



# PILLOW SHAM HOLDER



**AGENTS** are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50 Secure territory at once.

\$1.50  
\$1.50  
\$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or rachets to CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS.

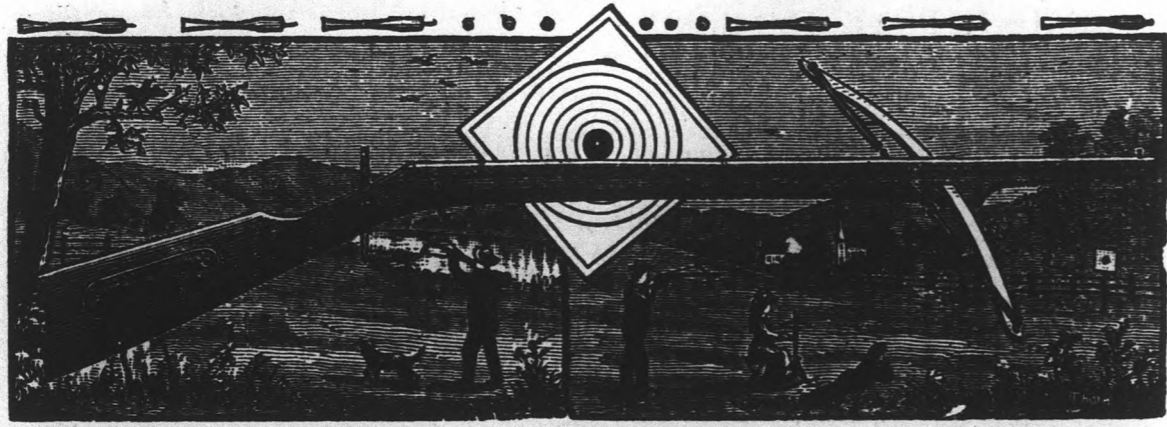
It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder sent with each set. Agents' Outfit with full particulars will be sent to any reliable person wishing to canvas, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Dozen rates.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois

Give the name and the date of paper you saw this in.

# Improved Rubber Target Gun.



The latest and best. An entirely new principle. For target practice and hunting. Shoots arrows or bullet. Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 39 inches. Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no recoil. Will carry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are included, Five Metallic Pointed Arrows, Two Targets and Globe Sight.

Price of gun one dollar (sent to any part of the United States for 25 cents extra). Clubs supplied with guns at low rates.

This is a most excellent target gun, for either amusement or service, and is entirely different from the ordinary cross gun.

The Hon. Maurice Thompson, author of that delightful book, "the Witchery of Archery," writes: "I know of one bright-eyed lad whose lot is for the time a glorious one on account of your gun. Sincerely, I think this gun of yours the best and most effectual target and hunting weapon ever made for boys."

C. Gott, of Hartwick Seminary, N. Y., says: "I bought one of your target guns and found it to be far superior to any that I have ever tried. I killed a hawk with it at twenty yards, and have shot other small game."

Besides the above, hundreds of letters have come from young men and boys in all sections of the country describing their good success in shooting pigeons, squirrels, gophers, etc., with this gun.

This Gun will be Sent to any address, Charges Paid, on Receipt of \$1.25.  
PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago.

# GUNN'S Newest Family Physician;

OR,  
Home-Book of Health.  
By JOHN C. GUNN, M.D.,  
Author of "Gunn's Domestic Medicine,"  
ASSISTED BY  
JOHNSON H. JORDAN, M.D.,  
And several scientific writers of the highest eminence.  
210th Edition, Revised, 1885,  
Giving later Remedies and Helpful Suggestions for Emergencies and Health.  
Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the House—ready to be consulted at any moment when sudden sickness and unforeseen accidents render immediate relief the one thing sought for above all else.

It is written in the plain language of the people. Any reader of common intelligence can understand it.

It contains the result of the life-time study, practice and labor of one of the most noted medical writers of the country. It can hardly be that any one could write such a book better than he, and as has been seen, his labors have been largely supplemented by the best writers.

The chapter giving the latest Scientific

## Sanitary Instructions

regarding the uses and application for all articles for Disinfection and Deodorizing of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when

## CHOLERA

is expected. Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of physicians for the treatment of that terrible disease. His prescription is given so that it can be prepared by any druggist.

This work is published in 1 vol. royal octavo, 1252 pages, and will be sent (where canvassers are not soliciting orders) charges paid, to any address, on receipt of the subscription price, \$6.50.

DANIEL AMBROSE, Pub'r,  
69 Dearborn St., Chicago, Ill.

**FANCY WORK.** Profitable and Per-furnished Ladies and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street New York.

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Special Discounts to Churches, Lodges, and Sunday-Schools.

The very best in the market, including the celebrated DECKER BROS. Piano, the MATHUSHEK and ESTEY Pianos, the incomparable ESTEY ORGAN, and cheaper Pianos and Organs—all at lowest prices for cash or on time. Call and see us or write for Illustrated Catalogue and terms before buying.


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188 & 190 State St., Chicago. 203 North Broadway, St. Louis.

**THE HAMILTON CHAIR.** YANKEE IDEA OF EASE.

The perfection of comfort, convenience, utility. A cool, LUXURIOUS, ornamental chair for lawn, piazza, parlor, study, sick-room or camp. Superior to a hammock in comfort and convenience. Instantly turned into a six-foot cot, the very thing for CAMPING OUT. Commended to the sick by physicians and nurses, because cool, clean, adjustable, restful. Covered with handsome striped duck, easily taken off for washing. It is durable and wholesome. This is its **COMMAND-ING EXCELLENCE** above all other summer chairs. It folds compactly when not in use. Order one NOW for summer pleasures, at home or abroad, and it will be a comfort all the year round. SENT PREPAID ON RECEIPT OF \$5.00 to any express office in Minn., Wis., Mich., N. Y., Pa., O., Ind., Ill., Ky., Mo., or Ia.; \$5.25 to Dak., Neb., Kan. or New England. Mention this paper. Refer to publisher's journal.  
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33 CHANGES OF POSITION.

**CATARRH IN THE HEAD.**



Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and **SUCCESSFUL SYSTEM.**

Not a douche, snuff, nor patent medicine.

Each case is treated according to the symptoms; what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germs in the blood; and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on Catarrh containing references and diagnostic blank, free. Address.

**Dr. S. W. BEALL,** Catarrh Specialist, Columbus, O.

**THE PILLOW-INHALER!**  
ALL-NIGHT INHALATION.



Cures CATARRH, HAY-FEVER, ASTHMA and CONSUMPTION, by enabling the sufferer to inhale powerful, healing, soothing and curative vapors ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any discomfort. Used the same as when using the Pillow-Inhaler.) pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balms. There is no dosing the stomach, no douching or sniffing, but, just as a smoky lamp will leave a deposit on a whitened wall, so the PILLOW-INHALER, for eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known it cures cases apparently beyond the pale of hope. The testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials. **THE PILLOW-INHALER CO.,** 1520 Chestnut St., Philadelphia, Pa. Branch Office: Room 12, Central Music Hall, State and Randolph Streets, Chicago, Ill.

**CATARRH. HAY-FEVER. CONSUMPTION.**

**TRAVELLERS APPRECIATE** the wearing quality of the

**"LINENE"**

REVERSIBLE COLLARS and CUFFS. FOR MEN AND BOYS. Ladies wear the Cuffs.

Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Muslin, starched together, and polished on both sides, form the new LINENE FABRIC. TEN collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for SIX cents. Two GOLD Medals awarded at M. C. M. A. Fair, Boston, 1884. Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this adv't.

REVERSIBLE COLLAR CO., Factory, Cambridge, Mass.

**CANCER** Treated and cured without the knife. Book on treatment sent free. Address F. L. POND, M.D., Aurora, Kane Co., Ill.

Has been used and recommended by the **MEDICAL Profession** for the past twenty-five years, as an **IRON TONIC** for loss of appetite, nervous prostration, **Dyspepsia** and all troubles arising from **GENERAL DEBILITY.** FOR SALE BY ALL DRUGGISTS.

# BARK & IRON

**BARLOW'S INDIGO BLUE.** Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa.

**SUNDAY-SCHOOL LIBRARY BOOKS.** Send to D. R. Niver, Albany, N. Y. for catalogue

**The J. B. Watkins Land Mortgage Co.,**  
Successor to J. B. WATKINS & CO.  
BEGAN BUSINESS IN 1870. INCORPORATED IN 1883.

**Capital, \$750,000.**

**FARM MORTGAGES**

Interest **7%** Guaranteed  
Payments of Interest Bonds by half-yearly Prompt as Government Coupons payable at National Bank of Commerce in New York.

**10 Years Business Report.**

The number of mortgages negotiated from May 1874, to May 1884;	8,762,
Aggregate amount,	\$5,580,350
Total amount of interest earned and paid on the day it matured,	\$1,773,600
Number of mortgages matured, 2,091,	
Aggregate amount,	\$1,048,500
Total amount of interest and principal paid at maturity,	\$2,822,100

Number of Investors in these mortgages 1473; some of them have had 14 years experience with us; each one can testify that all our representations have been fulfilled to the letter.

You may not see this advertisement again; therefore, cut it out and send now for information, forms, and testimonials, and have them when needed. Address,

**J. B. WATKINS L. M. CO.,**  
LAWRENCE, KANSAS.  
Or HENRY DICKINSON, New York Manager, 243 Broadway.

# The Living Church.

SATURDAY, JULY 25, 1885.

## CHEER UP, FAINT HEART!

BY MRS. JANE M. MEAD.

Cheer up, faint heart!  
Plans never fail that are of God's designing;  
Weep not for glad days gone;  
No mourning garb put on:  
Though storms roar loud, behind the cloud  
The same bright sun is ever, ever shining.

Cheer up, faint heart!  
Be brave, be brave; yield not to doubt, nor  
sorrow,  
Hope's star may seem to set,  
And friends grow cold, but yet--  
Be strong, be strong; life is not long;  
The night is short; the sun will rise to-  
morrow.

Cheer up, faint heart!  
Fear not the foe: the war will soon be over;  
Trust thou thy Leader's skill  
To save thee--He will:  
O'er God's true child, Heaven's wardens  
mild  
Keep constant guard, and angel pinions  
hover.

Cheer up, faint heart!  
Thy greatest fear needs be, the fear of  
sinning;  
Adversity may come,  
And grief's keen darts strike home,  
But trust Him still thy cup to fill  
With joy, Who knows the end from the  
beginning.  
Dover, N. J., 1885.

## NEWS AND NOTES.

It is stated that a new name has been found for the organ in Scotland. The noble instrument will no longer be spoken of there as a *Kist 'o Whustles*, but as *A Praising Windmill*!

THAT 'most extraordinary journal, *The English Churchman*, actually proposes that Parliament should pass an Act recognizing the validity of Presbyterian "Orders," so that inter-communication might obtain between the establishments of England and Scotland!

THE 184th anniversary of the Society for the Propagation of the Gospel in Foreign Parts was observed on St. Peter's Day, by Celebrations, of the Holy Communion in St. Paul's cathedral, and 181 churches of London and its neighborhood.

MRS. SARAH K. FARMER, who recently died in Albany, N. Y., left her entire estate except a few legacies, to her pastor, the Rev. Frank L. Norton, D. D., who had ministered to her constantly during a long and painful illness.

THE Rev. T. W. Mossman, D. D., rector of Torrington, England, and one of the Bishops of the Order of Corporate Re-union has apostatized to the Roman schism. It remains to be seen whether the Vatican will recognize his Episcopal consecration which though undoubtedly illicit, was just as undoubtedly valid. The consecration of Dr. Mossman and his sacrilegious accomplices took place on the ocean, the consecrator being a prelate of the Eastern Obedience.

A CORRESPONDENT is under the impression that a recent statement of mine in this column in regard to the adoption of the Eastward position at certain cathedrals, is incorrect as far as Chester and Liverpool are concerned. I thank the gentleman for so courteously calling my attention to the matter, but think I can prove to him that there is at least a modicum of truth in

my assertion. The fact is, that at Liverpool the Eastward position is adopted whenever the cathedral is used as a parish church, which is of course every day, including Sundays. It is only when the building is used as a cathedral that this position is not observed. In regard to Chester, it is used by the Bishop and one of the Canons.

THIS discreditable advertisement appeared in *The London Guardian* of June 17th:—

A patron of a living of £230 per annum in the Midlands wishes to hear of a young unmarried clergyman of moderate views. *Must be of good social position and fond of shooting.* Address A. B., Bolton's Library, Knightsbridge.

I am surprised that so scandalous an advertisement should have been suffered to appear in such a paper as *The Guardian*, but it is certainly a cogent proof that a root-and-branch reform in the present system of Church patronage in England is urgently called for.

COMMENT has been made on the want of fidelity to style in Church architecture, particularly in Chicago. Both dignity and effectiveness are sacrificed by deviations from an accepted style. Especially is this noticeable in regard to the dormer window for which the architects appear to have a mania. St. Clement's, otherwise Churchly, is thus afflicted and so is All Saints', Ravenswood. Even St. James's, with all its cost, is but a weak representation of Gothic architecture, and the cathedral wood-work is only a painted imitation of oak. It is certainly a matter for regret that in so large and wealthy a city, where handsome and costly residences are so numerous, there should not be more regard for the use only of that which is best, truest and purest in the buildings devoted to the worship of God.

BISHOP GARRETT (a most charming and accomplished prelate) tells the story that in a congregation of cowboys once, he was explaining, just before the creed, knights used to draw their swords, and hold them aloft to show that they were ready to defend their faith with their blade if necessary. He began the creed, but something caused him to look around, and there was one of the cowboys shouting out the belief with a pistol raised aloft in each hand. That was the Texas adaptation of the knightly pledge. Does not this remind one of the old Danish Vikings, who, on hearing, fourteen hundred years ago, the old, old story of the Crucifixion, demanded with a great clash of arms, to be led against the persecutors of "The White Christ." Christ has paled the glories of the Valhalla, and He shall yet fill the hearts of all Texan cowboys, for do we not know that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ?

THE Church has been generously remembered in the will of the late Miss Susan M. Edson, of New York City. To the General Theological Seminary she has bequeathed \$10,000, one half of which is to provide for instruction in the singing of Church music. To the Board of Foreign and Domestic Missions \$5,000 is left while the Bible and Prayer Book Society, the Church Mission Society for Seamen, St. Luke's Hospital, the Episcopal Fund for the diocese of New York and the Protes-

tant Episcopal City Mission Society are each remembered to the extent of \$1,000. Assistant-Bishop Potter is remembered with a gift of \$3,000, and the testatrix provides that her half of pew No. 44 in Grace church, New York, shall be given, with \$2,000, to the church, provided that her sister will surrender her half of the pew and also give \$2,000 with it, the aggregate to be used in the support of a free pew. There are other smaller gifts both to institutions and to clergymen. Are there not many to whom the words "Go thou and do likewise", might appeal with force? B.

## LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

An Egyptian railway is a striking testimony to the contrast between the East and West. The carriages, the coal used, the very line itself, are the work of English mechanics. The confusion at the station, the ridiculous unsuitableness of flowing gaberdines and baggy breeches, are the tribute of the East towards utilizing them. Such a mob of busy idlers as throng the platform would not be permitted for a moment in England. But the train moves off at last, between hedges of prickly pear and groves of palms. No dates hung from them, for the date harvest begins with October and ends with December, but we were favored at the first station, with the offer, on certain pecuniary conditions, of some nice little baskets of the fruit; a half franc for a sweet little pottle. A young Greek, versed in the ways of the country, and elegantly dressed in London fashion, could not resist the temptation to buy, but only to find that the dates lay no more than one deep, the rest of the pottle being filled up with the folds of a big leaf of cabbage. The dates on the top of this garbage, moreover, turned out to be uneatable. Who would have thought that the meek-eyed Egyptian could have been as smart at cheating as if he had breathed European air, or that a Greek could have been so easily caught. The devil is certainly not dead yet. But pray don't be too hard on the chocolate-skinned son of the Nile Valley. Strawberries are not always the same size all the way down with us; milk is sometimes indebted to the pump; coal has sometimes slates in it, and Parliamentary replies are not always the ideal of straightforwardness.

A palace of the Khedive lies on the left hand as the train hurries on—a low, elegant, light grey building, one of a number required for so elevated a mortal. This particular establishment is not, however, favored with his visits since Alexandria was so terribly destroyed. Cairo has the honor of being his headquarters. What can great folks do with such huge places as kings and khedives affect? It is like lodging a mouse in a five-storeyed house. But Tewfik is a very respectable individual, I am assured; the lawful husband of only one wife, and honestly willing to follow English advice, though the constant zigzag of the past year, to which the dance of flies under an apple tree is a simple proceeding, has sorely confused him. Some speak thus; others have a less flattering idea of his sable Majesty.

The sand of the beach soon blends

with that of the desert/as we run along the shores of Lake Mareotis. Sand, sand sand, on all sides, with the shallow waters of the lakes and its connected lakelets to vary the pictures. No fishermen are to be seen, though there must be some, as the lake supplies that article of food largely for the Delta. Fig trees ere long dot the sides of the line, but they have no leaves as yet. Oxen are busy ploughing here and there; the plough, a rude affair of wood with one upright handle and a cutter which does little more than scratch the soil. Numbers of large boats, with a three-cornered sail, laden with bales of cotton, pass slowly along the Mahmoudieh Canal, where the rail discloses it. Much of this comes from large government farms, not a little from steam ploughed farms of foreign growers, but not a little from the fields of small owners, who in many cases have been aided by money borrowed at 10 per cent.

On whirls the train past the unspeakably wretched villages of the fellahin—cubes of mud bricks, dried in the sun; with a flat roof of mud and Indian corn stalks stretched over a rough beam; they often have no light except from the door, and they never have any furniture in one sense. A bench of mud along one side of the wall, and spread with a mat or two, home-made, serve for seat by day and bed by night. Such of the household as cannot find room on it must lie on the floor, wrapped in their gaberdines. As to streets, there are none. Narrow passages between houses stuck down without plan, each with its little mud enclosure for the goats, or perhaps sheep, of the master, make every village a labyrinth to strangers.

To rebuild a house fallen into decay enters no one's mind. It is left to crumble to pieces, and the mound into which it speedily crumbles becomes a permanent feature in the scenery of the village. Nor is there any idea of a made road, so that the mud would be impassable, but that in most of Egypt it never rains. The dust, however, makes ample amends for the mud. Not a touch of whitewash relieves the universal landscape of mud houses, mud hills, mud walls, and mud roads. The fellahin themselves are more wretched, for the most part, than Westerns can imagine, unless they have seen some chosen samples of Connaught peasantry. Gay turbans, indeed, hide the poverty of the men by calling attention from it, but the poor women, in a single, long, blue sack, which draws up over their heads and faces when required, though perhaps open down to the breast, are very miserable to see. As to the children, their dirt is only equalled by their glee, for childhood, thank God, can be happy under any circumstances. Sore eyes prevail largely among old and young, as indeed, they well may, for a mother never washes a child's face or drives away the flies from it, lest its being attractive might draw on it the evil eye, and older people, when their eyes are inflamed, do nothing to cure them, submitting with silent patience to "fate."

It is only the 16th January, but fields of sugar-cane, ripe for the knife, line the railroad at many points. Much of the crop, in fact, has been already cut. The emerald green of wheat, clover, and

beans, the latter quite bushy, is delightful, far and near. In marshy places great beds of reeds, useful for many purposes, wave high in air. Here is a village of huts like bee-hives, with a hole in the top to let out smoke and give entrance to light. No fence is to be seen, though each owner, doubtless, knows his own patch. Black buffaloes, with their long thin heads and black horns bent down and back; oxen and cows, red, dun, white; small flocks of sheep and goats, all tethered or kept closely to one spot, feed on the clover. Pigs are never seen. The very idea of them makes an Egyptian shudder, unless he be a Copt. Ditches of all breadths run across the fields, which, when, one looks close, are ridged with little squares to let the water lie on the sunken space inside. A creaking water-wheel, driven by a buffalo or ox, blindfolded, lifts a constant stream of water from some well or pool, into the earthenware jars fixed round its circumference. Ducks gabble and preen their feathers in the green village pool. Pigeons, mostly blue, flutter on the humble roofs, or fly up from the village open. The harvest of cotton is over, and the stems of the plant, tied in huge bundles for fuel, are being carried by donkeys, camels, or men to the house-yard. The oofs are deep in beds of dried Indian corn stalks, to keep all cool below. There is no grass on the house-top in Egypt, however common it be in Palestine. Women in blue cotton fill huge water-jars from the ditch that runs alongside the railway, and lifting them unaided on their heads, walk off bearing it to their homes, when they and their households will drink it without filtering. Huge figures on the smallest of donkeys jog past, making one wonder how the poor brutes can bear a load so monstrously disproportioned to their own dimensions.

At Damanbour a Mahomedan funeral varied the scene. A crowd of mourners, some bearing flags, bore the dead on an open bier to the grave. A few hours before he had been among the living, but in Egypt the day of one's death is also that of his burial. Camels pass laden with bags of cotton; round iron sleepers for the railway lie in heaps, of English manufacture, no doubt, as are also the railway carriages, for I see on one the name of a Birmingham firm. The very steel-yard at the station is from Manchester, and that mound of coal is from the Tyne. A minaret in one part of the town, and a church with two crosses over it, in another, speak of the presence of both Mahomedanism and Christianity. Still on, more horses, donkeys, sheep and goats. Women pass with baskets on their heads. The village consists of the same mud hovels or flat cottages, with no windows on the outer wall. To be turned into a street by night, with no light from either houses or lamps, brings home to one the horrors of the "outer darkness," with its fierce dogs, its lawless robbers, and its dangers when there is no security as to the next footstep being on a level with the last. Here are some blue figures at the edge of the broad canal that runs alongside the railway, washing some of their poor rags. A mercy this, for dirt lifts up an almost undisputed sceptre over the land; dirt, and worse, for I verily believe that Arab squatted against the wall, a great white and red turban ahead, is busy hunting in his bosom for nameless invaders of his peace. But why speak of dirt? that woman is actually washing her face in the ditch, now her "duds" are all right. Is she a miracle in the land? Well; at times, say half-yearly, I dare say the

general population realize the need of water for their good looks.

On the slope of that village yonder, great quantities of shelled Indian corn lie drying in the sun. It yields two or three crops a year; so fertile is this wonderful land. The sight of so much agricultural wealth on every hand, while the mass of the people are so wretched, leads to a conversation in politics with my fellow-travellers, Greeks resident in Egypt. Why is it that when heaven sends such bounty those who create it by their toil have virtually no share in it? "Bad government" is the reply. The peasantry have been oppressed age after age, and under Ismail, the late Khedive, were trodden down lower than ever. At this time the revenue is defrauded on every hand by native local officials. What is wanted is a fixed policy on the part of England. Let her either annex the country, or proclaim a protectorate, or a prolonged occupation, and things would at once improve.

Another town, Kep-el-Targat. Quarter of an hour for lunch, which is charged five francs, though the hungry stomach has to leave still hungry, so poor is the fare. English buffets are the subject of habitual grumbling, but I never saw any, in any country, so good. Try Egypt, O dissatisfied man, and you will think the poorest railway refreshment-room in England fit for the gods! A huge cotton factory at this place is the first of a number to be seen in the Delta and on the Nile, foreigners of course managing it. This one is owned by a Greek, who employs over 100 hands in picking and cleaning the cotton pods; the men at a shilling a-day, the boys at sixpence. A whole fleet of Nile boats, with masts reeking forward, lie at the river bank to be loaded, for we have come to the Nile, leaving Alexandria 40 miles behind us. An iron bridge has taken us over a branch of the great river and we are here at the main stream, not quite so broad as the Thames at Westminster.

The station is fit for an Ammergau Passion Play or the Confusion of Babel. The Jews from all countries at the Pentecost Passover were, at least, all Jews; but this motley rout, made up of every man and boy, it would seem in the town, would need a couple of pages in any "Animal Kingdom" book to describe them—a line for each kind. The third class has vomited forth its turbaned and fezzed population to increase the din. Skins of all colors, from mud color to Somali negroes, gaberdines of colors enough to put a rainbow out of countenance; head-dresses that might suggest ideas without end for fancy balls; legs and feet, bare to the day, of all sizes and tints; hands and arms the same; a hulla-balloo of speech from all parts of Africa loading the air; there, you have it. There is little refectation for the dusky mob in the third-class. Stalks of sugar-cane seem mainly in demand, and are being munched by old and young, though to strangers it seems queer to watch men dining on walking-sticks five feet long. A poor dirty wretch in a blue shirt sits beside a tray of hard-boiled eggs, flat scones, roast pigeons, and fine oranges, but his sales won't make his fortune from our train, at any rate.

LUMINOUS trees are reported to be growing in a valley near Tuscarora, Nevada. At certain seasons the foliage gives out sufficient light to enable any one near at hand to read small print, while the luminous general effect may be perceived some miles distant. The phenomenon is attributed to parasites.

### REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XXXII.—THE CLOSE OF THE ARGUMENT FOR THE CHURCH'S AUTHORITY BASED ON HISTORIC CONTINUITY.

In connection with the prayers in which our Church has continued steadfastly, it is worthy of note that even in the manner and the accessories of public worship, our Church has followed the general course marked out by the primitive Church.

Dissenters usually *sit down* to pray and often to sing praises, and almost all of them, at their Communion services, receive the elements in the same undevotional posture. It is the custom of Churchmen, enforced by rubric and canon-law, to make *bodily* reverence an accompaniment, or rather a part, of divine worship, the general principle being for the congregation to kneel in prayer, to stand in praise, and to remain seated during other parts of the service, such as the lessons and the sermon. That this change of position is a rest in itself, and relieves the monotony of a long service is a practical argument in its favor; but the real ground of it is the authority of primitive example and unbroken Church usage which is after all the natural expression of the devotional instinct.

Perhaps some one will say: What has the position of the muscles and bones of my body to do with the prayers of my soul? What difference does it make whether the angle of articulation between the *femur* and the *tibia* be an angle of 90 or of 180 degrees?—that is to say, whether the knee be bent or no. Well, as a matter of physical anatomy it makes no difference; as an act of bodily exercise it profiteth little. But as a matter of religious service, of sincere devotion, it marks the difference between the reverent worshipper and the irreverent. What difference does it make whether a man enter a drawing-room with proper decorum, or with hat on and hands in pockets? Why, just the difference between a gentleman and a clown. We strive to be polite, urbane, considerate to others; and well we may. Domestic decorum, social civility, and grace of manner, born of the instinctive courtesy which renders honor to whom honor is due, not only prove the kindly heart within, but by a well-known law of reciprocal action, minister to and increase the same. He who would be courteous must *act* courteously; and he who would be reverent in heart must be reverent in his outward demeanor. There is then such a thing as divine courtesy, the humble reverent etiquette of God's House, the grand and worshipful decorum of the palace and court of the Great King. What! shall we be polite to our fellow-men, and rude to our Heavenly Father? Shall we regard even the artificial conventionalisms of society, and forget the ritual of God's Church? Shall we observe the proprieties of the parlor, and not respect the sanctities of Jehovah's temple? Shall we present a petition to an earthly prince, on bended knee, and (like English courtiers) bow even before the *empty* throne of majesty; and yet, when we offer our prayers to the King of Kings, shall we sit bolt upright, or stand without so much as a feeling of awe before God's Altar Throne? Surely to ask such questions is to answer them.

And as to Scriptural warrant and

primitive example, what a cloud of witnesses surrounds us! See Abraham "bowed toward the ground" in the plains of Mamre,<sup>1</sup> and his servant Eliezer, when by the well of the city of Nahor, "he bowed down his head and worshipped the Lord."<sup>2</sup> Witness Moses and Aaron on their faces before the Ark of God,<sup>3</sup> and David throughout his life of prayer. Witness Solomon at the dedication of the Temple, "before the altar of the Lord, kneeling on his knees with his hands spread up to heaven."<sup>4</sup> Call to mind that memorable occasion when "Jehoshaphat bowed his head with his face to the ground, and all the inhabitants of Jerusalem fell before the Lord, worshipping the Lord."<sup>5</sup> Witness Daniel when, with his windows open toward Jerusalem, "he kneeled upon his knees three times a day, and prayed and gave thanks before his God."<sup>6</sup> Behold our Divine Master—in His agony in the garden He "fell on His face and prayed."<sup>7</sup> See the Martyr Stephen,<sup>8</sup> and St. Peter,<sup>9</sup> and St. Paul,<sup>10</sup> on their knees in prayer. St. John also gives us a glimpse of angelic ritual in heaven. He looks, and lo! "the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne. \* \* \* And all the angels fell before the throne on their faces, and worshipped God."<sup>11</sup> The same principle of reverence was carried into the early Church. St. Paul says: "I bow my knees unto the Father,"<sup>12</sup> and "at the name of Jesus every knee should bow,"<sup>13</sup> while St. James, the first Bishop of Jerusalem, used to spend so much of his time in the true attitude of devotion, that his knees became like the knees of camels.

There are, of course, among the different races of men, certain differences in the manner of expressing reverence. Western races uncover the head as an act of reverence; Orientals remove the shoes, which is as natural to them as lifting the hat is to us. Races differ also as to their posture in prayer. Some stand, some kneel, some prostrate themselves. Customs, even among the same people, may differ from age to age. The ritual of the early Church required the congregations to kneel at public prayer on week days, fast days, and even on all Sundays in Lent and Advent; but on other Sundays, and on all high festivals, the people stood in prayer, in order to show that the Lord's Day was not a penitential day, not the "Sabbath" (as modern Dissenters call it), but a holy and joyous festival. The distinction, however, did not long remain in the West. The general sense of Christians seemed to be that kneeling is the proper attitude for prayer—the chief exception being that the minister, when he performs what our Prayer Book calls a distinctively "sacerdotal function," should stand. The distinction, however, while it lasted, was only between kneeling and standing in prayer. Such a thing as the modern, lazy, don't-care kind of ritualism which sits down to worship, was never dreamed of in the Church, save as being allowable for cripples, invalids, and those who

- 1 Gen. xviii: 2.
- 2 Gen. xxiv: 48.
- 3 Num. xx: 6; xvi: 22, etc.
- 4 I Kings, viii: 54.
- 5 II Chron. xx: 18.
- 6 Dan. vi: 10.
- 7 St. Matt. xxvi: 39.
- 8 Acts vii: 60.
- 9 Acts'ix: 40.
- 10 Acts xx: 36, and xxi: 5.
- 11 Rev. iv: 10, and vii: 11.
- 12 Eph. iii: 14.
- 13 Phil. ii: 10.

through some unusual illness or fatigue are unable to kneel. There is, moreover, a devout custom which has been universal in the Church for some sixteen centuries, and probably quite general from the beginning, viz., bowing at the mention of the sacred name of JESUS, wherever it occurs, but especially in the Creed and *Gloria in Excelsis*. When American patriots at a political meeting hear the name of Washington, they applaud; when the followers of Incarnate God, assembled for worship, hear that holy name in which He wrought out their redemption, they bow, in grateful, loving, reverent adoration. Angels worship Jesus Christ. The Father Himself has commanded it, for we read: "When He bringeth in the First-begotten into the world, He saith, 'and let all the angels of God worship Him.'" <sup>14</sup> And if angels adore Him, shall not we who are redeemed by Him? As soon, therefore, as "heresies of perdition" led men to "deny the Lord who bought them," and to refuse to worship Christ, the very sound of JESUS' NAME became to orthodox Christians an invitation, nay a challenge, to adore HIM, to proclaim "Worthy is the Lamb that was slain," to feel like Thomas when he cried: "MY LORD AND MY GOD!" <sup>15</sup> It is true that most of us bow only in the Creed, but in theory our Church keeps up the old custom, for she bids her children adore whenever in Divine service the name of Jesus is heard. See the 52nd of Queen Elizabeth's injunctions (A. D. 1559) and the 18th canon of the English Church (passed in 1603, and still in force) which says:

"And likewise, when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." <sup>16</sup>

It is then a part of our continuity in Scriptural and Apostolic worship to ask our clergy and people to be reverent in their demeanor, to "glorify God with our bodies and our spirits which are His." Many of our dissenting brethren see the propriety of this; and in times of special religious fervor Presbyterians, Congregationalists, and still more frequently Methodists, kneel in public prayer; while in private prayer, or about the "family altar"—freed from the unnatural restraints of the "meeting-house" and the pitiable self-consciousness which is born of uncatholic individualism, these same people are always wont to kneel in reverent and devout worship, in which I have rejoiced and do rejoice to unite with them.

The same principle of Anglo-Catholic continuity applies to the Church Year. The Bible and all Jewish History set before us the idea of sacred seasons, the round of festival and fast. The early Christians largely observed the Mosaic year. St. Paul "hasted to be at Jerusalem the Day of Pentecost." <sup>17</sup>

Soon three great Christian Festivals, Christmas, Easter, and Whitsun Day, took the place of the three great Jewish Fasts, while Good Friday succeeded to the solemn Day of Atonement, the antetype to its type. Indeed from the very day of the Lord's Resurrection, a weekly Easter, the Lord's Day, took the place of the Sabbath.

If Americans who lightly esteem the Church's Year—but go wild over the "May Anniversaries" of tract societies,

boards of commissioners and the like, who enter with zeal into Luther and Wiclif celebrations, and keep political, biographical, scientific, literary and domestic anniversaries and centennials—would reverently place themselves back in Apostolic times, they would see that the rise of the Christian Year was authoritative and inevitable. For example it is inconceivable that the blessed Apostles could ever have found themselves in the Paschal Season without recalling the events of Holy Week. Suppose it is A. D. 20. The Jews are occupied with the Passover. What memories, O what memories must crowd upon an Apostle's mind! Twenty years ago today they nailed Him to the Cross for our sins. *Let us fast and pray*. Or—this is the anniversary of that glorious morn when our Master rose from the dead. *Therefore let us keep the Feast*.

And so the Christian Year began. Taking Easter as a specimen, I quote the words of Dr. Blunt: <sup>18</sup>

"They who went about 'preaching Jesus and the Resurrection,' and who observed the first day of the week as a continual memorial of that Resurrection, must have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. It was kept as the principal festival of the year, therefore, in the very first age of the Church, and Easter had become long familiar to all parts of the Christian world so early as the days of Polycarp and Anicetus, who had a consultation at Rome in A. D. 158, as to whether it should be observed according to the reckoning of the Jewish or Gentile Christians. [Irenaeus in Euseb. v: 24]. Eusebius also records the fact that Melitus, Bishop of Sardis, about the same time, wrote two books on the Paschal Festival [Euseb. iv: 26], and Tertullian speaks of it as annually celebrated, and the most solemn day for Baptism. [De Jejun. 14, De Bapt. 19.] Cyprian in one of his epistles, mentions the celebration of Easter solemnities [lvii.]; and in writers of later date, the festival is constantly referred to as the 'most holy Feast,' 'the great Day' [Conc. Ancyra vi.], 'the Feast of Feasts,' 'the Great Lord's Day,' and 'the Queen of Festivals. [Greg. Naz. Orat. in Pasch.]"

Our own Church through all its deformations and reformatations has always had the same Christian Year. No break was made in the sixteenth century, no change save to weed the Calendar of some superfluous days of recent origin and questionable propriety.

So it is with other points, such as the respective functions of bishops, priests, and deacons, the form and manner of ordaining, the power and use of absolution, the architecture and arrangement of churches, the vestments of the clergy, etc.

A single word as to the last. The Jewish ministry was ceremonially vested by divine command. It is not likely that the Christian Ministry would forego a custom so natural, reverent and appropriate. As soon therefore as the Church was able to have regular and well-ordered services, the clergy appear to have worn a distinctive dress in their public ministrations. Many think that the "cloak" which St. Paul "left at Troas," was an Episcopal vestment. St. James in Jerusalem and St. John in Ephesus used to wear the mitre of the High Priest. <sup>19</sup>

During the ages of persecution, when

the Church worshipped "in dens and caves of the earth," there is no clear evidence that the clergy in general wore vestments, but as soon as it was safe and practicable the custom became universal; <sup>20</sup> and has, of course, been perpetuated in the Anglican Church.

For all the distinctive features of our Church we have primitive precedent and historic usage almost absolutely uninterrupted from the beginning; and for most of them we have Catholic, Apostolic, Scriptural, Divine authority, while none of them are contrary to the Word of God. There are a few matters of ceremonial and a few methods of work, certainly harmless and probably useful, for which ancient and quite general authority can be alleged, but which have fallen into disuse among us. Our Church has never condemned them, they can be fully restored at any time, and are decidedly non-essential anyway. If there be one sign above another of our Church's justification, one key-note of the Anglo-Catholic position, it is the word CONTINUITY,—continuity in all the essentials of the Catholic religion of the kingdom of God.

It has now been shown that Christ founded an enduring, universal Church, with a perpetual ministry. The marks of that Church are apparent in Holy Scripture and in ancient history. Of the three great divisions of English-speaking Christians to-day, Anglo-Catholics, Roman Catholics, and Protestant Dissenters, to which ought we to belong?

The Dissenters have no historic continuity with the early Church, have lost the Church's ministry, the Christian Year, Common Prayer, and, to an appalling degree, the Faith, the Sacraments, the services, and the usages of Catholic antiquity; and have wholly lost the idea of authority and of unity in the kingdom of God.

The Roman Church has added to the Faith a few untrue, and many unnecessary dogmas, has over-ridden the Bible and the General Councils, has added creature worship to "The Prayers," has mutilated the Chief Sacrament, has committed schism in four out of five Patriarchates; and in the autocephalous Churches has thrust a fallible man into the throne of God on earth, and has presumed to elevate a woman (albeit the holiest of the daughters of Eve) to the throne of the Adorable Trinity in heaven. And whatever may be said for the authority of the Roman Church in Italy, as the national Church thereof, certainly within Anglo-Saxon Christendom it is nothing but a foreign, intruding, schismatic Church, having no mission and jurisdiction, and no historic continuity, no organic connection with the old Church of England.

The Anglo-Catholic Church, on the other hand, has retained in unbroken continuity all the essential elements of true Catholicity, while free from corrupt and unnecessary additions. She is Catholic, she is reformed, she is Scriptural, she is authoritative, she is that part of the kingdom of God which has jurisdiction over the Anglo-American race; she has continued steadfastly in the Faith, the ministry, the Sacraments, and the worship of the Apostolic Church. In a word, we may say to her:

*Antiquom obtines,* <sup>21</sup>

How well in thee appears,

The constant custom of the antique world. <sup>22</sup>

And as to those who have "gone out from us," but who love the Lord Jesus Christ, they are still our brothers, and the Merciful Father is the Judge of

<sup>20</sup> See Van Antwerp's Ch. Hist., vol. I, p. 64.

<sup>21</sup> Ter. Andria, Act IV, Sc. iv, 817.

<sup>22</sup> "As You Like It," II, 3, 56.

all, and will do right. Be ours the prayer of Hezekiah: "The good Lord pardon everyone that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." <sup>23</sup>

<sup>23</sup> II Chron. xxx: 18-19.

#### WASHINGTON NOTES.

As I chance to notice that your columns do not disdain to break now and then into a smile, I have ventured to address you this, hoping that, even if it be too light for the season, you may slip it in somewhere, now that the heavy Editors are away yachting and all that sort of a summery thing.

Well, a wealthy gentleman has put up a marble statue of the late Bishop, the only adverse criticism on which, that I have heard, is the Mother Hubbard-ness of the robes. I happened to hear not a bad thing of the present Bishop the other day. Being asked if he could send a pastor to a shepherdless flock, he inquired what the lambs and sheep had done for their last pastor. "We paid him \$300 per year." "I haven't any more at that price," he quietly replied. The Bishop's ready wit was apparent at the late convention. The Rev. Dr. Grammer said he would like to interrupt the speaker then on the floor and ask him a single question. Said the Bishop to the member then speaking, "The Rev. Dr. Grammer wishes to ask you a question; of course, you can let him do so, but I advise you not." The laugh at the expense of the gifted and loquacious rector of St. Peter's was general and hearty, he himself laughing with the rest.

Nominations for the Standing Committee being in order, a large number of clergy were placed in nomination, when a member rose and said, "I nominate every man whose name has not yet been mentioned." The Bishop, rising, drolly remarked that "the nominations were now of course closed, as all possible ones had been made."

The St. Paul's Record is out strongly against the inertness of the present Washington convocation, and asks if the giving of pittances to rectors of parishes can be called such mission work as that for which the convocation exists? He would advocate essays and other papers, but supposes that this would be met by the ordinary state-occasion argument, "We knew not such things in the days of our fathers" (and grandmothers)! Lunch, he claims, is the only event which awakes any great degree of interest at the average meeting.

Let me mention another. pleasantry which has occurred—this time at the expense of a country lay member. A learned clerical member was getting off a finely prepared and energetically declaimed speech in the convention, when our country friend inquired of some one near him, "Who is that gentleman speaking?" "Oh, why, don't you know him? that is the Rev. Dr. —." "Oh, ah; yes; fine speaker, but he hasn't got any religion." A "D. D." without any religion! The joke is, I fear, on our unsophisticated friend from the country districts.

Ah, for the "trained nurse," too; let us have more of her, and at once. A very un-trained one a short time since was giving a dose of laudanum ("tincture of opium!"—excuse me) to her infant. My cousin asked her, "How much did you give it?" "Why, so many drops," mentioning the number. "That's enough to kill it, woman." "Oh, no, ma'am—for, you see, ma'am, I put a great deal of water in it."

H. B.

Washington, D. C., July 15, 1885.

<sup>14</sup> Heb. i: 6. See also Rev. v: 6-14.

<sup>15</sup> St. John xx: 28.

<sup>16</sup> See a learned layman's treatment of this subject, "By What Laws the Am. Ch. is Governed," by S. Corning Judd, Am. Ch. Rev. Jan. 1882, pp. 214-216. Also speech of Sir Edw. Dering, in House of Commons, quoted in Mine's Presb. Clerg. pp. 236-237.

<sup>17</sup> Acts xx: 16.

<sup>18</sup> Annot. P. B. pp. 103 and 104.

<sup>19</sup> See Polycrates, ap. Euseb. iii: 31, for St. John Epiphanius asserts the same, and appeals to St. Clement as authority for the statement, *Haer. xlix*; Hegesippus affirms it of St. James, ap. Euseb. ii: 25.



script. It is written five years later, and is a record of thankfulness to Him who had given the wish and the strength to set right what had grown to be so sadly wrong:

"Now first" says the writer, "we seem to know what this relation really is. We are as we were in the early days, but with improvements. Tender sentiments have come back again. We see that they must be cherished with care. The struggle was not easy, but we are a thousand times repaid for it. There is a deeper harmony in the family life—for the two to whom it is entrusted are truly one."

It cannot but be encouraging for any wife to read a story like this. As I read it occurs to me that there may be a deep significance in the manner of gift appointed for the twentieth wedding anniversary. It should be, say the people wise in such matters, something with warp and woof—best of all, fair linen, which fulfills so many gracious and comforting uses. Surely twenty years of married life should have woven the multitudinous tiny threads of every-day existence into a fabric close and strong and beautiful to see. I like the etymology which says that the wife is the weaver. Whether the years appointed me still to weave be five or more, or less, may God give me grace to weave wisely and well.

A HAPPY WIFE.

**EACH MAKES HIS OWN WORLD.**

A man's world is pretty much what the man himself makes it. It is true in psychology that what the mind itself contributes to the making of a conception, is at least as important as what the outer world supplies for that conception. And it is no less true that the things which constitute our social or moral or religious world are affected as much by our own shaping of them within ourselves, as by the bare materials of them which exist outside of ourselves. Shakespeare is not the same to any two readers; each reader has his own Shakespeare, formed by the growth into the reader's mind of those elements in Shakespeare which are akin to the mind of the reader. And so it is with every single object which is presented to human thought. Each sees the object: but each puts something of himself into his seeing. The same blue sky is shining with joy for one, and is calmly pitiless for another. The world of nature takes on the aspect of our moods, and what we think of the world of men, is but the reflection of what we know of ourselves. If we are convinced that truth and faith and purity have died out of the world, it is a sure sign that we are sadly in need of reformation ourselves. If we recognize nobility in another, it is an evidence that the best within ourselves is not yet dead. The power, this habit, of shaping our world into our own image, carries with it a certain responsibility. When we are most firmly convinced that what the world needs is some sharp reformation, we ought first to question ourselves how much of the wickedness we see is really the world's and how much of it is only the shadow of ourselves. Before our world can grow better, we must grow better ourselves; and we never have a right to insist that the world shall purify itself, until we have first done what we could towards its purification, by taking heed to the correction of our own ways.—Selected.

It is stated as a remarkable fact that fat people never commit suicide.

**BRIEF MENTION.**

THE Belgian Christians were refused the right to sell or distribute Bibles or Christian books at the Antwerp exhibition.

A DAUGHTER of Schleiermacher, a son of Schelling and one of Hegel (three eminent German thinkers charged with Pantheism at the beginning of this century) are living at Berlin, and are pronounced adherents of Christianity.

"If I go to heaven, shall I be as finely donned (dressed) as you?" asked a little ragged Sunday school scholar of her teacher. "Much more beautifully," "Shall I be donned like you were that day when I saw you going to a party?" She was told that no earthly clothing could be compared to the white robes of heaven. "Shan't we swagger?" said the child with an air of intense satisfaction.

THE R. C. Bishop of Rochester, N. Y., has decided that only the organist and choir leader should be paid, and that none but communicants shall sing in the choir in that diocese.

"PRAY, sir," said Lady Wallace to David Hume, "I am often asked of what age I am, what answer should I make?" Mr. Hume, immediately guessing her ladyship's meaning, said: "Madam, when you are asked that question again, answer that you are not yet come to years of discretion."

AN enterprising reporter in St. Louis being required to hand in copy at a certain hour, wrote out the convention sermon, text and all, from his inner consciousness of what it ought to be, and it was copied by another paper. Perhaps he has mistaken his calling, and ought to have been a preacher.

THE following, says *The Church News*, is from the letter of an Eastern clergyman who was applying for clerical duty in this diocese. It shows a curious idea of what is required for successful work in the west: "My wife will not leave Philadelphia, and when I get tired of the city, I take a parish. She does not need any money, and I do not want to live at her expense. So when I want a parish I get one, she stays in Philadelphia, and I return and stay a few months, and then go to work again. As a taste of my sermons, I send you an essay on 'The Origin of Poetry.'"

WHEN a clergyman announced that there would be a nave in the church which was building, an old lady remarked that she knew the party to whom he referred.

THE poet Whittier once lent a volume of Plato to one of the neighboring farmers, and when the book was returned, asked: "Well, friend, how did thee like my friend Plato?" "First rate," said the farmer, "I see he's got some of my ideas."

AN Irishman was taken to see a cathedral. As he entered the magnificent building, bewildered by its beauty, he turned to his companion and said: "Phwy, Moike, it bates the divil." "That's the intintion, Pat."

A LARGE business in old hats is done between England and America and the Nicobars. The savages there consider it a mark of affluence to possess as many old hats as possible, and a good tall white hat with a broad black band will fetch from fifty-five to sixty-five cocoanuts. How many of us clergymen are in fashion according to these savages' ideas?

THE Rev. Arthur Powell in *The Christian Workman* says: "We have had Pan-Anglican, Pan-Presbyterian, and Pan-Methodist councils. All we now need is a PAN large enough to hold, Anglican, Presbyterian, Methodist, and all who love the Lord in sincerity and truth."

AMONG the temples of Canton is that of the 500 gods of Flowery Forest Monastery. It dates from A. D. 503, and is the wealthiest in the city. Much money is lavished by the rich in their ceremonial appeals to the idols. Here is a bust of Marco Polo, the great traveller. He is ranged among the distinguished Buddhists in this temple. Here are also sixty or seventy priests attached to this establishment; a dozen of these daily chant their monotonous dirge in standing position, with closed eyes, heads clean shaven, and white shroud-like robes. No instrumental music is allowed in Buddhist services.

IN a small village in the north of Scotland, the parish church stood almost in the centre of the street, and it occurred to three of the village worthies, who had been indulging rather freely, to attempt to push it farther on to one side so as to leave the street clear. They accordingly took off their coats at one side, and went to the other to commence operations. A wag saw the three coats and decamped with them, and one of the men coming around to see if their pushing had had any effect, and missing the coats, hurried back to his friends exclaiming, "Stop! stop! we've pushed owre too far and covered up 'a our coats."

A RURAL parish clerk may be heard to-day reading with perfect self-satisfaction, "wind and vapors (vapours) fulfilling his word."

M. D. CONWAY in his parting words to his congregation makes this allusion: "If the Archbishop of Canterbury's candor had gone a little further he might have exhibited to the Evidence Society the cross presented to him the other day, a cross surrounded by the Evangelists and Apostles in silver, a coronet above with figures of ancient bishops, the whole glittering with sapphires, pearls and diamonds. "Brethren," he might have said, "behold the evidences of Christianity!"

SPURGEON remarks: "I don't know about going from house to house visiting. Some put it down as a duty for all Christian ministers to visit, to be always visiting. . . . With all the force of my being, I say, whatever you do not, do keep your preaching up to the mark. You can do much better by a thoroughly good sermon than by dropping in here and there and talking a little chit-chat."

A CLERGYMAN in Williamsburg lately read the following notice from the pulpit: "The members of this congregation are respectfully invited to attend the funeral of the only surviving son of \_\_\_\_\_ in this house, to-morrow afternoon, at two o'clock."

RENAN, the great heretic, is said to be short, obese, shapeless; his body is surmounted by a large head, to which the hair clings flat and greasy; his face is invaded by a nose of vast proportions; his general aspect is that of a sensual old monk addicted to all the pleasures of the table, and his fat hands instinctively cross themselves over his stomach in the traditional priestly attitude.

**HINTS FOR HOUSEWIVES.**

TEACH children to love every thing that is beautiful, and you will teach them to be useful and good.

TO TAKE INK OUT OF LINEN.—Dip the spotted part in pure tallow, melted; then wash out the tallow and the ink will disappear.

HOLLAND shades that are worn out at the top can be made of use by cutting in halves and rehemming, then tacking upon the top of the frame. Shade the lower half of the window with a short curtain of muslin.

A DECORATIVE novelty consists of an ordinary school slate with a pretty painting upon it. The wooden frame is gilded and a gilded slate pencil is fastened to the top by a bow of bright ribbon.

TO RELIEVE NEURALGIA.—Take two large table-spoonsful of cologne and two teaspoonsful of fine salt; mix them together in a small bottle. Every time you have an acute affection of a facial nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved.

To extract ink from cotton, silk and woollen goods, saturate the spot with spirits of turpentine and let it remain several hours; then rub it between the hands. It will crumble away without injuring either the color or texture of the article.

USEFUL rugs can be made of sewed rags. First, cut a piece of old carpet or coffee bag the size desired, cut the rags in pieces eighteen inches long and two inches wide, fold the pieces double and gather them up upon the raw edges with a needle and coarse thread; these form small rosettes, which are sewed upon the rug in a pattern, or simply around and around. This makes a pretty and serviceable rug.

A HARVEST DRINK.—Put into a large pan ½ lb. of fine fresh oatmeal, 6oz. of white sugar, two lemons cut into small pieces. Raspberry, vinegar, citric acid, or any other flavoring may be used instead. Mix with a little warm water, then pour a gallon of boiling water into it; stir all together thoroughly, and use when cold.

IF a small-pox patient, in the beginning of the attack, be put in a room from which all light is excluded, save that of a candle, the effect is to arrest the disease in the papular or vesicular stage; the skin between the vesicles is never inflamed nor swollen, the large scabs of matter never form over the face; there is no intense pain, and only trifling itching, and the smell is either very slight or altogether wanting.—*London Lancet*.

As a simple method of imparting to any plain white wood the appearance of cedar wood, the following process is recommended: Mix two parts of caoutchouc and one part of caustic soda in one hundred parts of water (all by weight). The article to be stained should be boiled in this solution for some hours, and is then rinsed in clear water and dried. If the desired depth of tone has not been obtained, a second boiling must be resorted to. This stain is said to sink so deep into the wood that even thick sheets of veneer thus treated will be colored right through; while other wood articles thus stained may be safely manipulated without any fear of the original color of the wood showing through.

A BROAD LIMERICK LACE.—Cast on 11 stitches, and knit across plain.  
1st row: K 1, o 2 and n, 3 times; o 2, k 1, o, n, k 1.  
2d row: K 2, o, n, k 1, p 1. k 2 and p 1, 3-times; k 1.  
3d row: O 2 and n, six times; k 1, o, n, k 1.  
4th row: K 2, o, n, k 1, p 1; k 2 and p 1 5 times; k 1.  
5th row: N, o 2 and n, 8 times; o 2, k 1, o, n, k 1.  
6th row: K 2, o, n, k 1, p 1; k 2 and p 1, 8 times; k 1.  
7th row: K 1, o 2 and n; 13 times; o 2, k 1, o, n, k 1.  
8th row: K 2, o, n, k 1, p 1; k 2 and p 1; 13 times; k 1.  
9th row: K 43, o, n, k 1.  
10th row: K 2, o, n and k 4 tog; 6 times (18 stitches now on needle); n, 9 times.  
11th row: Cast off 8, o 2 and n, 3 times; o 2, 1, o, n, k 1.  
Begin again at the second row.

## The Living Church.

Chicago, Saturday, July 25, 1885.

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

THE REV. DR. DIX once used these forcible words, to characterize the feeling of some Churchmen toward outside interests: "Shut up selfishly in our own parishes a set of pure Congregationalists, we turn a deaf ear to what is going on outside, and care not whether the general institutions thrive or die." We hope the language is not just, in any very wide application; but will it not fit some parishes in country as well as city?

It is folly to trust in a piety which thinks itself quite enough without morality; or to trust in a morality which does not lead to and end in true virtue. The habitual and steadfast performance of every known moral duty is virtue; and the attainment and practice of true virtue through sincere faith in God and for the sake of His holy approval, is practical piety. As the aim and sum of obedience to the two tables of the covenant are virtue and piety; morality must lead to virtue and piety to virtue, and piety must hallow and perfect virtue as the consummation of true morality.

How many members are there in your church? "Well," said a warden, "I tell 'em we've got about ten to be depended on to do anything, though we've got more'n a hundred on the books." Is it not too true that a small proportion of the church largely does the work and pays the bills? If it were possible to begin at the end opposite to the working end of the Church, and inspire it with a true Churchly spirit, it would then be an amazingly effective body in regenerating the world. The task now before the Church is even more difficult than that which she undertook eighteen centuries ago in the conversion of Paganism. It is nothing less than the conversion of Christendom; the elevation of the modern world to the standard of a manly, sober, earnest, and practical religion. She has to enter upon a campaign against society; a campaign in which she can conquer only by purity of practice, soundness of doctrine and faithfulness of teaching.

THERE was a deeper meaning in the words, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven," than some realize. Our Lord says not, "shall be different from" or "better than," but "shall exceed the righteousness of the Scribes and Pharisees." This is a tacit admission that their righteousness, which was summed up in a punctilious observance of the rites and ceremonies of the Church, was in itself right. Wherein, then, was the righteousness of His disciples to exceed that of the Scribes and Pharisees? By discarding and denouncing the rites and ceremonies of the New Law as useless forms, as many now do, making them no part of righteousness whatever! By no means! but rather by exceeding, or going beyond, the mere Pharisaical observance of rites and ceremonies by adding to that, what the Scribes and Pharisees neglected, the inward spirit. Christianity was designed, not to set up a righteousness of no forms, but rather to add to that the complementary righteousness of their inward substance, the spirit and life of which the rite and ceremony is the outward body, or expression.

### "PARISHONAL."

There is no such word in Webster's Dictionary, but words are sometimes quite independent of dictionaries, and what is worse, they are needed to express ideas as abnormal as themselves. If one say "Congregational," we know what it means. It is suggestive of sectarianism in religion, or of an individualism that makes one single company of worshippers a church complete in itself, and competent to frame its own laws, originate its own creed, ordain its own ministries, and carry on warfare, amid the hosts of the Lord's armies, in its own independent way; and any number of these "churches," could hardly be said to form a division or even a battalion, for such massing of force would require to be officered by grades and ranks, for which their system does not provide. But what is a "Parishonal" church?

Is it a new sect to be added to the two hundred and odd that already exist? They who encourage it would not by any means admit that. On the contrary, they say as loudly as anybody, "I believe in one Catholic Apostolic Church." They do then hold to a historic creed. That is something; yea, it is a great deal. But how are they in the practical working of the Church life? Do the parishes affiliate in any effective way (except in name) to show that they are one body? Does the country parish reach out its fraternal and sympathetic arms to neighboring

parishes, or to communities of Christians where no parish exists?

Do the city parishes affiliate any better? One would hardly dare to say, for instance, of Chicago, that the people of the "one faith" are intensely "parishonal," lest he should seem to be censorious. We are afraid that too many parishes in all the Church, not having St. Paul in their thought, do "look every man on his own things" and not "every man on the things of others."

It is perhaps inevitable that a parish, if it be under the ministry of a strongly marked rector, and continue so a considerable time, should take on a type of its own, and that usually of a very happy and desirable kind. But is this any reason why it should become so "parishonal" as to be indifferent to whatever Churchly interest is outside of it, or antagonistic to whatever does not move in its own groove?

This circumscribing of Churchly sympathy cripples all co-operative work. It tends towards disintegration in the Church. We are not Congregationalists, and it is a sad misrepresentation of the spirit and order of our Church life to move exclusively within the sphere of our local organizations. The parish is not an end in itself, but a means by which to promote the kingdom of Christ everywhere; and for a company of Christians to give their chief thought and energy to the building of their parish is like a carpenter spending his whole time in manufacturing his tools.

The parish should, of course, be worked with vigor, and the most effective way of doing it is to encourage co-operation and extension throughout the whole Church. Do not demand that every ecclesiastical current and impulse be turned to propelling your own parochial canoe.

### REFORM IN COLLEGE EXPENSES.

The increase in the expense of educating a young man at the leading colleges in the country, has reached that point where it requires the sober second thought on the part of a man of ordinary means, whether he can afford to give his son a liberal education. The Western colleges educate more cheaply than the Eastern, but they present greatly inferior facilities. They are to Harvard and Yale what until lately Oxford and Cambridge were to the latter. They are good and thorough as far as they go, but they do not go far enough. A young man of fine abilities desires the best and is quite sure to find it in any one of half-a-dozen institutions that could be named in different sections of the East; but, if he is poor or his parents are poor, these institutions are practically closed to him, because the expenses

are beyond his ability to meet them.

The increase in the facilities for educating men doubtless explains in part the increased expense, but it does not wholly authorize it. The son of a clergyman was graduated at Harvard in 1884, at a total expense for the four years of \$3,000 and this represented the lowest limit of cost for one who confined himself chiefly to the necessary expenses of the course. Few men go through for so small a sum. A thousand a year would represent nearer the average. This is an increase of nearly fifty per cent over what a college education cost a quarter of a century ago. The expenses at Yale are believed to be a little less than they are at Harvard, but twenty-five years ago a student could go through that college honorably for \$1500, and was in luxury with \$2,000 for his entire course. Other institutions require less as they are more rurally situated and as they offer more limited advantages. The Western colleges educate men at almost any cost beyond board and clothing, but the best men require more than these institutions can give. But even in the West, the higher education is practically beyond many of the bright young men, who would gladly avail themselves of its help in preparing for the work they have to do in life.

The truth seems to be that class expenses have much to do with this increased cost and that these class expenses have come to be more and more exacting. Our institutions of learning have allowed a condition of things to dominate the social life of their students, which greatly cripples them in an indirect way. This is illustrated perhaps best at Trinity College. This institution was never better officered or equipped than now, and yet the rule there is that it costs a young man a thousand dollars a year for his education. It is a good place for the sons of wealthy Churchmen, but a young man whose utmost limit is \$700 to \$800 a year is fortunate if his classmates do not impress upon him the misfortune of being poor. It is the social extravagance in our colleges that is working sadly against their increase in numbers and influence. Bright, but poor, young men ought to be able to obtain a college education without crippling their parents or exhausting their friends in the effort. With the increase of educational facilities has come an increase of cost that is greatly in excess of what seems necessary; and calls aloud for reform.

The burden in this matter falls upon those who are least able to bear it; it falls hardest upon young men who propose to enter the ministry. The recruits for Holy Orders come usually from the country par-



ishes, from homes of piety and hardy living. Such homes often represent more brains than money, and young men who go out of them constitute the best elements in our ministry; and it is to prevent the crippling of the Church by making it almost impossible for some of her faithful sons to be liberally educated that it is here demanded that the expenses of college education shall be cut down from what is socially extravagant to what is honorably necessary.

But it is not the Church alone that suffers. The whole community is defrauded when the best young men in the ranks are deprived of a liberal education on account of its excessive cost. It is these men who are most needed to recruit the exhaustion that is constantly going on in professional and business life, and to develop the larger interests of American society. Our educated men are our only real aristocracy, and the maintenance of this liberalizing influence in large communities, is of the utmost importance to the nation. No one complains that an education costs something, but education, like religion, ought to be maintained at such a moderate, individual, outlay, that nobody shall be really deprived of its benefits.

The reform in the matter of college expenses cannot be undertaken too soon, if our institutions of learning are not to shut their doors to the classes for whose assistance they have been chiefly endowed. Rich men can educate their sons as they please, but the day ought never to be in this country, when men of moderate means cannot send their sons through a first-class college without impoverishing the family.

LETTERS TO THE EDITOR.

RATIFY AND CONFIRM.

To the Editor of The Living Church:

The Rev. Dr. Louderback has made a good point in his very important, and not less timely, paper on *Ratify and Confirm*, in your issue of the 4th inst. As he had put it, I am sure it has received the careful attention of at least every priest of the Catholic Church. Candidates for the Apostolic Rite of Holy Confirmation who have received only *lay* baptism, and who seek none other, will hereafter, it is to be hoped, receive more careful and accurate instruction in the Catechism, and as regards Baptismal Vows, so that as far as may be, they will better understand the fundamental question of the bishop, before they answer,—“I do.”

But I beg to observe that much of the present indefiniteness of the bishop's question may be avoided, by knowing the fact that the words “confirm” in the Confirmation Preface, and “confirming” in the Bishop's question, are not the right words at all: but, in the first instance the word should be *confess*, and in the other, *confessing*. See pages 293 and 294 of *Book Annexed*.

From a carefully written review of this Office in *Book Annexed*, I beg to make the following extract, showing

the history of the word “confirm,” and the incongruity of its use in that Office.

EXTRACT.

“In the first line on page 293 of *Book Annexed*, instead of ‘ratify and confirm,’ read *ratify and confess*: because the phrase ‘ratify and confirm’ propagates a great error, which has been handed down to us from that doleful year 1552,—before which date, it was ‘*ratify and confess*’—both of which a Christian can do, whereas, only GOD can confirm one in grace and spiritual strength.

“The ‘Preface’ in both the *Standard* and *Book Annexed* sets forth only the idea that Confirmation is the ratification of Baptismal Vows,—which, of course, is the very lowest and most erroneous view possible,—and therefore, so far as a doctrinal statement is concerned, the ‘Preface’ is defective: whereas it ought to make prominent the idea that this Apostolic and Holy Rite is, besides a ratification of Baptismal vows, a *Strengthening in Grace by GOD the HOLY GHOST*. This last is set forth, it is true, in other parts of the Office: but it ought to be persistently pushed to the front, in the Preface of an Office of such a Sacramental character as this is.

“Therefore, we propose, the following Preface instead of the one now used, viz.

PREFACE.

“To the end that this Apostolic Rite of Holy Confirmation may be ministered to the greatest edification, it is ordered that none shall receive it, but such as can say the Baptismal Creed, the LORD'S Prayer, the Ten Commandments, and also can answer such questions as are set forth in the short Catechism.

“(1.) This Order is to be observed, because when Children have come to a competent age, and have learned what their sponsors promised for them in Holy Baptism, they should then themselves, and of their own accord, openly before the Church *Ratify and Confess* the same: and also promise that by the Grace of GOD, they will evermore endeavor themselves faithfully to observe and keep such things as they, by their own confession, have assented unto.

“(2.) Forasmuch as Holy Confirmation is ministered to those who are baptized, that they may receive thereby a Strengthening by the Seven-fold Gifts of GOD the HOLY GHOST, to be a defence against all temptations to sin, and the assaults of the world and the devil; it is most meet to be ministered when Children have come to a competent age, and when they begin to be in danger of falling into sin.

“(3.) Because it is agreeable to the usage of the Church, that Holy Confirmation should be ministered also to baptized Adults, that they, being instructed in CHRIST'S Religion, should openly profess their own Faith, and promise to be obedient unto the will of GOD.”

Note. Whereinsoever this proposed Preface differs from the ordinary one, it is due to additions from the Preface and Rubrics of the Prayer Book of A. D. 1549.

“*Ratify and Confirm*.” This phrase was originally ‘*ratify and confess*’—the word ‘*confess*’ being used in the sense now commonly expressed by the cognate word ‘*profess*.’ The alteration was made in 1552, and seems to have been introduced out of pure love for a synonym. The confusion of terms is unfortunate, as many have been misled by it into a total misapprehension of the nature of Confirmation.”

See Blunt's Annotated Book of Common Prayer, pages 255 and 257.

N. W. CAMP.

Washington, D. C. 1885.

OUR NAME.

To the Editor of The Living Church:

May I be pardoned for mentioning a subject on which letters have often appeared in your paper? It is because of the interest attached to it, and because I have reason to think that the quotations I shall make have been read by but few, while many of your subscribers might be glad to read them, though they were not able to obtain the review in which they appear, that I mention it.

It was not until this week that I read the very able and exceedingly interesting article, “Dr. John Fulton to Monsignor Capel,” in the *American Church Review* for January. The Doctor alludes to the name of our Church. He says: “The proposal before us at the time (General Convention of 1883) was to change the local name of our Church from that of “The Protestant Episcopal Church” to that of “The Holy Catholic Church of the United States of America.” To the adoption of this name there were many objections which might have been urged, and I have no doubt that many good reasons were urged by others than myself. \* \* \* The objection which I did press was the immodesty of a communion so small as ours is in this great country, assuming so great a name. Even in this country, if it were a heathen country, I should hold it to be our duty to call ourselves, few as we are, the Holy Catholic Church in the United States of America, until we should become entitled to be called the Holy Catholic Church of the United States of America. The facts of the case, which show us to be a very small minority of the people of this country, would make it at present not only an immodesty in my opinion, but an untruth, to call ourselves by that name. There is another reason, however, not less imperative as an objection to the adoption of the name proposed, namely, that it involves a denial of whatever claims of your own Church in this country, we, as Catholics, are bound to recognize; for unless we are prepared at all hazards to maintain that you have ceased to belong to the Catholic Church of Christ, so that your people must be converted from Romanism precisely as heathen people are converted from idolatry, I cannot see that we have any right to arrogate to ourselves a name by the exclusive assumption of which we virtually declare you to be apostates. \* \* \* It is true that our local designation is not without serious disadvantages. That we are Protestants, I, for one, do not feel called to deny nor ashamed to confess; but I dislike the name nevertheless, because it is the name which rings with the thought of calamitous divisions of the body of Christ, no matter who is responsible for them; and I should be glad if the name “Protestant” could be removed from the title-page of our Book of Common Prayer. In our late General Convention I supported, with voice and vote, a proposal to strike the two words “Protestant Episcopal” from that place. If ever I have the opportunity to do the same again I shall surely do it; but I shall no more intend by it to signify a renunciation of any of the principles of our Church, than to repudiate Episcopacy. The Constitution of the church is Catholic and permanent; the causes which led to the adoption of the name of “Protestant Episcopal” were incidental and

transitory. It is not worth while to name a permanent body by a characteristic which cannot be permanent, and is not rightly descriptive. Hence our present name in the United States may be regarded as an inherited misfortune, without admitting the propriety of adopting another name, which would assume more than truth warrants us in assuming. Therefore, while no one in our Church more fervently believes in the validity and Catholicity of all that she does, and of all that she is, yet I would not have her assume as her peculiar designation a name which is not exclusively hers, but which would imply a foul imputation upon your Church in this land; and although the only reason given in the short speech which I made against the assumption of the proposed name, was the arrogant impropriety of the name proposed, yet I had many other reasons for objecting to it, of which the present occasion calls me to tell only that one which I have given above.” M.

STATISTICS OF THE CLERGY.

To the Editor of The Living Church:

I beg a short space in your columns for a note to my clerical brethren upon a work which is now in progress, and which they can aid to make invaluable to the future historian of the Church. They have received a circular (together with a blank form) announcing its plan, so I will not repeat it here. The publishers relying upon the hope of more numerous subscriptions than have yet been received, have ventured to go on with the undertaking, since it will be a service to the Church to gather up and preserve what can yet be collected of the data relating to the earlier workers in the Church's field, as well as to put into formulated shape the public work and necessary *notitia* concerning the living clergy. To gather up and to put into permanent shape the necessary data of the work accomplished by those laborers who have been taken from their toil and burden, is a duty the Church owes to them and to her own history. To collect the dates and field of labor of the living is not to intrude, as some of my brethren have imagined, into their private lives or to trumpet the successful work of individuals, but to record that public work which belongs, however humbly, to the Church. It was for this purpose that the form sent each clergyman was made so meagre, yet sufficiently full for the recovery of any clues to their work, should it in after times have become historic. Now that the clergy list, extending as it does over the century of our national Church work, should be complete, I appeal to my brethren to aid me, by sending me the form furnished them filled out, accurately, and by adding such items as may be necessary for the editor's guidance in completing the work. If they will also give me addresses of persons by whom I can obtain information about the older clergy, or will generously loan me such memorial sermons or obituary notices as they may have, they will greatly add to the accuracy and fulness of the work. All papers and notes entrusted to me will be carefully used and promptly returned. Lists of the rectors of Colonial churches are also desired. The dates recorded must necessarily be very compressed. All abbreviations that can be used without marring the book will be employed. Such of the clerical leaders or organizers of the past, for whom space can be made, will have concise biographies. A list of the clergy in



SERMON NOTES.

BY THE BISHOP OF BEDFORD.

XII.—MAN'S LITTLENES AND GREATNESS.

Text: Ps. viii. 4.

Among the myriad stars one faintest fleck  
Scarcely with straining sight could I descry:—

I moved the mighty glass; and lo! the speck  
Became a sun-bespangled galaxy!

And is it given with awe-struck eye to trace

Fresh universes, star-groups, dim and vast,  
Beyond the staggering depths of trackless space?

And is this still the farthest and the last?

Perchance these myriad orbs that throng  
the sky,

Flashing their fires from awful heights  
afar,

Are but a little dust that whirlleth by,  
Beside the vastness of the things that are.

Lord, what is Man that from Thy heavenly throne

Thou condescendest to his mean estate,  
Blending his very nature with Thine own?

O Man, how little art thou! And how great!  
---Church Bells.

BOOK NOTICES.

DEMOCRATIC GOVERNMENT. A Study of Politics. By Albert Stickney. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 166. Price, \$1.00.

We find ourselves able to go with this author only a short distance; beyond that point our disagreement is as strong as it well can be. His treatment at the outset of the powers of the public meeting is most admirable. In clear and forcible style he sets before the reader what must always be the foundation stone of our liberties, and the chief element in our political progress. But when he attempts to stretch the original uses of the public meeting from an instrument of free discussion, the place where views are compared and settled, and would in addition convert it into the means by which all the offices from the lowest to the highest shall be filled, here we feel disposed to take issue with him. We may deplore the abuses of the present system of periodical elections, and all the evils which we must admit have crept into the current methods of conducting our political affairs. But to our minds the remedy lies plainly in the purification of these methods rather than in the adoption of new ones. We have been impressed by the intellectual power which the work displays, and could only wish the energy of the author had been conservative, rather than, as it appears to us, revolutionary.

AMERICAN PRESBYTERIANISM. Its Origin and Early History. Together with an appendix of letters and documents, many of which have been recently discovered. By Charles Augustus Briggs, D.D. With Maps. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price, \$3.00.

Dr. Briggs certainly deserves well at the hands of his Presbyterian brethren for his preparation of this invaluable book. It is marked throughout by unusual candor and ability. The early history of Presbyterianism in Europe and its relations to Christianity, to Catholicity, to Orthodoxy, to Protestantism, to Puritanism, to Prelacy, &c., are shown with much fluency, and new light is shed upon many points which until now, were involved in not a little obscurity to the general reader. Prof. Brigg's definition of Presbyterianism and the claim which he sets up, not for its divine character, but for its greater truth and Scripturalness as compared with all other Christian systems, affords him an opportunity for some remarkably able writing. He admits distinctly that "Presbyterianism is not a finality," but at the same time he looks with a confident eye to the future, and predicts the prevalence of this form of organized Christianity above and beyond every other.

The gradual spread of Presbyterianism throughout this country is traced, not only with great clearness, but also with great ardor. A lofty fidelity to the system is discernible throughout, which makes the reader feel that behind the book there is a strong Christian manhood, penetrated and sustained by clear and deep conviction.

No Churchman can read it without wishing that Dr. Briggs could catch sight of the "Church of the living God," which is a "finality." A mind so gifted with the historic spirit, one would think, could scarcely miss of the discovery of that stately and divine growth which fills the Christian centuries so conspicuously, and in the presence of which all offshoots and side issues are so manifestly insignificant.

UPON A CAST. By Charlotte Dunning. New York: Harper & Bros.; Chicago: Jansen, McClurg & Co. Pp. 330. Price \$1.00.

In reading this book we find but one thing to regret—that our author has so treated religion as to give the impression that its observation is but a matter of fashion to be taken up or laid aside, as fancy may dictate. Otherwise, it is a pleasing and readable story of the "ins and outs" of fashionable society. What "Mrs. Grundy" says and thinks and the potency of her *dicta*, irrespective of its truth, are represented with considerable vivacity and force. The interest of the story is well sustained, and that Prince Dearborne finally wins the heroine is proof positive that even in love affairs "honesty is the best policy."

The *North American Review* for August has timely articles in answer to the question, "Can Cholera be Averted?" by five physicians, one being the Surgeon-General of the U. S. Marine Hospital Service. Geo. W. Julian contributes an essay on the "Spoliation of the Public Lands," which will also be of general interest.

THE BOOK ANNEXED AS AMENDED.

FLEXIBILITY OF USE.

One of the purposes for which the committee of twenty-one was appointed in 1880, was "to consider, and to report . . . whether the changed conditions of national life do not demand certain alterations in the Book of Common Prayer in the direction of . . . increased flexibility of use."

The resolution seemed to mean what it says, that the committee was to report on the general question, whether changes are called for, or not. The uninitiated were therefore taken somewhat by surprise, to hear that the committee had assumed the title of "The Joint Committee on the Book of Common Prayer," and that they had interpreted their commission as if it read, "to consider and to report whether the changed conditions, etc., do not demand certain alterations, and if so, what alterations?" or more precisely still, "since the changed conditions, etc., demand certain alterations, to consider and report what those alterations should be."

The committee, that is, assumed from the outset that changes were demanded, and proceeded to make them with no sparing hand.

And as regards "flexibility of use," there is not a shadow of a doubt that they have succeeded. To be "flexible," is to be capable of being easily bent, to be pliant, pliable, limber. Worcester gives an apt illustration—"Flexibility to humors and times." It is from Bishop Hall and well suits the present case.

The Morning and Evening Prayer are in this sense very "flexible" as they

appear in this book. Heretofore, with some few unfortunate exceptions, extreme or peculiar parties have found but scanty comfort in the Prayer Book. They were obliged there to meet on common ground or else boldly transgress law and rubric. But now they may take what they like and leave the rest.

Thus the High and Dry may read, in the stiff old fashioned way, his half-dozen carefully assorted "Sentences," and proceed as in times past to the "Dearly Beloved," and all the rest of it, not forgetting to annex the Litany and the "Ante-Communion." He will be glad to find that the new forms given under the head of "Prayers and Thanksgivings" will afford the means of stringing out the service to any weary length desired. It will doubtless be a satisfaction to find that, if he wishes to use selections of Psalms, a careful and particular direction is now vouchsafed as to the form of words in which that solemn ceremony is to be expressed.

The *Catholic Churchman* is delighted to find that on high festivals and "any day not a Lord's Day," that is, most of the time, he is released from any obligation to the "Sentences" and "Dearly Beloved," and may "bid the people to prayer at the confession," and that he has it in his power to use a far better form of absolution than formerly, or if he feels with Bishop Cosin, no liking for this opening, on the ground that it was newly "added in King Edward's Second Book in imitation of the Liturgy of the Church of Rome," he finds his taste still gratified by leave to begin with the Lord's Prayer. He is glad to find the complete *Venite* and *Benedictus*. The no-theology man who goes in for brevity, has his choice between two or three shortened ways of beginning the service, may use only seven verses of the *Venite*, throw in the shortest of the selections of Psalms instead of the Psalter for the day, skip the *Te Deum* all the year round and use the "*Benedictus es*" (a new fad of our liturgists, particularly recommended to our neological theologians, or shall we say, theological neologians, as releasing them from the necessity of committing themselves to the strong statements of the *Te Deum* any oftener than need be).

By combinations of these various applications of "flexibility," new results equally satisfactory may be obtained.

Especially in the Evening Office is the possibility of variation so manifold that striking as is the difference now effected by rendering the service chorally or otherwise, different versions of it in different churches would be absolutely unrecognisable. We recognise the fact that a very beautiful and Catholic Evensong is among these possible versions, but only one among many,—so many that we have not undertaken to draw them all out. It was enough to find that at least five different openings were easily arranged.

The old service may be used almost unchanged until we come to the *preces* after the creed. Or we may begin with the Lord's Prayer and form a service quite similar to the Evensong of 1549. Or we might have the following "Sentences," "Most merciful God, who art of purer eyes," the old "Absolution," the "*Gloria in Excelsis*," after the Psalter, the "*Quemadmodum*," the "*Judica Me*," and to close, the "Office of the Beatitudes." This perhaps (we speak under correction) might be taken as a typical Low-church. The broad Churchman, not bound in his devotions by any regard for Catholic tradition or Protestant Episcopal custom, but

chiefly affecting whatever strikes him as "nice" or pretty, may make up his eclectic service after a like manner.

We begin to see one meaning of "flexibility of use" as interpreted by our liturgical reformers. The Offices will now suit everybody, for may not everybody cast them into almost any shape that suits his views, his prejudices or his tastes?

And again we can see how readily the Offices will now lend themselves to adaptation to all sorts of "times and humors," as Bishop Hall says. There will be no further occasion to complain that the services cannot be made to suit various occasions and exigencies of parish work. Like Proteus they can now assume almost any shape that may be desired. They have become a sort of treasuries of devotion, with a bewildering quantity of "Or this's," making it possible for the expert to compile almost anything he thinks will serve his purpose.

And now seriously is this what the daily Offices of the Church were made for? Where is the incense of prayer ascending day by day with one voice from the whole Church through her appointed ministers, expressing the devotion of the Church to God, the fulfilment of the command, "Pray without ceasing!"

Are we prepared once for all to cut loose from the immemorial tradition of the Church, and efface the last traces of that great division of Catholic worship, which consisted essentially in the *daily* recitation of the Psalter with certain fixed canticles and forms of petition, the same as near as possible in all places—a system of worship not carried on for the edification of men, but for the glory of God? The old law of the Church, still preserved in the Church of England, that every priest must daily recite the Morning and Evening Prayer, has so long been neglected here, that the majority of our people have no idea of its significance, that thus, one, appointed for this very purpose, is continually sending up prayers to God in behalf of His people.

Prayer ceasing to be valued or even understood for what it is, is thought of only from the point of view of what is called practical utility. The Offices, in short, under a revision like this cease to be what they have always been before, they cease to express the united and harmonious voice of the Church, carrying on a system of verbal worship, which, in its theory and essence comes down to us from the first days of the Church, and they are thought of only for the various practical uses to which they may be applied. Moreover, the old axiom *lex orandi, lex credendi*, ceases to be true, for they are framed now so as to accommodate as wide a range of "views" as possible.

As we have said, there is no doubt that this is flexibility, it is more, it is confusion. Where is the old conservative spirit, which with all its faults, was yet so great a source of strength,—which caused the Church to be looked upon as the one fixed and steadfast thing in an age so full of ceaseless change?—*The Church Standard*.

JOTTINGS FROM NEW ORLEANS.

SPECIAL CORRESPONDENCE.

THE RED CROSS IN LOUISIANA AND ABROAD.

An emergency hospital, arranged in the Exposition a few weeks before its close, was one of the most interesting and useful exhibits included in the

great display. The building was a model, portable hospital, admirably adapted for transportation, and when adjusted for that purpose occupying the least possible space. It was furnished by the Associate Society of the Red Cross, No. 1 Central of Louisiana. At this hospital any one in the Exposition suddenly taken ill received all necessary attention and a physician's care. There too, the secretary, Col. J. R. Southmayd, was ready to give any information concerning the organization, which is one of the numerous auxiliaries of the great Red Cross Society which now extends its beneficent work throughout most of the countries of the world.

The Red Cross Association was also represented in the German department, by an exhibit in charge of the genial Dr. Hubbell—General Field Superintendent of the Red Cross work of the United States—whose duty it is to take charge of any relief expeditions which are from time to time demanded by the great calamities of floods, fires and epidemics.

Miss Clara Barton, President of the Red Cross Association of the United States, expected to be in New Orleans through the winter but ill health prevented.

Though this important Association was organized in 1864, the United States was not identified with the Confederation until 1881, when President Garfield nominated Miss Barton for the office which she now holds. The United States stands thirty-second on the roll of nations subscribing to the most widely effective organization ever perfected for the relief of human suffering. The principal object of the society is to render prompt, efficient attention to the victims of war, to furnish safe conduct to all persons pledged to their service and to all stores for their benefit. In the vicinity of a battle any house sheltering the wounded is protected by the Red Cross flag and held sacred by the enemy. Perfect as organization may be for the slaughter of war the arrangements to mitigate its horrors are equally complete, Clara Barton cites an example in the war declaration of France against Prussia in 1870. Within three days a band of agents from the International Committee of Geneva was equipped and *en route* for the seat of war. "No shot had then been fired—no man had fallen—yet this organized, powerful commission was on its way with its skilled agents, ready to receive, direct and dispense the charities and accumulations which the generous sympathies of twenty-two nations, if applied to, might place at its disposal."

The perfection of the work is thus described: "No mistakes, no needless suffering, no starving, no lack of care, no waste, no confusion, but order, plenty, cleanliness and comfort wherever that little flag made its way."

In most nations the work of the Association includes ministrations to the sufferers from all great calamities, such as epidemics, great fires and floods. Experienced agents are always ready for such emergencies to administer relief promptly and wisely, thus preventing the great waste of unsystematized charity. Monsieur Henri Dunant, a Swiss gentleman is credited with having originated this association. When present at the battle of Solferino he was so impressed by the lack of sufficient aid for wounded soldiers that he published a work relating to the subject entitled, "A Souvenir of Solferino." The President of the Society of Public Utility of Switzerland, subsequently called a

meeting to consider a proposition relative to the formation of permanent societies for the relief of wounded soldiers. This meeting occurred February, 9, 1863, and the following October the International Conference which resulted in the adoption of the Geneva Treaty, and the formation of national societies, which now have sanitary stores always on hand, and trained nurses ready for hospital service.

The Geneva Convention assembled at the city hall, August 22, 1864, where twelve nations gave signatures to the treaty, securing the neutrality of hospitals, of the wounded and of all sanitary stores with the persons in charge. "Now the whole of Europe is marshalled under the banner of the Red Cross. Wherever men fight and tear each other in pieces, wherever the glare and roar of war are heard, they aim to plant the white banner that bears the blessed sign of relief." Though each national Association is independent, governed by its own laws, a uniform badge was essential, carrying the same significance throughout the habitable globe. As a compliment to the Swiss Republic its flag was adopted with colors reversed so this universally respected symbol is a red cross on a white ground.

In many Expositions abroad the Red Cross societies have made displays of their inventions and improvements. In 1867 an Exposition at The Hague was devoted exclusively to the works of the Red Cross. Museums have been established for the exhibition of sanitary material in different European Capitals, one at Paris being international, as various countries have contributed to its foundation; valuable scientific publications have also been issued for the general distribution of sanitary information.

In England and various continental countries training schools have been established to provide skilled nurses for service in war. In time of peace they are constantly in demand but they hold themselves always ready to respond when their societies call for their services.

It was due to the untiring efforts of Clara Barton that the United States finally gave adherence to the Geneva Treaty. Every one personally acquainted with this great philanthropist regards her with the most enthusiastic admiration. Her calmness, wisdom and sound judgment balance her sympathetic nature. All her projects for the benefit of humanity are eminently practical.

This tribute from a Frenchwoman who observed her during the last Geneva Conference gives an idea of the way in which Clara Barton is regarded abroad:

Your government has done itself no greater credit than when it selected Clara Barton to represent it among the nations abroad. I have, in the last weeks, looked on to see her sitting day by day in one of the grandest assemblages of men that could be gathered—men representing the highest rank among the civilized nations of the earth, men of thought, of humanity, of wisdom and power, called together from over the world to deliberate on great questions of national import, military power, the neutrality of nations, humanity in war, wisdom in peace; and, in the midst of this assemblage of stately, gray-haired men, glittering with the military decorations of national honors won and conferred, sat this one woman; calm, thoughtful, self-possessed, recognized and acknowledged as possessing every right and privilege belonging to any delegate in that assemblage. No less a national representative than any; not permitted to be there, but there by the highest rights of nations; not allowed to sit there by the courtesy accorded to a lady, but by the national rights accorded to representative men; her vote not allowed but expected and watched for; and grave questions deferred to her

as your national representative in the cause they were there to deliberate upon; and so wise and efficient was her past course found to have been, so broad and thorough the foundations of the Red Cross in America as laid by her that, when the highest encomium which the French language can express, Miss Barton *a bien merite de l'humanite*, was paid her from the tribune, the hall rang with applause, continued as if it could know no end. F. A. CONANT.

#### OUR NEW YORK LETTER.

One of the great things about New York in summer, is its magnificent water ways leading out from the city in every direction. The city itself in some parts is the most crowded, cooped up, roasting, toasting, parboiling place this side the equator. And if you can imagine the city like Jerusalem, shut in by high walls, you can imagine also, a very much baked and dried-up population. But happily there is water on every side, while there are walls on none. And what of wind there is, which is usually to the south, comes in sea-perfumed and laden with ozone and to some extent, finds its way up the narrowest streets and among the most crowded populations. But this is not the best of it. The possessor of half a dollar has only to pocket a sandwich, or if he is moved to take along his wife and babies, has only to muster a dollar or two, and fill the family lunch basket, and in twenty minutes, perhaps, the party may have escaped the soil and sultriness of Manhattan Island, and be bathing their temples in the refreshing sea breeze while enjoying the sights on shore. If they have turned their faces up the Hudson, bound for Iona Island, there are the Palisades, steep and frowning; there on the other side, are Washington Heights, Riverdale, Irvington, Yonkers, Tarrytown, with all that art and nature can do to beautify them; there are interminable trees and woods and superb masses of foliage to delight the eyes; there is uplifted Dobbs Ferry on this side, and Nyack in the scooped out hillsides on that; then comes Peekskill sitting in a mountainous corner, and though solitary, superb; and then as the river turns westward, those glorious mountains on this side and on the other, and also, on the farther end, as if all at once the river had broken out from under the base of these rounded peaks; and last of all, Iona Island low-lying amid this magnificent scenery, the party there to disembark and sit under the shade trees, devouring the much-craved after, timely, sandwich and the mouth-filling, half-melting, toothsome banana. All this and return for half a dollar, or a dollar, or two, including wife and children.

Again, if the party turned their faces down the bay to make for Shrewsbury River, there are all the beauties of the bay to begin with; then Staten Island and the Narrows, the one beautiful with trees, the other frowning with forts; then the Lower Bay with Coney Island to the east and the far off curving shore of New Jersey to the west; then, after making eastward above Sandy Hook, turning sharply west into the entrance of Shrewsbury River with its beautiful scenery and delicious bivalves and its forest-clad hills and mountains, the highest, they say, from that point, southward, on the Atlantic coast, to the remotest reefs of Florida. All for half a dollar and return, sandwiches and bananas extra.

If the party had their hearts set on Coney Island, instead of the quiet and picturesque Shrewsbury, they turn round to the east after making the Lower Bay, and in ten minutes are set

down among that promiscuous multitude which bathes, or watches the bathers, sits on settees or the sand, and contemplates the breakers, or drinks beer, while listening to the band. All for half a dollar and return, with, perhaps, if they do things as in the Bowery, free lunch thrown in.

If Rockaway was the objective point, the party passes to the subjective, that is, the south, side of Coney Island, keeping out to sea, and if the wind is brisk, bounding over the billows and taking in the ozone and other chemical substances, pure and simple; also taking freely of the salt spray, and wishing they had brought along their wraps and overcoats, but soon steaming up the channel behind the long-drawn, many-turreted, big hotel, there to disperse and wander in the sand and among the cedars, as, also, dining off clam chowder at a very small advance on the transported sandwich. All for half a dollar and return, with perhaps ten or fifteen cents extra.

And then, too, passing by Sandy Hook, the entrance of Shrewsbury river, the Highlands of New Jersey, and heaving about to the west, is Long Branch with its breakers and big hotels, its stylish teams and turnouts, all for half a dollar—with perhaps a quarter thrown in.

If the party craves Long Island or Connecticut, there is the trip up the East River, taking in Blackwell's Island, Hell Gate, etc., and all the beauties of the Long Island or Connecticut shore, and all the same, go and come for half a dollar.

Of course, if you are a dweller on Murray Hill and belong to a yacht club, you do not patronize excursions. You are supposed to be up at Newport or Mount Desert. But the water ways of New York were not designed, at least in summer, for the comparatively few who leave the city, but for the multitudes who abide in it. And for these, these daily excursions in every direction mean as much in their way as yachting and exclusive living by the sea-side mean for those who can afford them.

In addition to these excursion parties, you can see daily, and often many times a day, prettily decorated barges alive with children and young people, presumably the members of some Sunday-school, off on a picnic. As a rule, there are music and dancing on the way; and at the landing place in some pretty grove, well spread tables and the delights of rambling or wading along the sea-shore.

These are the ways New York amuses itself in summer time, keeping up its health and spirits. Of course there is nothing very aristocratic and high-toned about it, but the masses have other considerations to take account of. As for that considerable number of people the world over who delight in fishing, this city has its proportion of them, and also its proportion of good fishing places. There is the north shore of Staten Island to the west and south of the light-house; the Lower Bay off by the "cribs," Fort Hamilton, at the Narrows; Gravesend Bay to the north of Coney Island on the west; Prince's Bay, below Perth Amboy; Broad Channel, back of Rockaway; Canarsie, Jamaica Bay, etc., to the east and of course the Great South Bay, and the region round about Fire Island for blue fish. If you happen to be a clergyman and want to go a-fishing, there is no use to stick upon your profession and take on airs. Pull off your white cravat and other clerical insignia; dress, walk, and talk like other people; especially

talk fish to the person who can give you any ideas on the subject; don't be over nice about tackle; clap a sandwich, a boiled egg or two in your pocket, as also, a bottle of beer or cold coffee, and then go for 'em. You can be on any one of a dozen good places in an hour and a half, and if you are a man of staying power and patience, have a fish of ten hours in case you care to stay over two tides; and, for the most part, fool away time on the ebb. Of course you will get burnt a little, but it will do you good. You are, possibly, too lily-white for a healthy circulation and good appetite. You want more color, and especially, that lovely tan color, which is not only good in itself, but gives you the seeming of having been out of town.

Now, that I am on this water and excursion business, I may as well note that Trinity Church Association has opened its sea-side home at Great River, near Islip, Long Island. The home, embracing eight acres, was presented to the rector and wardens of Trinity church, who gave it to the care of the Association for good management. It has just received an addition which is to serve for dining and play-room, and will accommodate at one time, perhaps fifty children, who stay three or four weeks. These are mostly the enfeebled, poor and sick connected with the parish, and living for the most part in tenements. The home is in charge of the Sisters of St. Mary, and is greatly assisted by the Ladies' Auxiliary Board.

I may note, also, the Seaside Home opened this season for the first time by All Souls' church, under the rectorship of the Rev. R. Heber Newton. The Home is near Glenwood, overlooking a pretty harbor which extends out from Long Island Sound, and on the Long Island shore. The Home consists of five pretty cottages, in which the children may sleep in families of twelve, and also the matron's cottage, where all the families do the dining. Each party has a week or two of rambling in the woods, bathing, and abundant eating, the children returning to the city wonderfully benefited. The children are from the Kindergarten, Infant school, and Sunday school connected with All Souls'.

The Missionary Board of Managers held a meeting on Tuesday at the Bible House. I have nothing to note concerning it, except that Mr. Langford has accepted the position of General Manager, and that he will enter upon his work in September. Time alone can determine whether this change of organization is wise. It was not favored either by our Assistant Bishop, that is, without first coming before the General Convention, nor, I believe, by the Bishop of Long Island. Now, however, that the scheme is a foregone conclusion, I am sure that they and all others will take hold with Mr. Langford to make his work successful.

New York July 17, 1885.

#### OUR CHICAGO LETTER.

It is well known now, throughout the West at least, how the pious munificence of a layman, who was not content to wait till after he should have been gathered to his fathers, before devoting largely of his substance to the service of God, has enabled the Bishop of Chicago to rear in his see city a noble School of the Prophets. The beautiful pile of buildings recently erected for this object, and now almost ready for occupation, is situated well out in the western part of the city, on the north

side of Washington Boulevard, and faces almost due south.

One fine morning not many days ago, tempted by the cloudless skies and dustless thoroughfares for which we were indebted to the heavy rain-storm of the preceding night, I was induced to wend my way westward, with a view of inspecting the new seminary, which I had not visited since shortly after it had risen a few feet from its foundations. And I need hardly say that the result amply justified my pains. I was both surprised and delighted; and, if the description which I am about to lay before my readers should fail to impress them with the idea of a perfect adaptation of means to a given end, I can but entreat them to attribute the failure, not to the lack of any worthiness in the subject, but—to my own inadequate powers of expression.

The ground on which the Western Theological Seminary stands, runs through from the Boulevard 194 feet south to Park Avenue, and has a frontage on the former of 201 feet. The main building, measuring 96 ft. front by 57 ft. 6 in. depth, is separated from the dormitory building by a space of 25 ft. The last-named edifice measures 81 ft. 1 in. by 33 ft. 7 in. Figures are ordinarily dry details, but they are necessary in this instance, in order that the reader may be able to form a general idea of the dimensions of the institution. I pass with pleasure to a description of the principal features of the noble pile itself.

In style, it may be classed as late Gothic English Collegiate; the material being brick, with brown stone and terra-cotta trimmings. As the spectator stands facing the building, with its towering gables and high-pitched slate roof, his eye rests first upon the eastern end, where, projecting sixteen feet beyond the main front line of the edifice, he will perceive a five-bayed apse, twenty-four feet wide, each bay having a lancet window. In the middle one is to be portrayed the figure of our Blessed Lord, in the others those of the four evangelists. This marks the location of the chapel. Immediately west of this is the students' entrance, by which the lecture and recitation rooms are reached; and to the west of this again, and in the centre of the building, is the grand entrance, leading through a Gothic portico six feet wide and nine feet high, to the handsome and substantial oaken front doors. The extreme western portion of the main structure is devoted to the library, which is a noble room, two stories in height, and conspicuous in the facade of the building by a magnificent Gothic quadruple window of stained glass, twelve feet wide and nineteen feet high, in the upper part of which it is intended to place the portraits of Bishops White and Heber; the former as representing the American branch of the Church Catholic, the latter her missionary character. The front gables are surmounted by crosses of terra-cotta; and on the summit of the chapel apse is a cross of wrought iron gilded. The exterior of the dormitory is in keeping with that of the main building, and both structures are four stories high.

I trust that the above brief description will prove sufficiently graphic to enable the imagination of my readers to grasp the principal features of the exterior of the seminary. In point of fact, it should be seen in order to be properly appreciated. In all its details, both architectural and practical, it reflects the highest credit upon Messrs Treat and Foltz, the architects.

I must devote some of my remaining space to those points which struck me most forcibly in the course of my inquiries and observation. And first, let me speak of the dormitory building, which is divided into two sections, each having its own separate entrance; the basement of the northern section being devoted to the boilers with their accessories, which supply hot air and water to both buildings. I was particularly struck by a very ingenious automatic arrangement (perfected, I believe, by Mr. Foltz, the architect of the building) for the thorough ventilation and heating of the entire institution. It does not admit of description here; it is sufficient to say that it is simple, extremely ingenious, and thoroughly efficient. In the basement of the northern section are bath-room and other conveniences, store-cellars, and a room which it is intended to fit up as a carpenter's shop, with bench, etc., for the use in leisure hours of those among the students whose tastes may lead them to engage occasionally in an occupation so hallowed by the memory of our Blessed Lord's early years. There is great practical good sense in this feature, subordinate though it be, in the provision for recreation; and it brought forcibly to my recollection the students' work shop at St. Augustine's, Canterbury, which I saw on occasion of a visit to that noble missionary college several years ago. The entire area of the fourth story of this section of the dormitory building is devoted to a gymnasium, and the corresponding floor of the southern section is intended for a hospital ward, provision being thus made for the possible contingency of sickness. The location of the rooms vouches for their being airy and well ventilated, and their aspect being both to the south and west renders them very bright and cheerful. In both sections of this building, the remaining three stories offer the same accommodation, namely, two spacious sitting rooms and four bed rooms on each floor; in all, twelve of the former, and twenty-four of the latter. These, it will be understood, are for the students. The dean and professors are to be accommodated in the other building, where also, if I be not mistaken, there will be room for lodging more students, if necessary.

I have devoted a larger space in this letter to the dormitory building than I should otherwise have done, on account of the overwhelming importance of thorough sanitary conditions in the sleeping rooms provided for the students; and I do not hesitate to express my conviction that, both in the dormitory and in the main building, the arrangements for heating, ventilation, and drainage are as complete as they can be made. In this connection, I must not fail to refer to the very desirable absence, as a rule, of stationary wash-basins, while at the same time convenient provision is made for an abundant supply of fresh water, and for the carrying off of that which has been used. The introduction of fire-places in many of the rooms also, both as an element of comfort, and for its ventilating uses, should not be overlooked. I may mention, moreover, that both buildings are lighted with gas, and that water, hot as well as cold, is supplied throughout.

From what I have said concerning the dormitory building, it will be readily surmised that the main structure is equally well fitted for its various purposes. I regret that my limited space will permit me to do no more than merely refer to the splendid dining-

rooms for students and for professors, the kitchen with its manifold conveniences, the matron's rooms, the parlors and bedrooms for the professors, the dean's rooms, the spacious hall-ways, the reception-room, the robing-room, and above all, the chapel, with its elegant apse, its vaulted ceiling, its organ-chamber, and the small gallery opening from the floor above. Nor should I fail to notice in a very special and emphatic manner, the noble library apartment with its lofty ceiling and its large Gothic window, of which I have already spoken. May its walls be speedily lined with standard theological works! For what can a workman do without his tools? In all this there is in itself enough, and more than enough to fill a letter, so I proceed to a few points of special interest with respect to the institution itself, as a theological seminary.

And first, there cannot be the shadow of a doubt that we have here, the foundation, at least, of one of the Church's great institutions of the future. This beginning, grand and admirable as it is for a young western diocese, is in comparison with what is to come hereafter, a feeble and humble effort. It requires no great or unreasonable stretch of the imagination to look forward to a time in the near future, when these halls, now waiting for their first occupants, shall be unable to accommodate the young aspirants for the sacred ministry. I rejoice to learn that already the prospect of securing students is very promising. The Western Theological Seminary, God helping it, will be one of the chief instrumentalities for the evangelization of the great West.

In the next place, it is important that I should point out three salient features of the institution, viz.: 1. To maintain as its primary object, the cultivation of personal holiness among its inmates. 2. To train young men to the accurate knowledge of a definite system of Theology, as distinguished from the mere private "opinions" of professors; in a word, to train them in "The Catholic Faith." 3. To pay special attention to the matter of preaching.

With regard to instructors, so far as arrangements are already made: (1) The Rev. William J. Gold, S. T. D., late of Racine College, will reside in the seminary. (2) The Bishop of Chicago is to be Lecturer in Systematic Divinity. (3) The Bishop of Springfield will probably give several lectures in Church History. (4) The Rev. T. N. Morrison, Jr., will be lecturer in Pastoral Theology. (5) The Rev. J. H. Knowles will lecture on Church Choirs and Music. Other arrangements are in progress. It is intended that first-class instruction shall be given in the art of reading the services, and in elocution generally. The students will be subject to no charge beyond the actual cost of board.

The Rev. Thomas D. Philipps, M. A., who, for most of his life, in Canada and for the last four or five years in this city, has acquired a high reputation as an educator, will open "The Wheeler Grammar School" in the seminary building. Perhaps the mention of a school reminded me of a play-ground; for I had almost forgotten to mention, that, in the rear of the seminary, there is a spacious campus, well fenced, and seeded down in lawn-grass. I ought to have mentioned also, that the locality is a very healthy one. With so many advantages, therefore, natural as well as artificial, there can be no reasonable doubt concerning the future of this magnificent enterprise.

## 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."

## CENTRAL NEW YORK.

**CANASTOTA—Laying of Corner-stone.**—The corner-stone of Trinity church was duly laid on Tuesday, July 7th, by the Rev. J. Everist Cathell, rector of St. John's church, Oneida, acting for the Bishop, who is now resting at his summer house at Hadley. The Rev. Frederick P. Winne, priest in charge of the mission was precentor, and the music was rendered by a well trained choir. Addresses were made by the Rev. Joseph M. Clarke, D.D., of Syracuse, and the Rev. E. W. Mundy, of Geddes. The Rev. Messrs. T. E. Pattison, John A. Staunton, R. Paul, and H. B. Goodyear, also assisted. A large company of Churchmen and other citizens were present, despite the fierce heat and the impending showers. Many years have passed since church services were first held in this place, but it has seemed impossible for the Church to gain a permanent foothold until now; and the present hopeful circumstances of the mission are due, under God, not less to the fostering personal care of Bishop Huntington, than to the faithful ministries of many clergymen, and the patient courage of the handful of Church people residing in the village. At the close of the service all the guests were entertained in Beecher Hall, where the ladies of the mission had provided a sumptuous collation.

**GUILFORD—Christ Church.**—The gift of a handsome Caen stone font has just been received by this church, the Rev. L. B. Berry, rector, from Trinity church, Geneva. A clock, constructed and presented by a resident of the village, is being placed in the church tower.

**UTICA—Grace Church.**—The Church choirs of this city held a festival in this church, the Rev. T. C. Olmstead, rector, on the evening of July 8th. The rector and the Rev. J. E. Cathell conducted the service which was choral. The musical portion was under the direction of Mr. G. F. Le Jeune of New York. The Rev. Mr. Coleman gave an address on Church music.

## CENTRAL PENNSYLVANIA.

**MAUCH CHUNK—St. Mark's Church.**—The Rev. Benjamin F. Thompson who has served a part of his diaconate as assistant at this church, and will still continue in that position, was ordained to the priesthood by the Assistant-Bishop on Wednesday, July 1st. The large congregation present will not soon forget the solemn and imposing ceremonial, well worthy of the beautiful surroundings in which it was celebrated. The sermon was preached by the Rev. Howard E. Thompson, rector of Christ church, Woodbury, N. J., and brother of the candidate. Three priests united with Bishop Rulison in the laying-on-of hands—the rector of St. Mark's, the rector of the church of the Nativity, Bethlehem, and the candidate's brother. The music was exceedingly well rendered by the newly trained choir of men and boys.

**SAYRE.—Opening of Hospital.**—On Monday, July 13th, occurred the formal opening of the new Robert A. Packer Hospital. The fine, spacious mansion, with the extensive grounds surrounding it, has been donated for hospital purposes as a memorial of him whose home it was, and who, in his life-time, was ever ready to help those in distress. The house has been thoroughly renovated, but all the costly fittings remain to gratify the eyes of the invalid occupants. The apartment which was formerly the state dining-room, built in a wing by itself, and decorated in the most elaborate manner, at a cost of upwards of \$50,000, is now the handsomest hospital ward in the world. The dispensary is in the room which was once Mr. Packer's library. The equipment of the various rooms has been done by outside aid, public and private: the resident physician's apartment was furnished by William Stevenson, president of the Lehigh Valley railroad; the kitchen and laundry were equipped by people in Athens, the linen was the

gift of Sayre, Towanda provided furniture and dishes for the staff dining-room, while Waverly and Oswego friends have cared for other rooms. The president of this hospital is William Stevenson; the warden, the Rev. W. B. Morrow; while the trustees are among the best known citizens of the States of New York and Pennsylvania. The medical staff is skilled and well known. A score of patients can be accommodated. The ceremonies of the opening were brief but impressive. They took place in the grand dining-room. A short address was delivered by the Hon. William Smythe, of Oswego, followed by the warden, the Rev. W. B. Morrow, who offered the prayer of consecration.

## EAST CAROLINA.

**SUMMARY OF STATISTICS.**—From the second convention journal of this diocese, we glean the following: Baptisms—adult 59, infants 294, total, 353; Confirmations, 167; present number of communicants, 2,369; marriages, 55; burials, 169; Sunday school teachers, 260, scholars, 1,924; parish schools, 4, teachers 10, scholars, 378; aggregate of contributions, \$25,867.25.

## NORTH CAROLINA.

**SUMMARY OF STATISTICS.**—We glean the following from the sixty-ninth convention journal: Baptisms reported by 65 parishes and mission stations—adults, 137, infants, 475, total, 612; Confirmations, 404; Communicants reported from 78 parishes and mission stations, 2,976; marriages in 38 parishes and mission stations, 82; burials reported from 48 parishes and mission stations, 212; Sunday schools—reported from 44 parishes and mission stations—teachers, 255, scholars, 1,965; total contributions reported from 75 parishes and mission stations, \$34,862.26.

## NEW HAMPSHIRE.

**CONCORD—Ordination.**—On Wednesday, July 1st, Mr. William Campbell, was ordered deacon in St. Paul's church, by the Bishop. Mr. Campbell is a Canadian, a graduate of the Episcopal Divinity School at Cambridge, Mass.

Morning Prayer was said at half-past eight, and the service of ordination was begun at eleven. The sermon was preached by the Rev. Alfred Evan Johnson, B. D., minister-in-charge of Christ church, Salmon Falls. The newly ordered deacon proceeded at once to the charge of Union church, West Claremont.

## MICHIGAN.

**DETROIT—St. Peter's Church.**—The Rev. Dr. Hartzell, rector of this church has just finished a very interesting series of sermons upon, "The Various Offices of the Divine Master." They were delivered on Sunday evenings and among the subjects were "Christ as the Door," "Christ as the Shepherd," "Christ as the Vine," and "Christ as the Physician," etc. The sermons were extemporaneous, very able and eloquent, and listened to by a large and deeply interested congregation.

## PENNSYLVANIA.

**GENERAL CHURCH NOTES.**—Vigorous steps have been recently taken, whereby new life is infused into the work of the Church among the sailors of Philadelphia. The Churchman's Missionary Association for seamen, has lately reorganized by the adoption of new by-laws, and the laying of plans for the more earnest prosecution of its work. Those who form this association are desirous of securing such good reading matter as they can, to place it in the hands of seamen for their use during their voyages. If those who have such would send it to the church, Front and Queen streets, or let it be known that such is available it would be gladly sent for, and the donors would be conferring no small boon on a too much neglected class. Sailors being constantly the victims of fraud, and proverbial for their reckless extravagance, the missionary-in-charge, the Rev. J. J. Sleeper, has taken steps to avoid both of these dangers as much as may be, by having them lay up small sums with responsible parties. To this end he has made an arrangement with Messrs. Drexel & Co., whereby they will receive from sailors deposits of five dollars or upwards at any one of the banks which they control, or which acts as their correspondent. Thus a sailor may send money home to his family from any part of the world, whereas he now too often spends it, because he has no place to save it. It

is said that only a few days since one seaman lost \$625 by depositing it in a bogus New York bank. The name of Drexel is an assurance that money entrusted them by sailors is safe.

The Rev. Fletcher Clark, has accepted a call from the combined parishes of St. John's, Concord, and St. Luke's, Chadd's Ford, Delaware County, and has entered upon his duties as rector of the same. His address is Ward, Delaware Co., Penna.

The Rev. A. J. Arnold, late of Green Cove Springs, Florida, has entered upon his duties as rector of Christ church, Pottstown, succeeding the Rev. D. F. Warren, D.D.

## WASHINGTON TERRITORY.

**PORT TOWNSEND.**—The Bishop has just issued the following letter:

Spending two or three days at this mission station, I have had the joy of learning from the Indian agent at Neah Bay, that the Rev. J. H. Forrest-Bell, formerly the faithful teacher there, has been invited to return, and to act as teacher and missionary to the Makah Tribe on our north-western coast.

Mr. Bell, whose heart is in this self-denying, truly Christian work, accepts the position, but desires, before going again to that missionary field, to secure a few hundred or a thousand dollars, to be expended in securing and improving a building for services, etc.

I heartily commend him and his undertaking to Christian people desirous of doing something for the temporal welfare and the eternal salvation of the aborigines of our land, who have so frequently been wronged and injured by their white brethren.

That, entrusted to Mr. Bell, will be expended with the approval, and under the supervision of the Missionary Bishop.

## NEW JERSEY.

**CAPE MAY.**—The Rev. Samuel Durborow, of Philadelphia, officiated at St. Peter's-by-the-sea, on Sunday, July 5th. In this little chapel there is maintained a daily service and a weekly Celebration, through the earnest labors of a few who are active and efficient workers in their own parishes.

At St. John's church, on Sunday, July 5th, the Rev. T. A. Tidball, rector of St. Paul's church, Camden, officiated. The doctor is not only an earnest and effective speaker, but also an efficient worker. Though he has not been a year at St. Paul's he has accomplished very much. It has for years been one of the leading parishes in this diocese. Under his ministrations it bids fair to exert a still greater influence than in the past. The following are the clergy who are expected to officiate at St. John's church, during the summer.

July 12—The Rev. T. F. Davies, D.D., rector of St. Peter's, Philadelphia.  
 " 19—The Rev. Wm. P. Orrick, D.D., Reading, Pa.  
 " 26—Bishop Scarborough.  
 Aug. 2—Dr. Darlington, New York.  
 " 9—The Rev. Arthur Brooks, New York.  
 " 16—The Rev. Dr. Alsop, Philadelphia.  
 " 23—The Rev. Dr. Corbett, "  
 " 30—The Rev. Dr. Watson, "  
 Sept. 6—The Rev. Dr. Currie, "  
 " 13—The Rev. J. D. Newlin, "

## WISCONSIN.

**GENERAL CHURCH NEWS.**—Lines of railway from Eau Claire and Hudson to Lake Superior, pass through sections of country, which three years ago were largely stretches of unbroken wilderness. Bishop Welles is engaged now in a visitation of this part of his diocese. On Sunday, the 15th, he confirmed a class of twelve in Christ church, Chippewa Falls, and during the week visited the mission at Rice Lake, and Hayward, Superior, Shell Lake and Cumberland, and spent Sunday, the 12th, in New Richmond and Star Prairie. St. Luke's Hospital at Chippewa Falls continues its good work, although still unfinished. There are church buildings at Rice Lake, Superior, Shell Lake, Cumberland, New Richmond, and Star Prairie. Six hundred dollars would complete the chapel at Cumberland and encourage the faithful at Hayward to begin work.

## IOWA.

**DAVENPORT.—Convocation.**—The convocation of the Eastern Deanery was held in Trinity church, the Rev. D. C. Garrett, rector, July 7th and 8th. Almost all the clergy were in attendance. Sermons were preached by the Rev. Messrs. Chas. H. Seymour, Theophilus Brooks, and Patrick Burke. The Rev. Thos. Bell, of Iowa City, read

an essay on the subject: "Ought Fermented Wine to be Used in the Administration of the Holy Communion?" which called forth profitable discussion. The closing service Wednesday evening was a missionary meeting at which short addresses were made by a number of the clergy; the dean, the Rev. Mr. Trimble, closing with a most inspiring and eloquent appeal for new zeal and interest in the great work of the Church. The convocation was a success, and will do the Church in this city great good.

**SUMMARY OF STATISTICS.**—The convention journal reports as follows: Baptisms, 626; Confirmations, 435; communicants, 4,646; marriages, 187; burials, 248; Sunday school officers and scholars, 445; contributions for religious purposes, \$111,770.28.

## WESTERN MICHIGAN.

**GENERAL BOARD OF MISSIONS.**—The Bishop has issued a pastoral letter to the clergy and laity of this diocese, in which he urges more generous giving for the work of this Board. He says: The diocese has in the past made a good record for offerings, but the present year the sum will be far short of the last unless unusual effort is put forth.

I beg every parish and mission to consider their duty in this crisis. Let no clergyman feel that he has done what in him lies, until he has presented from his pulpit, the missionary work of the Church, and given his people the opportunity to contribute.

If we cannot fully come up to the past, I am sure we can make the disparity much less than it is now.

The gathering must be in the hands of the treasurers in New York by September 1st.

## MARYLAND.

**WASHINGTON, D. C.—Funeral of the Rev. John H. Chew.**—On the afternoon of the 8th inst. the remains of the Rev. John H. Chew, a venerable and well known clergyman of the Church, and the grandson of the first bishop of Maryland, were interred in Rock Creek cemetery. The services were directed by the Rev. Dr. Lewin, dean of the convocation of Washington. The pall-bearers were the Rev. J. B. Avirett, rector of Silver Spring parish, Md.; the Rev. Neilson Falls, rector of St. Alban's, D. C.; the Rev. Samuel H. Giesy, D. D., rector of Epiphany, Washington; the Rev. John M. E. McKee, rector of Anacostia, D. C.; the Rev. Calbraith B. Perry, assistant-rector of Mt. Calvary, Baltimore, and the Rev. Israel L. Townsend, S. T. D., rector of Incarnation, Washington. The services in Rock Creek church, and at the grave, were read by the Rev. James A. Buck, rector of Rock Creek parish, assisted by other clergymen. Immediately after the funeral services the clergy present held a meeting in Rock Creek church, and appointed a committee of five to draft a suitable minute expressive of the worth of the deceased and of the esteem in which he was held.

## INDIANA.

**GENERAL CHURCH NEWS.**—On the second Sunday after Trinity the Bishop instituted the Rev. Frank Hallam into the rectorship of St. Paul's church, Richmond, as the successor of the Rev. Dr. Wakefield, who on account of failing health resigned the parish last November, after a rectorship of thirty years. The Bishop preached on "The Mutual Relation of Pastor and People, and the Reflex Influence Each has, or should have, on the Other."

On the fourth Sunday after Trinity in the venerable parish of St. James, Vincennes, the Bishop instituted the Rev. Peter Macfarlane as its rector, who has been in charge since January, and in that time has presented a class of twenty-two for Confirmation, and made many improvements in the church and services. A valuable mission property—chapel and two lots—have been secured through the generosity of a parishioner, in advancing the necessary means; and a Sunday school, an industrial school, and weekly services are maintained. The mission is located among the homes of the working class, and already sixty children are enrolled in the mission schools. Mr. Macfarlane also holds a monthly service in the neighboring towns of Washington and Petersburg, with occasional services at Sulli-



