

ancient and apostolic constitution of Episcopal pre-eminence; but we believe that whosoever it is established conformably to the ancient canons, it must be carefully preserved; and whosoever, by some heat of contention or otherwise, it hath been put down or violated, it ought to be reverently restored. This raised a great clamor, and the conclusion was suppressed. On the report getting abroad, John Blondel, then residing in London, wrote to his brother David, who acknowledged that it was true. See Du Moulin's letter to Durel, at the end of Bennet on Joint Prayer.—*Banner*."

RETURN TO THE CHURCH OF A ROMISH PERVERT.—Mr. Wm. J. Bakewell, formerly a presbyter of the diocese of Western New York, who removed to Pennsylvania, resigned the Ministry, and joined the Roman Church, has written to the Bishop of that diocese, declaring his renunciation of the errors into which he was led, his desire to return to the Communion of the Church, and his renewed adherence to the doctrine, discipline and worship of the Protestant Episcopal Church. He was admitted to the Communion at Geneva, where he had formerly laboured in the Ministry.—*N. Y. Churchman*, Aug. 23.

PRAISE YOUR WIFE.—Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her. She has made your home comfortable, your hearth bright and shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have for these ten years; but it will do her good for all that, and you too.

There are many women to-day thirsting for the word of praise, the language of encouragement.—Through summer's heat and winter's toil they have drudged uncomplainingly, and so accustomed have their fathers, brothers, and husbands become to their monotonous labors, that they look for and upon them as they do the daily rising of the sun and its daily going down. Homely, every day life may be made beautiful by an appreciation of its very homeliness.—You know that if the floor is clean, manual labor has been performed to make it so. You know that if you can take from your drawer a clean shirt whenever you want it, somebody's fingers have ached in the toil of making it so fresh and agreeable, so smooth and lustrous. Everything that pleases the eye and the sense has been produced by constant work, much thought, great care, and untiring efforts, bodily and mentally.

It is not that many men do not appreciate these things, and feel a glow of gratitude for the numberless attentions bestowed upon them in sickness and in health, but they are so selfish in that feeling. They don't come out with a hearty "Why, how pleasant you make things look, wife;" or, "I am obliged to you for taking so much pains." They thank the tailor for giving them "fits;" they thank the man in the full omnibus who gives them a seat; they thank the young lady who moves along in the concert room; in short, they thank everybody and everything out of doors, because it is the custom, and come home, tip their chairs back and their heels up, grumble if wife asks them to take the baby, scold if the fire has got down; or, if everything is just right, shut their mouths with a smack of satisfaction, but never say to her "I thank you."

I tell you what, men; young and old, if you did but show an ordinary civility towards those common articles of housekeeping, your wives; if you gave the one hundred and sixtieth part of the compliments you almost choked them with before they were married; if you would stop the badinage about whom you are going to have when number one is gone, (such things wives may laugh at, but they sink deep sometimes;) if you would cease to speak of their faults, however banteringly, before others, fewer women would seek for other sources of affection than your cold, so-so-ish affection. Praise your wife, then, for all good qualities she has, and you may rest assured that her deficiencies are fully counterbalanced by your own.

AN INTERESTING INCIDENT IN SPIRITUALISM.—The following very curious circumstance is narrated by a highly respectable Episcopal clergyman of this State, who vouches for its correctness:—

Rev. H. C. H. Dudley, formerly a clergyman of the Methodist Church, was lately ordained by Bishop Doane, of New Jersey, to the Ministry of the Protestant Episcopal Church, and is now officiating in Newark. The following circumstance led to the change in his connection. While in charge of the Methodist

church in Johnstown, N. Y., Mr. Dudley found many members of his congregation much disturbed on the subject of Spiritualism, some of them, under its influence, presuming to deny the fundamental doctrines of Scripture. To check this growing spirit of impiety, Mr. Dudley invited Rev. Mr. Mattison, of New York, well known as an opponent of Spiritualism, to visit Johnstown, and lecture upon the subject. This induced its advocates to call to their aid Rev. Mr. Harvey, of Carbondale, Penn., formerly a clergyman of the Methodist Church, but since better known as an advocate of, and lecturer upon Spiritualism. Mr. Harvey brought with him a celebrated medium, Mrs. Ellis, and with her was entertained at the house of a prominent member of the Methodist Church. While at this house, the Episcopal clergyman of the place called, not knowing they were there. As he was ushered in, the "medium," who was in a "spiritual state," exclaimed, "A man of God has entered the house—a man moved by the Holy Ghost!" Somewhat shocked and surprised, this gentleman sat for a few moments, and then politely took his leave. A few days subsequently it was announced that Mr. Harvey would deliver his concluding lecture in the Baptist church, and at its close spiritual manifestations would be given by Mrs. Ellis. Among others who received an invitation to attend, was the rector of the Episcopal church. The house was crowded to excess. When the lecture was through, a tall, pale, cadaverous figure arose in the audience, while a death-like stillness prevailed, and gave utterance to the following awful language: "Moved by the Spirit of Almighty God, I Lorenzo Dow, speaking through this medium, pronounce eternal damnation on Rev. Mr. Dudley and Rev. Mr. Mattison."

The medium took her seat, and Mr. Harvey arose for the purpose of offering, as was supposed, some apology for the language just uttered; instead of which he simply remarked that he had been acquainted with the lady for a long time, and in no instance, to his knowledge, had she, as a medium, made a prediction which did not fully come to pass, if the time for its fulfillment had elapsed. In the meantime a gentleman, evidently very much excited, was seen working his way through the crowd up the aisle to where the speaker stood. It proved to be the Episcopal clergyman, who, when Mr. Harvey was through, asked the privilege of making a few remarks. He invited the serious attention of the audience to what he was about to say, maintaining that it must have weight with every considerate mind present. The person who had that night, while in what was termed a spiritual condition, uttered a malediction, as from the Almighty, against two clergymen, well known and highly esteemed in that community, had, when in a similar condition, declared before several persons then present that he was a man of God, moved by the Spirit of God. If what she, as a spiritual medium, had declared of him was true—if he was moved by the Spirit of God, what he uttered must be the truth, and he felt constrained, as a minister of Christ, before leaving the house, to brand as infamous blasphemy what he had heard that night put forth as God's anathema against two most worthy brethren of the Methodist Church, in language that made the blood run cold; and finishing his brief and pointed address, amidst a round of applause, took his hat and left the church. Rev. Mr. Dudley, who had never before been in the house of this clergyman, called the next morning to thank him for the stand he had taken in defence of himself and brother, and an intimacy sprang up which resulted in his seeking ordination in the Protestant Episcopal Church.—*New York Times*.

TEA TASTING.—A New York correspondent gives the following particulars of the effects of "tea tasting" and sampling upon the constitutions of those engaged in the business:

The death of a famous tea broker in this city lately, calls to mind the curious nature of his business. I wonder if any of your readers at the West know that their fastidiousness in the choice of the herb which "cheers, but not inebriates," is the cause of the establishment of a profession, called "tea tasting," which is as certain death to a man as the continued practice of opium eating. The success of the tea broker or taster depends upon the trained accuracy of his nose and palate, his experience in the wants of the American market, and a keen business tact. If he has these qualities in high cultivation, he makes from \$20,000 to \$40,000 per annum, while he lives, and dies of ulceration of the lungs. He overhauls a cargo of tea, classifies it, and determines the value of each sort. In doing this he first looks at the color of the leaf and the general cleanliness of it. He next takes a quantity of the herb in his hand, and, breathing his warm breath on it snuffs up the fragrance. In doing this he draws into his lungs a quantity of irritating and stimulating dust which is by no means wholesome. Then sitting down at the table in his office, on which is a long row of porcelain cups and a pot of water, he draws the tea and tastes the infusion. In this way he classifies the different sorts to the minutest shade, marks the different prices, and is then ready to compare his work with the invoice. The skill of these tasters is fairly marvellous, but the effect of the business on their health is, as I have said ruinous.—They grow lean, nervous, and consumptive.

DISSENSIONS BETWEEN THE ROMAN CATHOLIC AND GREEK CHURCHES.—Letters from the East allude to the dissensions that have sprung up among the members of the Greek Church, in consequence of the foolish conduct of the Vicar Apostolic and the French Consul about imposing the Gregorian calendar. Rather than submit to this wanton innovation, many of the Greek Catholics have preferred becoming schismatics. At Beyrout, it would appear, the bishop, priests, and population of the diocese have refused to recognize the Pope any longer as head of the Catholic Church, as the Court of Rome has not vouchsafed to take any notice of the remonstrances addressed to it against the forcible introduction of a nomenclature which is so contrary to their usages and traditions. The arbitrary shutting up of the Church in Alexandria, the order for which was obtained, or rather extorted, from the Pasha, drove, as I have already mentioned, one hundred and fifty of the first families of the place, as well as several in the neighborhood of Sidon, to join the "schismatic" faith, as they were left without a place of worship; and not less than fifty other families were on the point of following them. On the 6th instant, eight bishops administering dioceses were about to meet in the convent of St. George. This was agreed upon in compliance with the express wish of the population, as a precautionary measure against the ruin which they believe threatens the "nation." It was also decided to appoint a Vicar in place of the Patriarch. From Cairo I learned that at least three-fourths of the population of that city and its neighborhood have addressed a petition to the Bishops and also to the Patriarch, notifying that they would resist to the last and at all risks, the introduction of the Gregorian calendar. The French Consul at Cairo made a complaint to the Governor against one of the leading merchants of the place named Effendi Mohalla, as the principal cause of the refusal of the people and the uneasiness which followed the attempt to abolish the calendar. Effendi Mohalla was summoned before the Governor.—He denied that he had excited the indignation of the people, though he participated in it, and, that he, as well as they, were determined to abide by their old customs. The Governor dismissed him in peace. It was still hoped that the French Government would give instructions to its Consuls and other agents to refrain from meddling in Greek hagiologies or calendars, and to allow the inhabitants to retain their festivals as they think proper, and, above all, that peremptory orders would be given to the Consul at Alexandria to allow the church, which he had caused to be shut up, to be again opened, and to have the priest, whom he caused to be exiled, restored to liberty and to the unrestricted exercise of his religious duties. The affair is likely to lead to future trouble, if it be not settled in time.

VALUE OF THE SOUTH.—The New Orleans *Delta* estimates the number of slaves at the South at over three and a half millions, and their aggregate value at present prices, at fully sixteen hundred millions of dollars. The cotton plantations in the South are estimated at about eighty thousand, and the aggregate value of their annual product at the present prices of cotton is fully one hundred and twenty-five millions of dollars. There are over fifteen thousand tobacco plantations, and their annual products may be valued at fourteen millions of dollars. There are two thousand six hundred sugar plantations, the products of which average annually more than twelve millions. There are five hundred and fifty-one rice plantations, which yield an annual revenue of four millions of dollars.

LYING IN BED WITH THE HEAD HIGH.—It is often a question amongst persons who are acquainted with the anatomy and physiology of man, whether lying with the head exalted or even with the body, was the most wholesome. Most, consulting their own case on this point, argue in favor of that which they prefer. Now, although many delight in bolstering up their heads at night, and sleep soundly without injury, yet we declare it to be a dangerous habit. The vessels through which the blood passes from the head to the heart, are always loosened in their cavities when the head is resting in bed higher than the body, therefore in all cases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus to avoid danger.—*Med. Jour.*

The issue of the London *Times* each morning makes a pile of fifty feet high. Every four days it would make a column as high as the London Monument. The entire force employed in the printing department is three hundred, including reporters, and proof readers.