from the Women's Guild, for the General Church Building Society. It is part of \$13 they have raised by selling the moccasins and garments which they have made. The men have a little over \$2 more for the same purpose. The congregation have paid their sexton \$16.70, collected \$7 for a Christmas tree, have paid in \$22.25 through the envelope system, and \$12 towards the salary of their native minister. All this since the 1st of last July. They promised \$8 per month for this last purpose, but, like their white brethren, they find it harder to pay than to promise.

Mr. Fowler has found cottage meetings of great advantage in his missionary work. The desecration of the Lord's Day has been one of the subjects of exhortation and discussion at some of these meetings, and Mr. Fowler says that while driving home from a service, some Sundays ago, he met a man carrying a huge load of hay on his back. "Why in the world do you carry all that hay on your back, my friend," cried Mr. Fowler, "when you have a wagon and a pair of horses?" "Oh," replied the man, "this is Sunday, but I had to have some hay. But we have heard a good many words against working on Sunday and I did not like to hitch up my team."

I met here the father and mother of a little boy who died of measles in Hope School, during the winter. He was a good child and we were all attached to him, and he was the pride of his parents. I fortunately had a photograph of the Hope School children, in which his face was very prominent. I took it with me and presented it to them. They were at first overcome with grief; but presently the father walked out with me and said, "Ever since the little boy died, we have read the Bible and had prayers every morning and evening and this seems to brighten life for us. I know the boy is in the heavenly country, and perhaps he was taken there to make us think of it."

Thursday, April 2, I drove from Hope School up to St. Paul's, thirty miles distant, and stopped to rest at noon at the chapel of the Holy Name, Choteau Creek. One of our Indian deacons, the Rev. Isaac H. Tuttle, a graduate of St. Paul's, is the local pastor under the direction of the Rev. Mr. Cook, who has the spiritual charge of all the Yanktons.

I found Isaac busy, in his working clothes, cleaning up the ground about the church and house. He had planted young trees along the road and the paths, and laid out the grounds very creditably. * Five of the women of the Women's Guild were busy cleaning the church for Easter. The seats had all

* He had enlisted the men in his enterprise and induced each one to plant, and be responsible for one tree.

been carried out and the women were mopping and scrubbing away at a great rate. All that I saw was Indian work, spontaneous too, and it was a very cheering sight I assure you.

CONNECTICUT.

NORWICH—Christ Church.—On Sunday, April 26, the Rev. Dr. Giesy, rector-elect of the church of the Epiphany, Washington, closed a faithful rectorate of nearly eleven years. He officiated at no less than nine distinct services. He made no formal farewell address, but simply referred in brief and touching words to the separation. The parishioners feel deeply their loss.

NEW HAVEN—Death of a Priest.—The Rev. James G. Jacobs died in the hospital on Sunday, April 26, after a long and painful illness, at the age of 66. He graduated from Trinity College. Twelve years of his life were spent in pastoral labors in the southern states. He spent some time in New York city, and later was at Woodbury, Conn., for five years. The last six years he spent in this, his native town. Not having a pastoral charge, he labored here and there as his services were demanded. He was most highly esteemed.

NEW HAVEN—Ordination.—In Trinity church, on last Saturday morning, Bishop Williams ordained Robert G. Osborn to the diaconate. The Rev. Alfred B. Nichols, who has been a tutor of German in Yale college, and the Rev. Mr. Camp, at present curate of St. Paul's church, were also advanced to the priesthood.

SPRINGFIELD.

MT. CARMEL.—An excellent work is going on in this town, under the Rev. R. B. Hoyt, priest in charge. The sanctuary of the chapel is arranged in accordance with Catholic ideas. The Eucharistic lights are used. A surpliced choir has been added, and the music is well rendered. There is also a choice school, in connection with the church, called St. Maur's Hall.

On the evening of April 15th, the Bishop visited this mission and confirmed eight persons, three of whom were choir boys. The services were choral. The Rev. E. Larrabee, of the church of the Ascension, Chicago, and the Rev. W. H. Tomlin, of Albion, assisted. The Bishop preached, and addressed the class.

DANVILLE.—Holy Trinity Church.—This church, Rev. Frederick W. Taylor, rector, has just been remodelled within, the flat, low plaster ceiling being replaced by a handsome gothic ceiling of Alabama pine, with carved and decorated under-beams. The chancel has been treated in blue and gold, and the interior of the church is now one of the prettiest in the diocese, whereas before the present improvements were made, it was one of the homeliest and least inviting places of worship to be found anywhere in the West. After having been closed for two Sundays, the church was reopened on the Fourth Sunday after Easter, when large congregations were present at the choral Celebration of the Holy Eucharist, and at the choral Even song. The people of this parish are united, earnest and progressive.

LONG ISLAND.

ASTORIA.—On the second Sunday after Easter the Bishop made his annual visitation to the parishes here. In the morning he was at St. George's church, where he preached, the rector, the Rev. Dr. Harris, assisting in the service; no candidates were presented for Confirmation.

In the evening the Bishop visited the church of the Redeemer, which was crowded to its utmost capacity. Bayley's Service in F. and Berthold Tours' anthem, "God hath appointed a day," were admirably sung by a well trained surpliced choir of twenty-eight voices, (with a cornet accompaniment) under the direction of Mr. Alfred Nelson. After the sermon, which was preached by the Bishop, and which was one of those masterly productions for which the Bishop is famed, the rector, the Rev. Dr. E. D. Cooper, presented a class of twenty-three for Confirmation, precisely the same number as last year. After the "Laying on of Hands," the Bishop delivered one of the most practical addresses to the candidates it was ever the writer's privilege to listen to. He reminded them of the vow they had now assumed, and counselled them to choose the right road, in which to go, to select proper companions, to choose

the good, and avoid the evil, and in reading, to avoid all that is corrupting in its influence, or baleful in its character. Dykes' "Ten thousand times ten thousand," was sung as a recessional, after which the Bishop spoke some hearty words of commendation of the choir for their proficiency, and congratulated them upon their marked improvement during the past year.

On the following Saturday the Industrial School belonging to this parish, closed up its winter's work with a Festival for the children. It has been a great success, having an average attendance of over one hundred, with twelve teachers. This, with "the Young Ladies' Guild of the Good Shepherd," and the "youngmen's class," must make its mark on the future of this young and energetic parish.

FLORIDA.

GAINESVILLE.—Convocation. — The Eastern convocation held a very pleasant and profitable session in Trinity church, April 14, 15 and 16. Ten of the seventeen clergy were present with many lay delegates. Large congregations at all services witnessed to the interest in Church work. Perhaps Archdeacon Kirkby's addresses should be mentioned as the principal feature of the convocation, but scarcely less interesting were the sermons by the Rev. Messrs. Arnold, Knight and Bicknell, with an admirable paper by Robert S. Schuyler, a layman of Fernandina. The Dean, Rev. O. P. Thackara, who has seen nearly 30 years continuous service in Florida, no long time ago had all East Florida as his parish, and ministered faithfully to the scattered sheep in the wilderness. Now seventeen clergy cannot half minister to the multitude who are filling this same region with thriving towns and cities. The business meetings of the convocation showed that the Church was progressing throughout East Florida, and the prospect for better work than ever was most encouraging. The members of the convocation visited and inspected the East Florida Seminary—a state institution for the higher education of boys, and expressed their pleasure at its apparently prosperous condition. A reception at one of Gainesville's hospitable homes followed the third evening's services.

INDIANA.

NEW CASTLE.—The corner-stone of St. James's church, the Rev. Willis D. Engle in charge, was laid with impressive ceremonies by the Rev. E. A. Bradley, dean of the Indianapolis convocation, assisted by the Rev. J. S. Jenckes, D. D., and Mr. Engle, on April 25. This very promising work, in an entirely new field, was opened up by Bishop Knickerbacker a year ago and was in charge of the Rev. J. W. Birchmore, of Muncie, who gave week day services, and helped largely in securing the money with which to build. Since January Mr. Engle has been holding bi-monthly services in connection with St. Paul's, Columbus. There is a prosperous Sunday school, a growing congregation, a woman's guild, and a number of boys in training for a choir. The services are held in a Lutheran church, but soon the congregation hope to meet in their own home, which will be a frame gothic, seating about 125 with large chancel and neat appointments. The stone font formerly in Gethsemane church, Minneapolis, Minn., has been secured for this church by Bishop Knickerbacker.

ALBANY.

GOVERNEUR—Trinity Parish.—Easter Day was one of holy joy and comfort, which will long be remembered. There were two Celebrations of the Blessed Sacrament, (choral). At the 7:30 A. M., thirty-five communed, and at 10:30 Mattins and second Celebration, at which twenty-five received.

The chancel was tastefully decorated with flowers. The altar, lectern and pulpit were vested in new festal adornments, the gift of the ladies. A handsome dossal also beautified the sanctuary, the gift of a devout Churchwoman. The children's Easter offering was a brass altar desk. The Bible class presented the Trinity altar cloths. This parish has been vacant for some months; the present rector, the Rev. Geo. Howard S. Somerville, took charge about mid-Lent. The Lenten services (daily) were attended by earnest, devout and increasing congregations. During Holy Week there was a daily

Celebration of the Holy Eucharist, except Good Friday, on which day there were three services, 10:30 A. M. Mattins, the Three Hours' service, 12—3, and evensong and sermon at 7:30 P. M. These were well attended, the Three Hours' service, with its deep and solemn lessons, was appreciated by the many, who were present at that service; most for the first time. A parish guild has been organized, and the weekly and holy day Celebration has been instituted. The rectory has been papered and painted, and the ladies have presented the parlor carpets in the rectory.

MASSACHUSETTS.

BOSTON—The Clerical Association.—At the annual meeting on April 27, the Rev. Wm. C. Winslow of the executive committee presided; the Rev. Edward Abbott acted as secretary *pro tem*. A gratifying report was made of the year's meetings. The Rev. Messrs. G. Z. Gray, W. C. Winslow and G. H. Buck were elected as the executive committee for 1885-6.

OHIO.

TOLEDO—St. John's Church.—This energetic parish took a rare liberty with its priest lately. While he was away for a week's vacation, some conspirators surreptitiously invaded the rectory and made themselves very much at home. Full absolution, however, was readily granted by the returned priest, when he found new carpets, curtains, chairs and other furniture, wall paper, fresh paint, and various small articles of beauty and value, left by the mysterious invaders, welcome tokens of appreciation of work well done.

PENNSYLVANIA.

PHILADELPHIA.—St. Chrysostom's Church.—The congregation at this church is composed mainly of poor little children and young people who are able to give but little into the offerings. The Easter offering, however, was swelled to a considerable extent by friends, mostly anonymous, who sent offerings for Easter, so that there were placed upon the plate by these, twenty \$5 gold pieces and \$6 in smaller pieces, making in all \$106 and weighing 6½ ounces. As the plate was passed, the children covered the bright heap of gold all over with coppers and nickels.

MICHIGAN.

DETROIT.—Christ Church.—This parish, the Rev. C. B. Brewster, rector, is rejoicing in the prospect of a parish building to be erected during the spring through the generosity of a member of the vestry. The building is designed to be a memorial of the late senior warden, Mr. C. C. Trowbridge. It is rendered necessary by the growth of the Sunday school, which now has about four hundred enrolled members. At the Easter festival six hundred and twenty-five children, including the Sunday school and St. Stephen's mission, entered the church in procession.

During the winter twenty adults have been baptized, and seventy-one persons confirmed. Within the past three years there have been three hundred and sixty Baptisms, and two hundred and twelve Confirmations.

MARYLAND.

SUNDERLAND.—Death of a Priest.—The Rev. D. Ellis Willes, rector of All Saints' parish, Calvert county, died on Friday, April 10th, after an illness extending over several months. The funeral was conducted by the neighboring clergy on Sunday, April 12th, a sermon being preached by the Rev. Dr. Lewis De Lew. The interment was in the churchyard, immediately in rear of the chancel.

Mr. Willes was from New York State, where he served in his early ministry. He labored for some time as a missionary on the Pacific Coast, and on his return settled in Central New York. He became rector of this parish in 1878.

IOWA.

EPISCOPAL ACTS.—The Bishop has confirmed recently in Ottumwa 17, in Clinton 7, in Cedar Rapids 12, in Waverly 17, in Nashua 2, in the cathedral, Davenport, 8, in Trinity, Davenport, 10, in Newton 8, in Council Bluffs 30.

On Wednesday in Easter week, April 8, he laid the corner-stone of the beautiful stone church now in process of erection, St. Paul's, Council Bluffs, the Rev. T. J. Mackay, rector.

Buffalo Lithia Water,

Nature's Great Specific for
BRIGHT'S DISEASE.

Dr. Wm. A. Hammond, of New York, Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, &c.

"I have for some time made use of the Buffalo Lithia Water in cases of affections of the Nervous System complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory."

Dr. Austin Flint, in his "Practice of Medicine," under the head of Bright's Disease, says: "Symptoms referable to the Nervous System are among the most important of those belonging to the clinical history of the disease."

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"In Bright's Disease of the Kidneys, acute or chronic, Buffalo Lithia Water Spring No. 2 is in my experience, without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which the albumen in the urine reached as high as 50 per cent. I have known it under a course of this Water gradually diminish and finally disappear, at the same time other alarming symptoms were relieved and the sufferers restored to health."

Water in cases one dozen half-gallon bottles, \$5.00 per case at the Springs.

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OPINIONS OF THE PRESS.

The Church Review.

NOVELTIES.—For our own part, our tendency is to tolerate many novelties, supposing the one Gospel is clearly in working as the spring of action and ministration. In that case, novelties are simply experiments in the method of applying the one efficient instrument.

The Standard of the Cross.

A SUGGESTION.—Suggestions for the further alteration of the Prayer Book may appropriately be made while the examination of the Book Annexed is freshly before the public. A simple change of words with decided improvement in effect might be made at the end of the Communion service; let the remaining bread and wine be consumed *before* instead of *after* the benediction. This change was advocated some months ago by a correspondent of this paper; and it has approved itself to every one who has considered it, so far as we have learned. Already it is required that this act be reverently performed. Bringing it before the benediction would simply insure the greater reverence in performing it.

Church Bells.

DANGEROUS NOVELS.—If the public disowns this type of novel, its disappearance must soon come about. A demand for heavy doses of amateur detective narratives soon produces, as we have lately seen, a commensurate supply. Let the great body of people, who desire to live cleanly, disown such perversions of artistic talent, and the best results must soon ensue. So long, however, as men and women love to pore over records of crime, or to read indecencies which they would not permit to be uttered in their presence, there is little hope for the world. Unless they mend their ways, the fame of the *Newgate Calendar* is irretrievably gone, for it will, in comparison with the popular novel, be a tame and ineffective compilation.

Church Bells.

THE CHURCH AND INFIDELS.—There is only one way, we fear, which the circumstances of the present age point out to the Church as her method of dealing with cavillers. In some cases, reasonings and arguments are thrown away. What, therefore, the Agnostic denies, the Church must assert. Nothing so soon vanishes before the power of destructive criticism as many of the so-called facts of life. Yet for all that they are true to us, and our daily lives are conformed to the expectation of their recurrence, which experience has made a certainty. So also with regard to the facts of our Christian faith. There is testimony for us, if there is testimony for our opponents; and in the end we can but part company. The Agnostic must go his own way, make his own choice. The Christian, in more cases than one, will prefer to tread in the footsteps of the generations which have gone before.

The Church Times.

THE MIDDLE AGES.—The picture which a careful and impartial study of English life in the Middle Ages suggests, would have to be painted both with high lights and with deep shades. No doubt in the summer time and in good years the country well deserved its epithet of "Merry." There was probably then much rude plenty, and out-door life was very likely pleasant enough. On the other hand, the domestic arrangements of the people must have been inconceivably nasty. On no other hypothesis can the frequent return of deadly epidemics be account-

ed for. In the winter the sufferings of the poor, steyed up in their filthy hovels in cold and in hunger, must have been acute. The enthusiasm with which the poet greeted the return of spring was no mere sentimentalism; it was prompted by a feeling that life was once more about to become worth living. Naturally there was much gross ignorance and superstition, and considering that the only way that has yet been discovered of repressing corruption is the fierce light which the press seldom fails to turn upon any misdeed of an official person, it will surprise no one to learn that the machinery of the law, whether secular or spiritual, was daily abused for the purpose of oppression and peculation. In this aspect of the case there is no reason to sigh for the past. On the other hand there is ample evidence to show that in the Middle Ages, England, if not the classic land of taste and art, came no whit short of her neighbors; and that our forefathers, if they did not set up school boards, did their very best to promote the spread of education, so far as education was possible before the era of printed books and newspapers. Nor is there any ground for thinking that the average morality of the country, if it was not higher than it is now, was at all lower. Dr. Jessop has shown how noble was the devotion of the clergy under a trial, the severity of which we cannot even conceive, and there is no reason to doubt that on the whole they always did their duty fairly well.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

ADVICE TO CONSUMPTIVES.—On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough—prompt measures for relief should be taken. Consumption is a scrofulous disease of the lungs;—therefore use the great anti-scrofula, or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to Cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

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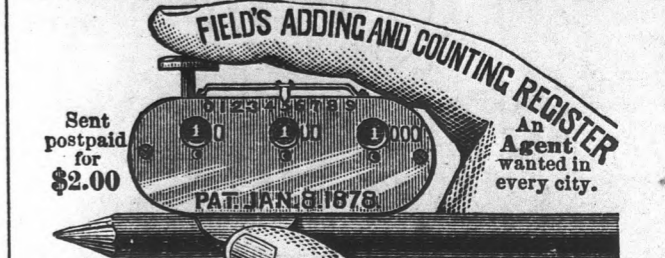


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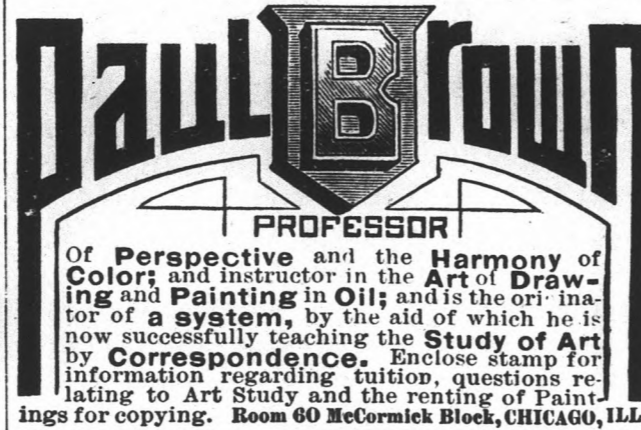
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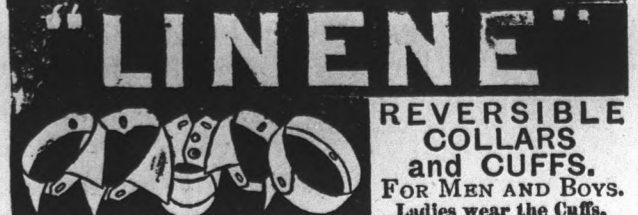


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Flannels will always remain soft and flexible, and will not shrink if washed with **MAGNETIC SOAP.**
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Take one bar, cut into thin shavings, **boil in one gallon** of water till thoroughly dissolved, pour this solution into six gallons of **HOT** water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, **replace with another.** Each bar will do the washing for a family of 12 persons.

NO ROSIN IN THIS SOAP

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