

# The Living Church.

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## Current Events.

### Some Foreign Notes.

[Written for the LIVING CHURCH.]

The Royalists in France had a good time a week or two ago, dining and wining all over France, in honor of the Comte de Chambord; but it has amounted to no more than so many little girls "playing tea." The loud credit that the Republicans arrogate for permitting these banquets to take place, is amusing enough. A conviction of the utter impotence of the Legitimate cause in France, rather than any abstract regard for political liberty, accounts for the immunity accorded to the Royalists. It has been abundantly manifested, that the Comte de Chambord is not to be feared as a pretender to the throne of France. The Republic gains more by the evidence given of division in the ranks of its opponents, than it can lose by the banquets and the oratory of the friends of Henri Cinq.

That the Commune and the principles that the Commune represented still find favor amongst the population of Paris has been sufficiently shown. Humbert, the editor of the infamous revolutionary journal, *Le Père Duquesne*, who only a month ago returned to France under the provisions of the recent amnesty, was elected a member of the Municipal Council of Paris, as an avowed supporter of the revolutionary programme.

We wonder how M. Gambetta feels, when he reads such stuff as Louis Blanc has just been getting off at Perpignan, where he spoke of our amnesty plan, and said that the Confederates were less entitled to it than the Communists. What a row there will be in a week or two, when, with this pot boiling, the Chambers shall meet in inflammable Paris!

The Irish Anti-Rent agitation is every day becoming more serious. It is hard, amid the Irish howlings, to get at exactly what they want; but it seems to be that the rents for which they hold their land, should either be wholly abolished or fixed at such a figure as they think fit. Many of them, encouraged by itinerant orators, think that the State should give them a freehold in their lands, and put an end to the rights of landlords at the expense of such compensation as it chooses to give them. If the Irish peasant is ready now to hold England responsible for any private grievance he may have, or think he has, against a private landowner, what will be his attitude to the State when in every question of payment he has to deal with the agents of the State itself? Whenever the payment of interest on his purchase money cramps him, he will exclaim on the avarice and extortion of the British Government which exacts it.

The political change of a great noble like the Earl of Derby is a real sensation in England. He had been a Tory of the Tories, but has gradually been cutting loose from them, and the suspicion so long privately whispered has at last been publicly accomplished, and his house has been the headquarters for the Liberal campaign in Lancashire. He has not been a very tremendous success as a politician and statesman, and in that respect the Tories will not find him much of a loss, but he is a very tremendous person in society, and leaves a hole in the Tory orchard, whence he has been removed, which it will take two or three ordinary Earls to fill.

We have had a good many queer scenes in connection with the Woman's Rights business, not one of the least being the latest, where the Chicago "head and front of the offending" was represented as pulling at the skirts of the fair speakers, and telling them to "skip it," and to "hurry." But we think our English sisters have gone far ahead of us. We doubt whether four American ladies can make such an exhibi-

tion of themselves as was lately seen at Chelsea, England. Mrs. Webster, the wife of a solicitor in Chelsea, has come forward as a candidate for a seat at the London School Board. After she had made a long, rambling, and inconsecutive speech, in the course of which she proclaimed herself to be "a Liberal" in politics, she was followed by three other female orators, Mrs. Surr, Mrs. F. Miller, and Miss Taylor, who is said to be a near relative of John Stuart Mill. These ladies poured scorn and contempt upon the male members of the London School Board. Miss Taylor, in the most fiery language and tragic tone, denounced the cowardice of three out of four of the male members for Chelsea, who frequently walked away without voting at all, "like the wishy-washy Whigs in the House of Commons." Miss Taylor took great care to inform her unwashed audience that she was a Radical to the backbone; "in fact," said she "I am a stronger Radical than any man in Chelsea." And certainly if one might judge from her appearance and style, says an English paper, she would be perfectly competent to play the part of an Amazon to perfection. The meeting was very noisy, but ended by a show of hands in favor of Mrs. Webster.

A great deal of interest has been aroused by Prof. Nordenskjöld's solution of the Northeast passage; but it is rather sentimental than practical; more the realization of an ancient day-dream, than the discovery of a route which can be utilized for commercial purposes. Yet still, all honor is due to the gallant Swede for the patient and persevering energy which has been at length crowned with so happy a result. Nordenskjöld conceived the idea of extending geographical research around Cape Chelyuskin, the most northern point of Asia, and along the shores of Siberia to Behring's Straits. The whole of the immense expanse of ocean from Cape Chelyuskin to the vicinity of Behring's Straits, extending over ninety degrees of longitude, with the exception of short voyages along the coast, had never been navigated by a properly equipped vessel. It is this plan that he has just so happily executed, and we do not wonder that great preparations are already being made in Sweden, to give the distinguished explorer and his associates a welcome befitting the great achievement he has accomplished, as Prof Nordenskjöld says in his telegram to the King, "without the loss of a single man, and with the vessels in excellent condition."

The political world has been rather astonished at Russia's giving back to China, for a money consideration, the Province of Kuldja, which Russia took possession of some time ago. The maxim of the cunning Muscovite has always been, "Get what you can, and hold on to what you get;" and for her to give up anything is a new sensation to those watching the movements of the Russian bear. But the Russians did not profess to have annexed Kuldja, but only to hold it much as Austria is to hold Novi-Bazar. Such occupations generally develop into annexation; and had it not been for an unexpected display of vigor on the part of the Chinese, such would probably have been the case in the present instance. Russia consoles herself for her unwonted moderation, by securing a scientific frontier and a pecuniary benefit very acceptable in the present state of her finances.

They are constructing at Rome, in the old Botanical Garden of the Lunhara, a museum, which will be called the Museo Tiberino, and in which will be placed all the objects of art brought to light by the works of the Tiber. The conservatory will be transformed into a gallery, where the lovely frescoes recently discovered at the Farnesina will find a fitting home; and in the other parts of the museum, will be installed the statues, bas-reliefs, and sculptures found in the Tiber or on its banks. Special salles will be reserved for collections of gold, silver, and bronze coins.

## Our New York Letter.

The late Bishop Whittingham.—The Holy Communion, New York.—Dr. Tyng, Jr.—Hospital Sunday.

NEW YORK, Nov. 8th, 1879.

Your readers have been informed through the columns of the LIVING CHURCH, that Bishop Whittingham, whose death the whole Church laments so profoundly, left no property behind him, but his large and valuable library, and that, by his will, goes to the diocese of Maryland, as does also a small sum which he had on deposit at his banker's. The latter is to form the nucleus of a fund to defray the incidental expenses of Convention. It is a fact worth noting, that the Bishop of a diocese so considerable as that of Maryland, died in comparative poverty; his most valuable possession a library, which was for the most part the accumulation of his earlier years. His poverty is now a certificate of his merit, and accounts for the liberality with which his income was devoted to the Church and the poor. At the same time that we heard of Bishop Whittingham's death, there came to us the announcement of the death of a Roman Catholic priest in a New England town, whom we personally knew. When he came there he was without means, and the people whom he served, were wretchedly poor. When he died, he bequeathed by his will, horses and carriages, houses and lands,—(one item was ten lots of land in a town of twenty thousand inhabitants), and he was a large tax payer. We could not but be struck with the contrast, and can hardly say whether it is more to the credit of the Bishop, or to the discredit of our "Protestant" people. One of the qualifications of a good soldier of Christ is that he should endure hardness, and it is well exemplified in one of the very foremost of the Bishops of our Church journeying on foot through the countries of Europe. We are glad to learn that it is in contemplation to erect in Baltimore a bronze statue to the memory of the Bishop, to be placed somewhere near Mt. Calvary Church in that city. Subscriptions have already been made to it. No man could have cared less for such an honor, and no man could deserve it more. He would far rather have seen the money devoted to the building of some church, or the endowment of some Bishopric. It was an illustration of the self-abnegation of the man, that he desires that his library may be kept in memory of a Mr. Steinecke, who, some years since, gave to the diocese \$8000 for the purpose of beginning a library in the See House. For himself, he seeks no name.

We were all startled on Sunday last, at the announcement that Bishop Stevens was lying very low, and that his death might be looked for from hour to hour. Thus far, God has been better than our fears, and he is still spared to his diocese.

There was a sort of pilgrimage from Northern New Jersey to St. Paul's Church, Paterson, on Sunday, to hear what the Bishop elect, Dr. Starkey, would have to say on the result of the action of the Convention. With great good sense, he merely—as did other rectors in the diocese—made the simple announcement of the election, and said that later he would communicate with his people on the subject.

Many years ago, an English Reviewer asked somewhat contemptuously, who reads an American Book? Now even American sermons are read, and those of Bishop Stevens, Drs. Dix and Brooks of Boston are republished in London, and find a ready sale.

The Rev. Mr. Mottet, late the Assistant Minister, has been unanimously called to the rectorship of the Church of the Holy Communion, to succeed Dr. Lawrence, whose untimely death we noticed some time since. Dr. Mottet is an exception to the rule, that a prophet is not without honor

save in his own country. He has been a member of the parish from childhood, and comes out of its Sunday School into the rectorship. A meeting of the congregation was called, and all voting, male and female, Mr. Mottet was the unanimous choice, and the Trustees, with like unanimity, ratified the choice. Mr. Mottet thus enters upon the succession to Drs. Muhlenburg and Lawrence, under the happiest auspices; and the Holy Communion will continue in its career of good works. On Sunday evening last, Dr. Potter, of Grace Church, delivered a memorial sermon of Dr. Lawrence. The Church was fairly crowded, and for that matter so were the streets for a full hour before the doors were opened. Dr. Lawrence was a zealous, self-denying worker, and will long live in the hearts of his parishioners, and Dr. Potter proved that he had a congenial theme. The sermon was the eulogy of a friend; it will undoubtedly be printed, and will be read with interest by the whole Church.

When Dr. Tyng Jr. returned from Europe, it was hoped that he would be able to resume his labors in Holy Trinity. But the Doctors have put in a caveat, and have ordered him to the South for the winter. For a few Sundays, Bishop Clark of Rhode Island is supplying the pulpit, and the congregation are enjoying his genial eloquence. No man in the Church is more popular upon the platform and in the pulpit, than Bishop Clark. We have even heard him give zest to the otherwise dry speeches of a Commencement dinner. We knew of him as long ago as when he was rector of a church in Boston, and was known among the students in a neighboring theological school as a popular preacher.

We see, in some of the Exchanges, a paragraph going the rounds, headed—*Tempted by Degrees.* We think if it means certain so-called College degrees of ours, the man who could be tempted by them would hardly be worth the powder and shot it would take to bring him down. Many of them are very dear at the \$5 they cost.

After the English plan, an effort is making to adopt a Hospital Sunday, of which all hospitals may receive the benefit. It is proposed to take the last Saturday and Sunday of the year. The contributions are to be divided between the hospitals which assent to the plan. Nearly all the prominent hospitals have joined in the movement, and it may be considered an established fact. The general adoption of it will do much to check imposture, and to make pauperism a less profitable profession. Even now, with business revived, and employment to be had in all directions, the streets are thronged with beggars. It has become an ingrained habit to live upon alms; and many of the patients in our hospitals are able to care for themselves. Private solicitations for the hospitals are to be done away with, and all wants are to be provided for out of the general fund.

The new Bishop of Jerusalem is a cousin of the Rev. Mr. Walker, of the Floating Church, in this city. When a boy, the Bishop used to say, that when he was grown up he would be a clergyman and preach to the Jews; and he was a minister to them in London.

We sometime since mentioned the unique biography of the vicar of Morwenstow, and ventured to say that nothing like it had been published in these days. The vicar was something more than an eccentric man, he was a poet as well, and of such rank as to be thought worthy by Longfellow of a niche in his Poems of Places in England. He gives some half dozen of the Vicar's ballads. We learn that an edition of these poems of the Rev. Mr. Hawkes will probably be brought out by Whittaker. The English edition has had a large sale.

## The Burning Question.

WHAT ANSWER SHALL WE GIVE?

The letter that we give below, addressed by a prominent Priest to the Bishop of Central New York, and published lately in the *Churchman*, is of such a character that we cannot refrain from giving it to our readers. It cannot fail to intensify the growing interest of our thoughtful people in a subject which lies at the foundation of the Church's welfare.

The writer, after some personal explanation of his opportunities for observation, as the representative in Italy of our branch of the Church, says:

"In the discharge of this trust I had for years frequent occasion to discuss with Italian ecclesiastics and Italian lay publicists, and later with German Old Catholics and with French and Swiss reformers, and also with English and Irish Churchmen, the characteristics and practical working of our American Church polity, especially in respect to the organic co-operation of the laity in the parish, in the diocese, and in the Church at large. Suffering as the Italians were, and, indeed, still are, from the corrupting autocracy of the Vatican and of its episcopal deputies, the idea that, without departure from catholic principles, the laity might perhaps be so brought forward and lay influence be so developed in the Church as to be an effective counterpoise to such a tyranny, was one which naturally commended itself to them as worthy of their most careful consideration.

In such conversations Italian ecclesiastics of piety and acumen did indeed often raise the question whether in her actual working our Church was really governed by the principles which she thus professed. They pointed out what seemed to them grave practical defects in our parochial system, as I explained it to them—defects which might utterly defeat those principles. They argued that our Church, on her guard only against dangers from quite another direction, had, apparently, left her clergy and her faith and spiritual life wholly exposed on that side from which, in our case, danger was far more likely to come—on the side of ecclesiastical ignorance, doctrinal indifference, and worldliness, among the richer and more influential of the laity. "This system," said the good caputular vicar, or pro-bishop of a Lombard diocese, to me, "this system, in the last analysis, practically entrusts the power of ordering the Church's teaching, of moulding her religious character, and of directing her spiritual influence in the community, not to the episcopate, but to the laity; and, moreover, not even to such of these as shall be most orthodox and devout, but to such as may be possessed of most money. It is, therefore, based on the tacit assumption that such men of wealth as are disposed to give most money for Church purposes, and to take an active part in the affairs of their respective parishes, are and will be, as a general thing, men of marked personal piety, of ecclesiastical ability and wisdom, and of sound orthodoxy—men to whom the faith and the spiritual purposes of the Church are of supreme importance. That certainly would not be a safe presumption here in Italy. Have you found it so by experience? Can you be sure that it will continue to be the case?"

With such conceptions of the practical tendencies of our parish system, these Italians expressed the fear that a clergy under such conditions would, sooner or later, cease to be either the teachers or the spiritual leaders of the Church, and become merely the circumspect representatives of the religious principles or the crude theories, the wisdom or the ignorance, the devout spirit or the worldly aims and secular ambitions, which might chance to prevail among the richer laity of the day in their respective parishes; in fine, that instead of giving tone to, they would thus rather receive tone from the laity of the upper social classes.

They argued, moreover, that where the laity were thus brought into the government of the Church as a coordinate branch of the legislature—as coordinate electors of its episcopate—some provisions which would impose a check or counterbalance to this lay power by insuring the *perfect independence* of the clergy, were the *sine qua non* conditions of the purity, the orthodoxy, and stability of the Church. For, as they reasoned, if the laity, in addition to their own legitimate place in the synod, had also the power to determine who should be their clerical colleagues in that body, they were practically in a position to dictate all legislation, and they certainly were, on occasion, also able to dictate the choice of bishops. It was to be feared, therefore, that political or social changes would surely bring the time when the laity, indifferent to great moral or spiritual qualities, if not even restless under their restraint, would not permit the clergy to bring forward, but would be, like the Vatican, rather on their guard against such men as would make great leaders or strong rulers in the Church; when—though, as among themselves, there would be occasional instances to the contrary—the episcopate would be found, in the day of spiritual peril, wholly unequal to the leadership of the Church; and when the Church itself, with an episcopate and a clergy wholly in the hands of a worldly laity, would lose its hold upon dogmatic truth, and with it the power of directing the moral thought and principles of society. In other words, they feared that our system involved potentially the very defects which characterized the Church of Italy, and from which they were seeking to escape—save that we were substituting the power of the purse for that of the Vatican. Such were the speculative doubts which were raised by the shrewd and far-sighted Italian genius of my interrogators.

The Church had, indeed, not been unwarned by her own sons, in a general way, of such dangers. Hoffman ("Law of the Church," 1850, p. 187) points out features of our Church polity which "tend to weaken the clergy as a body in the convention, to impair their independence, and to bring them under the control of the laity." "The imagination of undue priestly influence in our country," he continues, "is the wildest of fancies. The fact is, that the laity have almost absolute control over a clergyman, and they sometimes use it most mercilessly." The Rev. Dr. Muhlenberg, so long ago as 1854, in his "Exposition of the Memorial" of the preceding year, reminded thoughtful Churchmen of the extent to which, under her present working, "the pecuniary element lies at the bottom of our ecclesiastical organization."

So much for what *others* think of us; now, what do *we* think of some of the "secular disorders" which afflict the Church of Italy?

The inquirer into Italian ecclesiastical affairs soon hears of a strongly marked distinction between two classes of Italian priests—a distinction not known to the Church in theory, but none the less universally recognized in practice—the *alto* and the *basso clero*. The former comprise all those who are able to bring to the priesthood, from their family connections, their private wealth, their distinguished learning or very exceptional abilities, a certain prestige; who are able themselves to lend strength to their office, and who are, at the same time, willing to use this strength in support of the Church authorities, and to whose personality these are, therefore, obliged, more or less, to defer. The *basso clero* are the rank and file of the priests—who can contribute little or nothing personally to the plans and purposes which the Vatican has chiefly in view, and whose laborious discharge of the duties of their office, whose conscientious fidelity or personal piety, however much to their individual credit, or however much to the advantage of their respective parishes, would go, therefore, for but little with their superiors.

From the *alto clero* alone, accordingly, all positions of influence are filled; they, and they alone, are appointed to canonries, and eventually to the episcopate; and, if there are any ecclesiastics in that Church who are in a position to protect themselves from at least ordinary oppression, these are they.

The *basso clero* are occupied with the moral and ecclesiastical drudgery of the Church. In their own parishes, among their own parishioners, the humble *parroco* has almost unbounded influence; and to do them justice, in a large number of instances they deserve it. But the authorities of the Church take little account of these parish priests, their opinions or convictions; and if any one of them should presume to act or speak, or even if he were known to think, otherwise than according to the routine laid down for his acting, speaking, and thinking, his bishop, *ex informata conscientia*, i. e., without formal charge or trial, without hearing or opportunity of defence, may, if he please, without even reason or cause assigned, but simply on the ground of his own private opinion of his duty, suspend him from his office, and thus deprive him at once of the power of discharging his priestly functions and of his means of livelihood. From this it can plainly be seen at what cost, not only to themselves, but even to their power to

be faithful to those entrusted to their care, or to serve in any way the cause of religious truth, such parish priests could alone either act or speak openly in accordance with their convictions, when those convictions, right or wrong in themselves, were not such as their superiors approved.

Now, when I have described this state of things to members of my own Church traveling in Europe, or to those whom I met when myself at home, all, bishops, clergy, and laity, have alike agreed that the position in which such priest were placed was *intolerable*; they have wondered that men of religious principle or of common manliness did not rebel outright, and have *not* wondered that such a slavery took the manliness out of them, and that only young men of the lower social classes, for the most part, would accept such a ministry. And when the people have themselves rebelled against this episcopal tyranny, in defense of their right to sustain a parish priest who possessed their affection and their confidence—as for instance, at San Giovanni del Dosso, and in the Mantuan parish elections—we all deemed it a righteous cause, and a ground of rejoicing for lovers of Christian freedom and of religious truth.

But were an Italian ecclesiastic to come among us on a similar errand, to study the practical working of our Church, as I was then trying to study theirs, what sort of report would he make to those who should send him? Would he not report that the state of things of which I have just spoken was by no means unparalleled in the American Church? Unquestionably. He would report that the very bishops, city clergy, and rich and influential laity, who had listened with such interest to my story of the wretched position to which the Italian *parroco* had been reduced by episcopal tyranny, and who with such generous sympathy had declared it to be *intolerable*, were themselves, each in their several spheres, degrees, and ways, contributing to maintain a system which practically divides our clergy into just such classes or pretty much the same principle. He would report that the rectors of leading city parishes, or those whose private means or social influence, or exceptional pulpit ability make them "masters of the situation" in their respective stations, and who were able, therefore, to act with freedom and to speak with power—to whose personality the laity are obliged, therefore, to defer—are practically set apart, by this very fact, as an *alto clero*, from whom are chosen the large majority of deputies to General Convention, and very far the greater part of the bishops: but that the great dependent body of our parish priests—like those in the Italian Church—are a *basso clero*, and are liable at any moment to be arrested in the work of their ministry, and deprived of their means of support, if they incur the displeasure or fail to meet the expectations, right or wrong, of those who are over them. Indeed, such Italian ecclesiastic might wonder, in his turn, that clergymen of character and of goodly purpose should submit to such a rule of the money power; but he would not, probably, wonder that in so many cases it had crushed the manliness out of them, nor would he wonder that the bishops, who are unable to protect the clergy from such a slavery, find it so difficult to obtain young men of intellectual abilities and scholarly attainments, of resolute energy and conscientious independence, for the ministry.

The parallel is palpable. But there is, indeed, a great difference between the position of our *basso clero* and that of the *basso clero* of the Church of Italy.

His master is his bishop, his rightful and responsible superior in the Church, who is placed over him, and who exercises his authority, arbitrary as it may be, in accordance with the recognized principles of that Church. Those who have practically the same power over our *basso clero*, those by whom we, like the Italian *parroco*, both can be, and so frequently are, summarily suspended from the exercise of our sacred functions, thrust out from the flock given to our shepherding, and cut off from our means of support, *ex informata conscientia*, without formal charge or trial, without hearing or opportunity of defence, it may be without reason or cause assigned, but simply in consequence of personal dissatisfaction or misunderstanding, or on their private opinion of what would be best for the parish, these, our masters, are the few richer laymen of their respective parishes, who are placed over us, and over our congregations with us, only by the accident of their wealth or social position; whose authority in the premises is *not* recognized by the Church, and who are responsible to no one (on earth, at all events) for the manner in which they exercise this power.

And what say the bishops, *alto clero*, and laity to my story, when I tell of these, their own pastors, their brethren? They have declared it intolerable that Italian priests should be brought into such degradation; does it seem more tolerable to them in our own Church? They have indignantly denounced the arbitrary power over the priesthood which the Italian Church has lodged with a responsible episcopate; does it appear to them less unrighteous that such a power should have been negligently permitted to pass into the hands of the irresponsible lay holders of the purse? They have sympathized with the Italian priest,

arbitrarily proscribed for a conception of his duty different from that of his master, though he suffered *alone*; does it seem to make the temptation to yield easier to resist, or the penalty of unyielding principle easier to bear, when a wife and children are also involved?

Are we, then, precisely in a position to urge the polity of our Church upon that of Italy as, in all respects, a model for their guidance in the reformation of their own?

Pres, I pray you, my dear bishop, such questions as these upon the Church, and let such facts as I have thus laid before you be my excuse for the extent to which I have trespassed upon your attention and upon that of my brethren.

With sincere respect, faithfully yours,  
WM. CHAUNCEY LANGDON,  
Cambridge, Sept. 22d, 1879

News from the Churches.

ILLINOIS.—The Rev. Ephraim Therien has removed from Ste. Anne to Chicago. He will probably work among the French Canadians of this city. The Rev. John Blyman has been transferred from Fond du Lac to Illinois. On the 2d inst. the Bishop visited Christ Church, Streator, and St. Matthew's, Farm Ridge; confirming nine in the former, and six in the latter. A subscription of nearly \$2,500 has been made for the erection of a church at Elgin. The Rev. W. W. Steel, who has been minister in charge at Dixon, has been called as rector. The Rev. Edward Benedict has been elected rector of Trinity, Aurora.

The cathedral was re-opened on Sunday last, after a complete renovation of its interior decoration. The roof of the entire church, including the chancel, has been done in a pure cobalt blue, the roof timbers have been left as before, grained oak, but they have been brightened by lines of vermilion tastefully applied. The walls of the main body of the church are painted of a grave olive tint, beautifully relieved by a brilliant cornice pattern of good design; and the well remembered band of inscriptions is reproduced around the church, but placed in a better position, and in more legible lettering.

The chancel presents an entirely different effect from its former appearance. The colors used are rich and deep in their tone and well relieved by ornaments of gold. Immediately above the floor, comes a dado of crimson, black, and gold drapery, reaching to the windows; a band of deep green is here introduced and from that to the spring of the roof the walls are covered with a diaper of fleur-de-lis and gold figures, upon a ground of olive. The walls of the transepts are a little more enriched than those of the nave, by the introduction of a diapering composed of the cross, the pastoral crook, and the crown.

Over the main doorway is emblazoned, in heraldic style, a shield, having on its first and fourth quarters, the Blessed Sacrament; and on its third quarter, an open book; above all is the Mitre, with "Illinois" inscribed beneath; at the sides are the cross and pastoral staff, and below the shield, on a ribbon, the legend, "Fide parva, Fide aucta." The windows all through the church are treated in an effective way, having on their embrasures symbolic patterns of varying character upon a rich maroon ground. The inscriptions upon the spring of the arches are as before, but without shading. The whole design is in the purest style of ecclesiastical polychrome, and reflects great credit upon Mr. Schubert, who undertook the work.

The handsome new altar now looks better than ever, but we noticed that a new carpet was needed.

IOWA.—The Parish of the Good Shepherd, Burlington, enjoyed a visitation from Bishop Perry, on the 21st Sunday after Trinity. The Bishop preached to large congregations at both morning and evening service, and confirmed a class of ten persons. At 3 P. M., he catechized and addressed the Sunday school, which ranks as the third in size in the diocese. We are informed that the future of this young and vigorous parish is very promising.

NORTHERN NEW JERSEY.—CLERGYMEN'S RETIRING FUND SOCIETY.—On Thursday, Oct. 16, at 3 P. M., the annual meeting of this society was held in St. Matthew's Church, Jersey City. After saying the Lord's Prayer and several Collects, the Rev. Dr. R. M. Abercrombie, rector of St. Matthew's Church, and President of the Society, took the chair, and called the meeting to order, after which the Rev. W. W. Holley was elected Secretary. The President then read his annual Report, which gave a very encouraging account of the condition of the association. Since January 1st of this year the number of members has increased from about 25 to 135. A general agent was appointed in May, with authority to obtain new members and to appoint local agents in the different cities, and such local agents have been appointed for Milwaukee and vicinity and for Chicago and vicinity; the former being the Rev. C. L. Mallory, and the latter the Rev. Luther Pardee. The report also stated that the society is meeting great favor from the clergy and laity, and that its prospects of success are very flattering.

The Treasurer of the Society then read his Report, which stated that the society's funds now amount to about \$3,000. Each member is pledged to contribute at least \$1 a month to the general fund, some of them giving much more than that amount. The present annual increase of the fund is about \$1,600.

The election of Trustees for the ensuing year resulted in the choice of the Rt. Rev. John Scarborough, D.D.; the Rev. Drs. R. M. Abercrombie, Morgan Dix, John Cotton Smith, and G. Farrington, and the Rev. Messrs. J. W. Stansbury, J. H. Smith, W. W. Holley, and Hannibal Goodwin.

During the session a number of details of the scheme of the society were discussed, and several amendments to the by-laws were proposed, which, under the rules of the association, cannot be acted upon until the next annual meeting.

Immediately upon the close of the annual meeting, the new Board of Trustees met in St. Matthew's Rectory, and elected the general officers of the society, who are the following: President, the Rev. Dr. R. M. Abercrombie, Jersey City, N. J.; Treasurer, the Rev. Joseph H. Smith, Newark, N. J.; Secretary, the Rev. W. W. Holley, Hackensack, N. J. The funds of the Retiring Fund Society are to be invested in registered government bonds. Among its members are the Bishops of Wisconsin, and the Bishops of New Jersey, Long Island, Pennsylvania, and Springfield.

NEW YORK.—We mentioned, several weeks since, the putting in of the new magnificent church window in Grace Church, which is from England, and cost \$5,000. A contemporary last week has discovered the arrival of the same window from France at a cost of \$4,000. This is what one might call original news, and it is something late beside!

The Trustees of the Church of the Transfiguration, Rev. Dr. Houghton's, are about building a chapel at 69th street and 9th avenue. A lot has been purchased, and the former chapel on 77th street, which has become too small and is out of repair, will be abandoned. A nephew of Dr. Houghton, the Rev. E. V. Houghton, will have charge of the chapel, which is to hold about three hundred. Our parishes are not content merely with nursing their own strength, but they share their privileges with the poor.

Collections are being made in the Roman Catholic churches to raise funds for the payment of the immense debts of Archbishop Purcell, but with very discouraging results. Thus far some \$75,000 have been contributed, which is not sufficient to pay the interest that has accrued since the failure was announced. The hope of any real relief to that heavy burden must be given up entirely.

During the week St. Chrysostom's chapel was consecrated by Bishop Potter, Bishop Neely, its founder, being also present. It is one of the mission chapels of Trinity Church, and is under the special charge of Rev. Mr. Still. Nearly all the ministers of Trinity Church were present, and a goodly number of clerical brethren besides. The sermon was preached by Bishop Neely. In the west gallery, the little girls from the day school connected with the chapel were present, and it was very pleasant to hear their voices as they joined in the responses and the singing. It is almost ten years since services were begun in the school-room which adjoins the chapel, but the movement was inaugurated some years earlier.

The attendance upon the public schools in New York numbers 130,765, showing an increase of 792 over last year. The number of teachers employed for this army of scholars, is 2,658, besides those who are employed in the corporate and private schools. Of the teachers, but 202 are men, showing how, more and more, the women are absorbing to themselves the duties of instruction in our public schools. In many cases they have become the principals of the schools; and we may say, very much to the advantage of the pupils.

Our parishes choose their own ministers; but they do not make them, and they cannot unmake them; nor can they retain them after the Church has suspended or degraded them. If a clergyman commits a crime, for which he should be displaced from the Ministry, he is tried by an Ecclesiastical Court, and it found guilty and sentenced to be degraded, that sentence is passed upon him, and he is at once put out of the ministry; and this fact is forthwith communicated to every diocese in the United States. He cannot henceforth officiate anywhere as an Episcopal clergyman, nor is there any canonical provision for his future restoration to the Ministry, no matters how influential his parish.

The "Six-Principle Baptists" took their name from the 1st and 2nd verses of Heb. VI. They adhered to the six principles of the doctrine of Christ, as there laid down by St. Paul—Faith; Repentance; Baptism; Laying-on-of-hands; The Resurrection; The Eternal Judgment.

A boy when asked if his father was a Christian answered, "yes but he is not doing much at it now."

Church News from Iowa.

From Our Iowa Correspondent.

DES MOINES, IA., NOV. 1ST, 1879.

I wish to furnish you with an account of the Fall Visitation of the Bishop of Iowa to St. Paul's Parish in this City. Bishop Perry had arranged for a Meeting of the Diocesan Board of Missions, to take place here at about the same time.

He arrived, with his wife and niece, on Saturday the 25th inst., and they were the guests of the Rector of the Parish, during their stay in Des Moines. The good people of St. Paul's Church were wise enough, in their day and generation, to secure, several years ago, a large and commodious Rectory; which, as a rallying point for the combined influences and interests of a large parish, affords both a fixed home for the Rector, and a permanent and reliable sojourning place for the Bishop, upon his semi-annual Visitations and, his casual calls, whenever we are fortunate enough to secure them.

On Sunday morning, the Office was said by Rev. Mr. Jenckes, whose infant son was then baptized by the Bishop, Mrs. Perry standing as its God-mother; after which, the Bishop preached a very strong and interesting sermon, from the text, "For the Son of man is come to seek and to save that which was lost."

In the afternoon, the good Bishop attended the Parish Sunday School, and catechized the children. Moreover, he entertained and instructed them with a crisp and spirited Address; giving abundant evidence that before he was a Bishop, he was a thorough and enthusiastic advocate and promoter of the Sunday School, and that he still fully believes in it, as the great nursery of the Church.

At Evening Prayer, Bishop Perry again preached to quite a church full of people, and confirmed a class of eleven persons, presented by the Rector. St. Paul's Church is a poor and unpretentious structure enough, situated in close proximity to the business part of the city; but as the parish, during the past year, has gotten out of debt, it is said they expect to change their location within the next two years, and build a new stone church, with a capacity of seven or eight hundred, on a vacant lot which adjoins the Rectory lot.

On Monday evening, the parishioners came out in large numbers, to pay their respects to the Bishop and his family, as will appear from the accompanying extract taken from the *Daily Register*:

"The first parish gathering of the season, of the Episcopalian, took place last night at the Rectory, and was made the occasion of a reception to Bishop Perry and wife who were present. The spacious rooms of the Rectory were well filled throughout the evening with guests, and Rev. Mr. Jenckes and wife made it a point to make every one feel welcome and at home. Social chat was the feature of the evening and seemed to be enjoyed by all. The refreshments served were ample and elegant; and the reunion was a most pleasurable one in every sense of the word."

On Tuesday morning Oct. 28th, the Board of Missions held their Fall meeting. They comprise Revs. T. B. Kemp, D.D., Secretary and Treasurer, R. C. M. Ilwain, F. E. Judd, and J. S. Jenckes, Deans respectively, in the order mentioned, of the Northern, Eastern, Southern and Western Conventions of the Diocese; together with laymen, Messrs. S. C. Bever, of Cedar Rapids, S. J. Mills, of Clinton, Ira Cook, of Des Moines, and G. J. Boal, of Iowa City.

The Bishop presiding, the Board proceeded to rectify the boundaries of the different Conventions; to appoint a Committee of two (Messrs. Jenckes and Cook), to report at the next Diocesan Convention, upon the propriety of assessing the parishes of the Diocese for Missionary funds, and to present a plan for such an assessment; to act as a Committee of advice, at the request of the Bishop, to determine how most properly to apportion among the different missionaries, the sum of \$2,500, appropriated by the Domestic Committee of the Board of Missions to the use of Missions in Iowa for the coming year; and to take measures for raising the Diocesan funds to such proportions, as shall be adequate to the requirements of our six Missionaries, now working in the Diocesan field.

On Tuesday evening, there was a Missionary Service, at the church, and addresses were made by the Bishop, and "other clergy" who were present; followed by a liberal Collection. So that the Bishop had the satisfaction of realizing that his efforts resulted in adding nearly fifty dollars to the Diocesan Missionary fund. At this rate, the resources of the Board will be about double those of last year.

On or about the 1st day of January, a Legacy of \$10,000, from the estate of Mrs. Clarissa C. Cook, will be placed at the disposal of the Board, whose capabilities of building up the "waste places" of this great, though still *Missionary* field, will be thereby largely increased. And this fact, together with the revival of business, and the marvellously fine crops, and the renewal of confidence in all branches of trade, tend greatly to raise the hopes of those here who desire to see the prosperity of the Church, and to lead us to "thank God and take courage."

RODERICK.

All Around the World.

A joint stock company has been formed in England, with a proposed capital of \$5,000,000, in shares of \$5, for the object of diminishing intemperance. It is intended that temperance hotels shall be opened in all parts of the Kingdom. The Archbishop of Canterbury heads the list. —The scream of the locomotive is to be heard in the east coast of Africa. An English scheme is on foot for a railway from the river Gambia through Livingstonia, a town on the northern coast of Zanzibar. Manchester merchants have taken it up, and a company, with the approval of the government and a capital of £2,000,000, is about to be started. —A cablegram from Paris says that M. Buschfishrim, a rich banker, will build an observatory at Nien, to cost \$100,000. —Major General Joseph Hooker, the hero of Lookout Mountain, died at Garden City, L. I., on the 31st ult. —The ex-Khedive of Egypt gave the obelisk, known as "Cleopatra's Needle," to America; Lieutenant Commander H. H. Garringer, of the U. S. Navy, went over after it; on the 24th ult. the Governor of Alexandria delivered it up, but a number of European creditors of Egypt seized it and refused to allow it to be removed. The last news is that the matter has been adjusted, and so New York will get the Needle. —The oldest and largest umbrella house in the country failed in New York, last week, for \$80,000. It's fortunate we are having a dry season! —It seems that everything possible was done for the work of disinfecting Memphis. At the end of September, there had been used over 170,000 lbs. of copperas, 9,000 barrels of lime, 40 barrels of sulphur, 15 barrels of carbolic acid, 1,215 pounds of sulphate of zinc, and 1,200 gallons of zinc iron; but the best disinfecant was this one inch of ice that Jack Frost brought, on the morning of the 2nd inst. —"Zack" Chandler, Senator from Michigan and Secretary of Interior under Grant, was found dead in his bed, at the Palmer House, Chicago, on the morning of the 1st. It is getting to be a common thing for one of our great men to go off suddenly without a warning. —King Alphonso paid a delicate attention to his betrothed by sending her, all the way from Madrid to Vienna, a distinguished professor, to give her lessons in the Spanish language. —On the spot where Thomas Clarkson, the English Philanthropist, resolved to devote his life to the bringing about the abolition of slavery, has just been erected an obelisk, bearing an inscription recording that resolve. It is on the roadside where Clarkson rested on a horseback journey from Cambridge to London in 1780. —Stettauer Brothers, the great Chicago dry goods house, failed on the 3rd inst.; liabilities, \$1,730,000. —News from Constantinople says that the Porte has decided to carry out promptly all necessary reforms, as well as those to which it is bound by treaty. —In the municipal elections held throughout England on the 1st, large liberal gains were made. —A lady, Miss McDonald, the patentee of a skirt hook for the protection of ladies' dresses, has just won her suit against infringers, in the United States Circuit Court of New York. The remarkable thing about it is that she pleaded the case herself, and is the first woman who ever argued a case in the United States Circuit Court. —Mme. Christina Nilsson is to sing twelve times during the wedding festivities at Madrid, and is to receive \$19,000. —"Timothy Titcomb" — J. G. Holland — is reported to be alarmingly ill in New York. —Mrs. Mary Lounsberry, who shot her husband, an Episcopal clergyman at Stratford, Conn., has been pronounced insane. —A visiting Englishman at the Yorktown celebration on the 23d ult., remarked that "he did not see anything strange in Cornwallis surrendering, no sensible man would want to keep such a place!" —Herr Von Bulow, the German Secretary of State, and one of Bismark's most devoted adherents, is dead. —Bromson Alcott, though eighty years old, is still in good health, and is about to make a visit through the Western States. —"Are you a professor of religion, my little fellow?" asked a lady of her pastor's six-year old boy, recently. "No, ma'm," was the little boy's prompt response. "I'm only the Professor's son!" —The London Athenaeum says that the seventh of eight stained-glass lights in the window over Shakespeare's tomb has just been put in. It represents the "Seven Ages of Man" and has been paid for by the gifts of American visitors.

The course of schism never did run smooth. Our readers are aware that the "Reformed" are hopelessly divided in England and Canada. As might be expected the second edition is worse than the first! We have seldom seen such an exhibition of bitterness and self-will as the "Greggites" have given. Here is a specimen, a letter from one of their loving disciples in Canada, to the *Episcopal Recorder*, the "reformed" organ in Philadelphia. It out-herods Herod!

Str:—The wicked and dishonest, not to say unchristian course which you and your confrere, the *Chicago Appeal*, have pursued toward Bishops Gregg and Toke, two of the purest Christian ministers of the Gospel in England, and infinitely superior in learning and social standing to ex-Methodists Nicholson and Fallows, unknown even to Yankee fame, has met and is meeting, I rejoice to say, the contempt of every Canadian Reformed Episcopalian. Not a public journal but teems with denunciations of their slanders and your wickedness in publishing it. But Yankee hatred of everything English must henceforth be confined to Chicago and Philadelphia. Our connection is, thank God, soon to be completely severed.

ROBERT JUAILL, Ottawa.  
July 18, 1879.

ONE of our Presbyterian exchanges recently contained the following:

The simple fact seems to be that unless educators and presbyteries exercise more discrimination, and a more conscientious discharge of their duty in keeping out of the ministry small-minded men without aptness to teach, and incapable of a high and holy purpose, and whose preaching is only a trade, by which they hope to do a little better than in some other trade, the future of the Presbyterian Church looks gloomy.

Our Seminaries and Examiners may need a caution of the same kind. Greater care is needed, in some quarters, in the recommendation and "passing" of candidates. The place to guard the house is at the door, and the church appoints certain persons and institutions to stand there and scrutinize those who seek admission. If they fail to do their duty, the church is powerless. Once in Holy Orders, a man has a claim upon the church which cannot righteously be ignored. He has left all for her ministry, and he must be, somehow, sustained in it, unless found unworthy in moral character.

BISHOP WHITTINGHAM'S Will confirms the previous gift of his library to the Diocese, and bequeathes certain moneys to church charities. He says:

"Of my funeral I most humbly and earnestly desire and request that no needless expense or parade be made, and that the following directions about it may be observed: That it be entirely without adornment, decoration or symbol of the kind commonly used as paraphernalia of death and mourning, and that it take place where it please God that I shall die—if in or near Orange, there; if in Baltimore, there—and, consequently, that there be no transportation of my body by railroad. I desire and direct that if in Orange my grave be made as near as may be to those of my parents; if in Baltimore, that it be in St. John's churchyard, Waverly. I desire and direct that no unnecessary removals of my body be made, after the old wont by means of a bier borne by the appointed bearers, and may God in His infinite mercy at the last remove it into His own kingdom of glory had with Christ. Amen.

Why is it that while men are becoming rich in worldly goods, we find it so difficult to support the cause of the Redeemer? It is because, while men are systematic enough in the things of the world, they are very loose and irregular in the things of religion. The rule which St. Paul gave to the Corinthians is not fully tested. Men, we fear, do not "on the first day of the week," lay by a certain amount, for God's cause, "as the Lord has prospered them." This is why we have such hard gatherings for our work, in the Church.

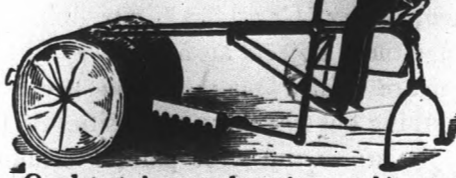
APPALLING! A late invention makes it possible to lay on colors by one impression, instead of from thirty to forty, thus facilitating, of course, proportionately the production of chromos. But this is not all. Impressions can be struck off on most improbable materials—India-rubber, for example. A not remote future rises up before us, wherein the Philadelphian's "gums," and the New Yorker's "rubbers" shall be decorated. It would seem, indeed, that if decoration has reached its height, it has not reached its depth.

It was the steady giving which drew from Julian the Apostate, the confessor, "that it would be well for the pagans to imitate the Christians in this particular." It was this weekly contribution which supported the ministry, and fed the poor.

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## Clergyman's Retiring Fund.

We publish in this week's issue of the LIVING CHURCH the annual report of the Clergymen's Retiring Fund Society, and we call the especial attention of the clergy and laity to it. Besides the secular life-insurance companies, there are numerous Church associations having for their object the relief of the families of deceased clergy; but so far as we know, this Society is the only one that attempts to provide for the aged and care-worn priest in his last and most helpless years.

The Society is organized and incorporated under the laws of the State of New Jersey, and by its charter has no restriction as to income, so that practically there is no limit to its usefulness, when the clergy and laity have made it what it is proposed that it shall be.

The conditions of membership are only that a priest or deacon shall be in charge of a parish or mission at the time of his joining the Society, and that he shall thereafter pay into the funds of the Society at least twelve dollars a year in quarterly instalments, besides an initiation fee of ten dollars in money, or an offering from the Church, or his note for ten dollars, bearing six per cent. interest, which, if not paid before, shall be deducted from the first money due him from the Society.

These continually increasing contributions form a fund which is judiciously invested by the trustees of the Society; and the interest alone from the fund is divided among those clerical members who, having been, for at least five years, regular contributors to the fund, shall have reached the age of sixty years. Half of the interest is divided equally among them, and the other half in proportion to the number of years that they have been contributors to the Society. Any failure to make the quarterly payments deprives the delinquent member of the privileges of the Society. As each payment is small, however,—only three dollars—no difficulty need be apprehended in that respect.

During the past year, the growth of the Society has been rapid, and it now numbers among its members some of the best-known clergy of the Church in New York and New Jersey; where its claims have been particularly presented. Its value, and the need that exists for such an organization have been deeply felt, and it is gladly welcomed. To the laity, this Society gives an opportunity to benefit very greatly the clergy of their various parishes, and it is hoped and believed that advantage will gladly be taken of this opportunity. Any lay person or parish can make the annual payments for such clergyman as they may designate, and by such means he becomes eligible to all the benefits of the Society. Or they may contribute to the funds of the Society for the benefit of all its members.

Even at the present rate of increase, and it will doubtless be much greater in the course of a year or two, it will take but eleven years to bring the capital up to \$120,000, from which there should be an annual dividend of from \$4,000 to \$6,000. To the younger clergy, who shall join the Society, this outlook gives a confidence that their declining years will not be spent in want and anxiety; and to the older it gives an assurance that their work may be carried on fearlessly, in the knowledge that God's Church on earth will provide for them when age shall have made them incapable of providing for themselves.

We bespeak for this Society the thoughtful consideration of the clergy and laity of the American Church.

Whatever additional particulars may be needed, can be obtained from the general agents, whose names are given in the Report.

We notice that the English Church is taking up the question of extravagance at funerals, in a practical way. We have some hope that it will some day be as cheap to die as to live.

## The Age of Drumming.

The "iron age" and the "golden age" are long past, and we are, unhappily, fallen upon the "age of drumming." There was a time, it must have been in the "golden age," when "drumming" was used only to enlist soldiers for the wars. Now, alas! it has to be used for everything.

It is all drum, drum! The luxury of hanging around book-stalls is denied us, for every new book is "drummed" into us. We can't even indulge in an authorized version of the Bible, because we have been beaten almost to death by drumsticks, and have had to subscribe for every enormity that the importunate drummers presented.

It is drum, drum, drumming, all the time! The house is full of useless inventions that have been "drummed" into it. The foundations are shaky from drumming. It is like living in a patent office, and there is no help for it.

We can endure a hand organ, or buy it off, and there is nothing left to tell the tale. But a drum, on two legs, cannot be evaded. The only way to escape the racket is to buy the ware, and add another skeleton to the house.

The worst of it is, the drummer has been accepted as a necessary evil, and has become a universal institution. He has invaded commerce, literature, religion. He came, he saw, he conquered. The whole world lies at the feet of the drummer! His clash and clatter subdue all things. Nothing can be done now, without the drummer. No enterprise, without a drum, has a ghost of a chance. The people wait for the sound of the drum, and it must be a loud one, or else they are not roused. The only wonder is that with so much drumming they hear anything short of thunder!

The indifference of people to everything else is truly amazing. A Church Paper, for instance, which people have for years been looking for and complaining that they could not get, sends out its circulars and specimen copies, and waits for responses. But no! The paper must not speak for itself. It must be "drummed" into every parish where it goes at all. People must be urged and argued with by agents, before they will subscribe. They do so like to hear the sound of the drum!

In Church affairs, parochial and general, it is all the same. We must get up a whole band of drums in the form of a missionary meeting, if we want to keep our missionaries from starving. The Rector has to drum many of his people to church, and many of their children to baptism; and Sunday School Committees have to drum from house to house to get money to carry on the parish.

There is nothing essentially wrong in drumming, but it is a misfortune to a people to be able to do nothing without it. Much drumming may be a sign of energy and enterprise in those who drum, but it indicates a good deal of apathy on the part of those who are drummed.

Would it not be well for people to abolish drums, at least from religion, and go back to the old way of giving on principle? Try it!

"E. H.," in the *Church Eclectic* for November, has a long argument against Bishops who are Presidents of the Church Congress, taking part in the debates. The LIVING CHURCH, recognizing the importance of the subject, and the dreadful evils likely to be fastened upon our afflicted Church by the custom referred to, (if, alas! it should become a custom), proposes to devote a whole number to its consideration! We shall then proceed to take up the question—whether presbyters should take any part in Congresses, especially those who fear they may some day be elected bishops! But this matter is too deep to be settled in a paragraph.

"Can't afford it." What? Why, the Church Paper, that costs two dollars a year! Pause a minute, good friend, and consider. It is an enormous sum, isn't it? to pay for 1,500 columns of reading matter, equal to 3,000 pages of book print, or ten good sized volumes! You couldn't buy the bare paper, in that form, for the money. This reading is composed and selected for you, at great outlay of time and money, and sent to you, post-paid, regularly, in convenient form. It is what you cannot get in books—the fresh news and latest thoughts of our

Church life. The whole religious press of the country is gleaned for you, and current literature is read and condensed for you; and all for less than a cent a day of your working days!

Yet you "can't afford it." Pray, what can you afford? In what way can you get more for your money, how invest it to better advantage to yourself and family! Can't you spare a cent a day for this visitor that instructs you and your household in the work and ways of the Church? Can't you save, if need be, a cent a day, from some kind of indulgence, or even by the sacrifice of some little bodily comfort, to make yourself and yours better Churchmen, better Christians? Or don't you value these objects at a cent a day? If you are really poor; if you never buy anything but the bare necessities of life; if you are living with painful economy, without papers, without the least adornment of house or dress; you need all the more what the Church Paper offers, and you can get it for a mere trifle. If your Rector will certify that you cannot possibly spare or save even this small amount, by reasonable self-denial, the LIVING CHURCH shall be sent to you free. But there is no one that reads this, in such straightened condition. The trouble is, you have never seriously counted the cost. If you had, you would be ashamed to say that you "can't afford it."

MR. GLADSTONE has lately made an address on English manufactures, in which he affirmed that our American goods were inferior to the English in beauty of workmanship. He mentions the American axe as an illustration, admitting that our axe will bring down a tree in quicker time than the more graceful tool of the Englishman. Mr. Gladstone had better "keep to his last." He is a very wise man in his way, and he may know a little of everything; but it is precious little he knows about axes! Of all the tools that have been made since the day of Eden simplicity, the American axe is the neatest and cleverest, the most graceful and effective in the hands of one who knows how to use it.

A friend of ours was once visiting an English gentleman who had an American axe hung up in his hall as a curiosity. It had been presented to him, and was kept as a *souvenir*. It had never been used, nobody knew how to use it, and our friend was appealed to, for an exhibition of its qualities. Like most Yankees, he could "chop;" and the whole household, servants, workmen, and neighbors, gathered around while he made the chips fly! They were all astonished, and discovered a beauty in that axe they never before imagined.

The fact is quite the reverse of Mr. Gladstone's statement. American manufactures are pushing the English to the wall, for the simple reason that they are more elegantly formed, more finely finished, and better adapted to their use. We saw American garden tools selling at Sheffield the headquarters of English cutlery; and no one, with a particle of taste, could fail to see that they were immensely superior in form and finish, to the coarse and ugly tools of the English. There is a "cleverness" about Yankee handicraft, which comes of higher intelligence and larger knowledge of the world, that the English workmen, under their present system, does not possess. Our work is better, substantially, and better finished than that which is turned out of English workshops.

Six hundred years ago the Cathedral of Cologne was begun; next year the topmost stone is to be placed, and the sound of the hammer to cease. Thousands of hands have worked upon this wonderful creation; successive generations have carried it forward; even the name is lost, of him who conceived this "greatest poem in stone that the world possesses;" but never has his plan been deviated from. No modern architect has dared to attempt an improvement upon the plan of the now nameless one, "the unknown poet whose work breathes up into spaces of blue sky and masses of white clouds, leaving the roofs of houses at its base, and dwarfing a whole city around it." The hand that traced the design is dust, but the immortal spirit that was breathed into it cannot die.

So it is with all work that is the offspring of the devout Soul, to which the inspiration of the Almighty giveth understanding. Death cannot destroy or dwarf

it. It lives on and grows to beautiful completion, long after the hand that directed it is forgotten. The grand temples of social, civil, and religious privilege that we now live in, were planned and founded centuries since, by those whose names have passed away from memory.

So may your work grow, faithful pastor, though you may live to see only the foundation stones. God will care for his own, and a thousand years are but a day in His sight. Your work is not in vain in the Lord, though you do not see the topmost stone brought forth with shouting. Toil on, O weary brother! Be patient, establish your heart, for all the powers of earth and hell cannot mar the work that is begun and continued in the faith and fear of God.

## Brief Mention.

"The Tegulae" is the name of a Society in St. John's Church, Troy, N. Y., to secure funds for tiling the chancel. The members sew and knit to raise money. The Rev. Frank L. Norton is rector of the parish.—The family of the late Bishop Whittingham will continue to occupy the episcopal residence through the winter.—Connecticut reports 175 priests and 15 deacons. Confirmed during the year, 1,454 persons. The Convention occupied but one day, including the Opening Service and the Episcopal Address; and the Bishop recommends triennial sessions. The faithful use of the Deanery or Convocation system depreciates the importance of the Convention.—The *Church Eclectic* notices a recent sermon of Prof. Swing, and says "it gives views and thoughts worthy of a Churchman. The subject was "The Educating Power of Christianity." There are a great many teachers in high positions who are talking like Churchmen, in these days. God be thanked!—Dr. Bolles cites an old book of Bishop Andrewes, A. D. 1675, to show that the word "Mass" was applied to any service. Shakespeare so used the word, according to the popular parlance of the day. In our Swedish Church in Chicago, the Morning Service (without Communion) is called High Mass—*hoeg messa*.—If the LIVING CHURCH should say of the Old and New School parties in the Presbyterian body, that "the loaves and fishes have a marvellous cohesive power, and so they will hang together," it would be regarded as a pretty bigoted, harsh, and unchristian speech; but it would be just as true and just for us to say it, as it is true and just for the Presbyterian Organ in Chicago to say it, as it does say it, of the parties in the Church of England. Shame on the "vital piety" that has no charity in it!—A number of Methodist, Baptist, and other parsons, have been exemplifying "unconscious reproduction." It is not larceny; for a published sermon is public property, but is *is* plagiarism, and that is the literary equivalent of—well, of indistinct views of the question of *meum* and *tuum*. There is in our day a great increase of promptuaries, homiletical publications, skeletons, etc. The supply implies a demand, and accounts for the plagiaristic tendency among sermonizers. It is better to be able to say of one's sermon, as Falstaff said of his inn, "'Tis poor; but 'tis mine own!"—The *Churchman* says that when the Church in the Nicene Council talked of our Lord as "being of one substance with the Father," she answered the Arians according to their folly, lest they should be wise in their own conceits. This is a new view of the Nicene Fathers. We had never before taken them for fools. Perhaps, however, this view is intended as a companion-piece to the "Eucharistic Is."—The Rev. Dr. Pearson, of Newark, Eng., has been elected Bishop of New Castle, Australia, subject to the approval of the Bishops of that Province of the Church.—October 19, the Centennial Anniversary of the birth of Bishop Brownell, was celebrated in Christ Church, Hartford. He graduated at Union College in 1804. Originally a Congregationalist, he was made deacon in 1816, priest in the same year, and Bishop in 1819. He died in 1865.—At the first Convention of the Diocese of New Jersey, there were eight clergymen. In 1879, in the two dioceses, there are 164 clergymen.—All praise and honor to the Diocese of Northern New Jersey, which resolved that in the election of a Bishop, there should be no discussion of character. Pity

that rule is not universal!—A good subject for Deaneries and Convocations—"The neglected Rubrics."—Bishop Whittingham used to say that he thought it would be best if the General Convention in both houses, should deliberate with closed doors. When a strong pressure was brought to bear on the House of Bishops to open their doors, he rose in his place and said: "Brethren, you may open the door to let the public in, if you choose; but you will open them to let me out, and I shall not come back!" The doors remained closed, and it was well.—The next Missouri Convention will meet in St. George's, St. Louis.—The "converted" Turk, Shalooob, has been defrauding people at St. Louis. When he was in Chicago, he did not pretend to be converted. We take no stock whatever in any of these characters. Never trust them. The case that you think an exception will prove to be exceptionally unworthy.—We have an inherent distrust of people who call themselves Bibl. Christians. It always means that they are partialists or fanatics of some sort. The true Churchman is a Bible Christian; but that is not his name, and he does not pride himself on his private interpretation. Indeed, he has none; for the Church tells him what the Book teaches, and that is quite enough for him.—Bishop Stevens' and Dr. Dix's volumes of sermons have been republished in England.—Dr. Schuyler, of St. Louis, in 25 years, has baptized 1,505 persons married 406 couples, buried 768 persons, and presented 803 for Confirmation. A good record!—The *Appeal* (R. E.) denounces the Falk Laws of Germany, which are levelled at the Roman Church, as "down-right tyranny." The Pope ought to return thanks to our "Reformed" friends for their sympathy.—Dean Stanley and Mr. Gladstone attended Father Hyacinth's church in Paris, Oct. 29.—The present autumn seems to be one of unusual activity in Church circles. All that is needed is more earnestness in the individual Christian life.—The Bishop of Wisconsin and the Bishop of Fond du Lac were in the city last week.—Clergy and others wishing to attend the Consecration of St. John's Church, Lockport, on Wednesday, Nov. 19, must leave the city on the 9 a. m. train on that day, on the C. A. & St. L. road.

It may interest some of our readers, to know the materials of which the Lower House of Convocation of the Province of Canterbury is composed. The Upper House, it must be remembered, is composed exclusively of the Bishops. The Lower House consists of 156 members. Of these, 61 are appointed by the Bishops; and consequently, for the most part, represent the views and opinions of the Bishops. Then there are 21 deans, who, although officers of the Church, are appointed by the Prime Minister for the time being; so that they are not truly representative. Twenty-eight are proctors of the Cathedral clergy alone; making, in all, so far, 110. Thus, leaving—out of the 156—just 46, and no more, who are really chosen to represent the Church in Convocation. Add to this, that 10 assistant priest can vote, nor any clergyman engaged in tuition—of whom there are, at the present, 4,000—and is it not evident, that even the above 46 represent only a fraction of the clergy? Is this not one of the points, at least, in which the Reformed Church of England still needs reforming?

The *Church Eclectic* says there are among us men who are *afloat*, as much as Prof. Swing, and one has only to attend a Church Congress to find it out; but all this intellectual toil and ferment must, it would seem, lead men out at last into a more definite and hopeful theology, that shall satisfy the heart as well as the head. There are scores of indications on every hand, that point out the tendencies of devout men of all schools toward the old historic Church.

At a certain Western Convention, the Rev. — was elected by the clergy on several ballots; but was, as many times, rejected by the laity. Some one, not very long afterwards, asked him, if a Dean is Very Reverend, and a Bishop Right Reverend, what would a Presbyter be who had been only half elected? He replied he supposed he "might be called the *left Reverend*!"

The Northeastern Deanery of Illinois.

The first meeting of the Northeastern Deanery of Illinois was held in Grace Church Chapel, Chicago, on Thursday, the 30th ult. Of the members of the Deanery, numbering nearly 30, 19 or 20 were present, besides the Bishop of the diocese.

The Holy Communion was administered; the Bishop being Celebrant, and the Dean acting as Deacon.

At the close of the Service, after a few preliminary remarks by the Dean, the meeting was organized. The Rev. Mr. Knowlton was elected secretary, and the Dean, of course, occupied the chair.

The Rev. Messrs. Fleetwood and Coolbaugh were appointed by the Chair, a Committee to draw up Rules of Order, with directions to report at the afternoon session.

The Dean suggested that sub-meetings of the Chicago Branch should be held either monthly or fortnightly; he stated that the proprietors of the Grand Pacific Hotel had kindly offered, through him, accommodation for such meetings, at any time.

The question of the times at which the meetings should be holden, was referred to the Committee already appointed, with the addition of Rev. Dr. Morrison.

Clergymen present, not belonging to the Deanery, were cordially invited to remain.

The Dean then brought before the meeting the matter of a Mission to the colored people of Chicago.

Pledges for the support of such a Mission were made, some by certain of the parochial clergy present,—some by individuals; and the result was very encouraging.

Rev. James E. Thompson, a colored priest lately in charge of the Church of the Good Samaritan (colored), St. Louis, was introduced to the meeting; and at the request of the Chairman, made some remarks pertinent to the occasion.

The Bishop appointed a Service to be held, in connection with the proposed work, in the Church of the Holy Communion, on the evening of Friday, Nov. 7th, 7:30, and asked as many of the clergy as could do so, to be present upon that occasion.

Upon motion of the Rev. Mr. Coolbaugh, it was resolved that this Deanery do take up this special work, and pledges itself to its earnest support.

The Rev. Mr. Fleetwood made an interesting Report upon the Stock-Yards Mission, which gave rise to a general and animated discussion.

The Dean spoke of a Sunday School established on Archer Avenue, which he hoped would eventually develop into a parish.

Rev. P. Arvedson spoke of the Church in Elgin. The people, he said, had leased a lot, with the opportunity of purchasing at the end of five years. They had also raised a subscription of \$1,900 toward the erection of a chapel, the estimated cost of which is not over \$2,500. As soon as they have secured \$2,000, they propose to begin to build.

At the request of the Dean, the Rev. Mr. Lytton spoke of his work at Highland Park. It has a congregation varying in numbers from twenty-four to forty souls. The church building is out of debt.

At 12:45, the meeting adjourned, to meet again at 3:30.

The interval was very agreeably occupied, through the kind hospitality of the Dean and Mrs. Locke; the members betaking themselves to Grace Church Rectory, where an elegant and abundant collation was served. Quite a number of the ladies of the parish rendered their welcome services, and so contributed, in a large degree, to make the numerous guests feel themselves perfectly at home. It was a thoroughly enjoyable occasion.

The members re-assembled at 3:30 P. M., when the Rev. McCowan, of St. Stephen's, made a report of his work in the parish; saying that he felt greatly encouraged, that the people manifest much interest, and that he looks confidently for increasing success.

Rev. John Hedman, of St. Ansgarius, was able to report very favorably and hopefully of his work. The interest, and consequently the congregation is continually on the increase.

The Committee appointed at the Morn-

ing Service, was continued, to report at the next meeting of the Deanery.

It was, upon motion, resolved that the next meeting of the Deanery should be held at Christ Church, Waukegan, on the evening of Tuesday, Dec. 9th, at 7:30, and that the Holy Eucharist should be celebrated on the following morning. The Rev. Arthur Ritchie accepted the appointment of preacher on that occasion. The Rev. B. F. Fleetwood was appointed to read a paper at the meeting, upon the subject of "City Missions."

By a vote of those present, the Bishop was requested to call the clergy together for a Retreat, upon the two days immediately preceding Lent, which he kindly agreed to do.

The Rev. Luther Pardee made inquiry about the work in the neighborhood of Wicker Park, known as "Hope Mission." This gave rise to a good deal of conversation, in which, among others, the Rev. Messrs. Pardee, Perry, Cowan and Street took part, the two last-named gentlemen having been active workers in the field. The main difficulty appears to be, the want of a place in which to hold Service.

A Committee was appointed to act with Mr. Curry—the Lay Reader—in the endeavor to find some room or building in which Services may be held. Various offers of occasional help were made by clergy present.

A Committee was appointed upon Christmas Carols; after which the Meeting adjourned, the members congratulating each other upon the success that had attended the first meeting of the Northeastern Deanery, and full of hope for the results, which—by the blessing of the Great Head of the Church—bid fair to grow out from it.

Later Church News.

ILLINOIS.—In accordance with the arrangements made at the first meeting of the North eastern Deanery, Divine Service was held on last Friday evening, at the Church of the Holy Communion, on Dearborn, near Thirtieth Street. Besides the Bishop and Canon Knowles, with the Cathedral choir, there were present—Revs. Dr. Locke, Arthur Ritchie, B. F. Fleetwood, and J. E. Thompson; the last named being a colored priest, lately from St. Louis, who has been appointed to the charge of the proposed Mission to the colored people of this city.

Evening Prayer was said by Messrs. Locke, Fleetwood and Thompson; and the Bishop preached. The congregation was large; and although, of course, no definite judgment can be formed, of the probable success of the enterprise, from a first gathering of this nature, yet there is reason to hope that a work has been inaugurated, which will not be allowed to die out through the apathy of those who have the ability to assist in its support. We understand that, for the present, there will be Divine Service at 10.45 A. M. and 7.45 P. M. every Sunday. Mr. Thompson has been personally known to us for the past two or three years; and he has brought with him, from St. Louis, credentials of a very high character. We hope that he will be well and unitedly sustained by the people of his race in Chicago; since, from his past record, we have no reason to doubt his adaptation to the position in which he has been placed. He, and those who shall be associated with him, have our heartfelt wishes and prayers for the success of the effort.

The Services at the Cathedral in this city, last Sunday, on occasion of its re-opening, were of a very impressive character. The congregation was large; the choir did thorough justice to the pains habitually bestowed on it by Canon Knowles; and the holy House of God, in its renovated beauty, was "all glories within," and testified eloquently to the spirit of combined reverence and self-sacrifice which must have animated the congregation in so costly an effort.

The Clergy present in the Chancel, besides the Bishop, were Canon Knowles, and Messrs. Perry, Stout, and Street. Canon Knowles said the Office; the Bishop was both preacher and celebrant; and Mr. Street acted as Deacon, in the Celebration of the Holy Eucharist. We sincerely congratulate the congregation, as well as the clergy of the Cathedral, upon the successful accomplishment of the object to which, in spite of many difficulties, they so bravely applied their energies.

They have the gratification, at last, of knowing that, in the simple grandeur and beauty of the marble altar and reredos, and in the appropriate adornment of the Sanctuary, no less than in the character of the Services, their House of Prayer, so endeared to many of them by old and cherished associations, is well worthy of the position which it holds, as the Mother Church of the Diocese.

The Rev. Frederick Courtenay, of New York, officiated on Sunday last, at St. James' Church, Chicago, and made a very favorable impression. The disappointment, should he not accept the call which has been tendered to him, will be very great. He is a most earnest and impressive preacher.

We are glad to welcome the American Church Review to our table. It is published bi-monthly, at \$2.00 a year, Rev. Edward B. Bogg, D. D., editor, Newark, N. J. The last number contains several articles of interest, among them a defence of the Roman method of pronouncing Latin, by Prof. Smith, of Hobart College. There is little doubt that the advocates of that method have the best of the argument; theoretically we accept the new pronunciation, but practically we stick to the "continental." The editor has compiled some canons on ritual from several diocesan sources and the General Convention, and recommends that we secure further legislation upon the subject; that is, after making a display of a lot of laws that there is no earthly need of, he concludes that we ought to have more of the same kind.

THE Rev. H. Melville Jackson of Grace Church, Richmond Va., has received a call to St. George's, St. Louis, of which Mr. Holland was rector. Mr. Jackson has recently conducted a "Mission" in St. Barnabas, Philadelphia.

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Notices.

Marriage Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

To the Clergy of the Diocese of Illinois. Reverend and Dear Brethren: Following the good custom of this Diocese for several years past, I would designate Sunday, Nov. 30, being the first Sunday in Advent, as Hospital Sunday; and earnestly request the Rectors of the parishes in my Diocese, to take up contributions on that day, for the benefit of Saint Luke's Hospital in Chicago.

WILLIAM EDWARD McLAREN, Bishop of Illinois. CHICAGO, October, 1879.

Diocese of Springfield. At a meeting of the Standing Committee of this diocese held on the 31st Oct., 1879, the following named persons were admitted and recommended to the Bishop as candidates for Holy Orders, viz: Eli Chrysostom Burr, Montgomery Hunt Throop, Algerion George Edward Jenner, Gardner C. Tucker, and Thomas Duck. Joseph C. Acumb a Candidate for Orders, was recommended to the Bishop for ordination to the Sacred Order of Deacons.

R. P. JOHNSTON, Secretary. Diocese of Springfield, Northern Deanery. Will the Clergy please remit to the Treasurer, the several amounts collected by them for the expenses of the Chapter, agreeably to action of last Meeting, on a notice by THE SECRETARY. SPRINGFIELD, Oct. 29th, 1879.

Kenosha Water Cure, Kenosha, Wis. A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

The Cathedral of SS. Peter and Paul, Chicago, is to be consecrated on the tenth of December. Invitations have been sent to all the Western Bishops; and Bishop Doane of Albany has been invited to preach the sermon.

For frames to order, and in stock; stereoscopes, views, photos, chromos, graphoscopes for presents, etc., at Lovejoy's, 88 State street. Circulars sent free.

OFFICE OF J. M. PINKERTON & SON, Manufacturers of Drain Tile, Low Point, Ills., September, 29, 1879.

ELECTRO-MAGNETIC CO., 149 Clark st., Chicago. Gents.—For about two years I have been troubled with torpidity of the Liver and Kidney derangement. Appetite very poor. Could only do a day's work by great effort, and at night would be completely exhausted. Had failed to obtain relief and seemed to be gradually growing worse.

On the 6th of the present month your general agent, Mr. Drennen, induced me to put on an "Electro-Magnetic Pad," which commenced action at once, and in a few days I could notice a decided improvement in my condition. At present writing my appetite is good and my daily labors are a pleasure instead of a burden. I consider myself a well man and cannot say too much for your Pad. Yours etc., OSCAR PINKERTON.

Sudden changes of the weather often cause Pulmonary, Bronchial, and Asthmatic troubles; "Brown's Bronchial Troches" will allay irritation, which induces coughing, oftentimes giving immediate relief.

THE STYLOGRAPHIC PEN.

A. T. CROSS' PATENT. Indorsed by leading scientific professional, and business men of the country. Can be carried in the pocket like a pencil. Call and see it or send for circular. T. L. Hallworth, general agent for Indiana, Illinois, and Missouri, 56 Madison street, Chicago. 219 Olive St., St. Louis. In use by Editor of Living Church.

Scholar's Hand Book.

The very satisfactory testimony received by the Committee in favor of the Rev. E. W. Rice's Hand book, as set forth last year in accordance with our ecclesiastical seasons, and with the various additions which seemed to be demanded by our Church teachings, has caused us, in conjunction with a Committee appointed by the Sunday School Association of the Protestant Episcopal Church in Philadelphia, again to present the Hand Book to the teachers and scholars of the Church for the ecclesiastical year, 1879-80; and with still further additions.

Rev. Richard N. Thomas, St. Luke's Church. Rev. J. B. Falkner, Holy Trinity Church. Rev. H. L. Dillingham, All Saints' Church. Lewis H. Redner, Holy Trinity Church. Frederick Scofield, St. Andrew's Church. General Committee. George C. Thomas, St. Andrew's Church. Rev. H. L. Dillingham, All Saints' Church. William M. Runk, Grace Church. Sunday School Association Committee.

We have given the book thus arranged, our careful consideration; and with the straightforward Church teaching now connected with it, we think it excellent.—Living Church. Price \$15 per 100. Single copy 20 cts. by mail. To ensure prompt delivery in time for Advent Services, orders should be sent at once to F. G. ENSIGN, 73 Randolph St., Chicago.

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Home and School.

Indian Summer.

Contributed to THE LIVING CHURCH. The rainbow lights are on the woods, And all the hills in fold, And, far away, the solitudes, Are lit with rays of gold.

A Story for the Children.

THE FIR TREE.

Translated for the LIVING CHURCH from the German of Andersen, by Flora E. Petubone. Out in the forest stood a delicate little fir-tree. It had a good place; it could get the sun; there was air enough to be had, and round about grew many larger comrades.

"We know! we know!" twittered the sparrows, "Below, in the city, we've looked in at the windows! We know where they are travelling! O, they're making their way to the greatest splendor and glory, that can possibly be thought of!"

and the golden star, it would certainly have tumbled over. The children danced around with their beautiful playthings. No one looked toward the tree, except the children's old nurse, who came and cast a glance through the branches, but only to see whether a fig or an apple had not been forgotten.

"What Answer Shall I Give?" By Rev. B. W. Lowrie. A Series for the LIVING CHURCH. XXV. "Do not a great many of your Clergy go over to Rome?"

their way. The converts to Popery, in Boston, for the last ten years, have represented the Orthodox Congregationalist, the Baptist, and the Unitarian denominations. Now, once more, in regard to our English cousins. The Southern Churchman says: "We have before us a list of the converts within the last forty-five years from the English to the Roman Catholic communion.

Utopia, a Parish in Futuro.

By the Rev. Paul Pastor. A Series for the LIVING CHURCH. II.

There are eleven rectors in the city in which I live. I have proposed to them that we shall do something for those people two miles or so east of us. By taking turns, we could easily give them a Sunday night service regularly, and by a very little effort, a week-night one also.

Our Missions in the Far West.

A Bishop in the Mountains of Idaho.

[The following graphic sketch is from a private letter of Bishop Tuttle to a friend in Utah. We trust he will pardon the liberty we take in publishing it. We are sure that our readers will be greatly interested in it, and we hope that they will be moved to sustain the Bishop with their offerings and prayers.]

ATLANTA, IDAHO TER. Oct. 12, 1879.—I have been coming farther and farther from home, ever since I left, on the afternoon of Tuesday last, until now, I am stopping at a wilderness of a place I have had a most trying trip. The children bade me lovingly "Good Bye," at the depot, and then Mr. G. and I chatted along en route to Ogden, in a car full of "saints," returning from the Mormon "Conference." After supper at Ogden, I got into the C. P. car for my lonely ride to Kelton. We reached Kelton about 11 o'clock. At 12 we started out on the stage—three men of us sitting on the back seat, with mail bags and express matter filling all the rest of the inside space. An hour out, and the snow began falling, so that when we reached Marsh Basin, (60 miles), nearly four inches was on the ground—and the wind blew furiously. We reached Marsh Basin, at half past eleven o'clock, and there got breakfast. At the said meal the inner man was not greatly comforted. Table-cloth unclean, steak leathery, bread sour, and butter strong unto exceeding robustness! I contented myself with a cup of coffee, and two or three plates of beans, that looked cleanest of the articles on the table. Here my fellow passengers left me, more mail sacks were put inside the coach, and only a little corner left for me. So, entirely and uncomfortably alone, I rode until 8 P. M. of the next day, (Thursday), when I reached Rattlesnake. As we were leaving Marsh Basin, I was sorry to see a man hand our driver a whisky-bottle. I had my dread of the outcome. About 7 P. M. when dark had come on, we stopped to change horses, and I saw the driver attempting to light his lamps. His hand was unsteady—he had applied to the bottle too often. Ten miles yet we must go before a change of drivers. It was dark as Egypt, and raining and blowing furiously. I said prayers, and when he was ready, took my seat with resignation in the inside. Soon after we started, I saw that one of the lights was blown out. Then the stage stopped. The driver asked me to get out and see where the road was. Alas! said I to myself, here alone in murky darkness on the sage plains, miles from anyone, and the driver muddled with drink! What is to be done? But I got out, and ran around in the brush and mud, and found the road and got him into it. Then he said, "I wish you would get up here with me on the outside and ride awhile," evidently afraid of himself, and distrusting his ability to see and guide clearly. I did so, although the driver's seat was piled full of mail, and I had to sit on the top of it all, exposed utterly to the rain, and hanging on as best I could. By and bye, with an oath, the driver said, "I'm going the wrong way. How did I get turned around so? I am sure I am going back to Goose Creek, instead of on to Rock Creek, as I ought." Then he asked me to get down and hunt a place for him to turn around in. I did so, in mud-puddles and wet bushes, and climbed up beside him once more. So he retraced the road and passed back by his station, for shame's sake not heeding a hail from the station, and hurried forward. I rode beside him awhile, and then concluded I had as well be tipped over and injured, as to be thoroughly wetted and chilled. So I told him to let me inside. There, I eased myself in my crowded corner; and in restlessness and cheerless and almost helpless mood, rode the 10 miles. Thank God, we got safely through, reaching Rock Creek at 11 o'clock. Then, I had my dinner and supper combined; and, glad to change drivers, entered another coach and passed the rest of the night.

We were nearly three hours late at Rattlesnake. Mr. Bolland (the clergyman from Boise City) was there to meet me. After supper, I got a good night's sleep in bed. At 5 A. M. Friday we were up and off in our stage for Rocky Bar, 90 miles distant. We reached there at 6 P. M. and got another night's sleep in bed. It was a semi-sheetless bed, however,—a sheet underneath, rough woolen blankets over, like my traveling ones. Yesterday morning we made inquiries for horses. None were to be had; so, wrapping robes and a few necessities, with sermons and Mission Services, in a hand bundle, we started for a walk hither, 18 miles, over a tremendous mountain. We left at 8:15 A. M., and when out a couple of miles, the snow came rushing down upon us. As we gained the summit, we walked through ten inches of snow. On this side it was warmer. We got well wetted, and boots very muddy. We reached here at 2:45, making the passage in 6½ hours. Mr. Bolland was very fatigued, and turned in to rest. I, after we had dined, turned out and was busied till nearly 7 o'clock, making 16 calls. Then we went to bed, a little after 8 o'clock. This morning is cloudy and chilly. At 11 A. M. and 7 P. M. we are to hold services. Mr. Bolland has just

gone over to the Hall, and I must follow, directly.

In June, 1877, I was here before. Two and a half years, and not one religious service have they had here, of any kind, in all that time! It is a sad truth. I ought to have come in here for a Service last year. I think, had I known they were so utterly neglected, I would have strained a point to come. Here are 30 or more families, and 40 or 50 children. Think of these growing up without ever a Lord's Day Service among them! I is dreadful. This afternoon, if it does not rain too hard, we shall try to make some calls, farther up the mountain, where the mines are. To-morrow morning, or else immediately after an early dinner, we shall walk back again over the mountain to Rocky Bar, where, Tuesday evening, we shall (D. V.) hold Services.

The movement in England, to place on some better footing the relations between the Church and the Stage, bids fair to be a very successful one. The large rooms of the English Church Union were crowded, the other day, with clergymen and actors, to hear a paper by Mr. Davis, the actor, on "The Attitude of Society, past and present, toward the Stage." In the discussion which followed the reading of the paper, Miss Louise Willes (Gaiety Theatre) said she was about to make a remark which might possibly offend her brother and sister professionals. It was this—that, looking at the present attitude of society toward the stage, they would agree with her when she said the stage was in a great measure looked upon with disrespect by the public in general, owing to the conduct and example of members of the stage. (Hear hear.) The stage had itself to thank in great measure, for the disrespect with which it was regarded. They forgot—and town actors and actresses especially forgot—that they lived in glass houses. Things done with perfect impunity by ladies not on the stage, could not be so done by actresses, who should avoid the least semblance of wrong. There were certain members of society only anxious to tar them all with the same brush—(hear, hear)—and it behooved those who had any respect for their art or for themselves, to behave in a way that would compel the respect of the public. (Cheers.) She knew, from her own professional experience, that there were many actresses who let very hard lives, very painful lives, very disappointed lives, very self-sacrificing lives, thinking only of those who belonged to them, and fighting strong temptations with a firm heart, feeling that there was the same hope for them in the end as there was for any other class. (Loud cheers.) She would say to her young friends around her—"If you find the customs of the theatre not of the best, think of what you lived and learned at home—keep to the true instincts of a woman's heart, and let not the stage mould you to its evil habits." The discussion was continued by the Rev. Arthur Mozely, Canon Shuttleworth (St. Paul's), the Rev. Mr. Ridgeway, and others.

The man who attempted to ruin Edison when the phonograph was exhibited, by surreptitiously substituting for the foil registering the notes of a celebrated prima donna a foil registering the vocal efforts of a cat suspended by the tail, had the satisfaction of hearing the enlightened New York audience, including several musical critics, go into raptures over the correct reproduction of the diva's singing, while the only man who found fault was a leather dealer from Boston.—Boston Post.

How the Minds of Great Men have Run in the Same Channel.

When the eldest son of the Queen of England, Albert Edward, Prince of Wales, and the Duke of Newcastle, visited America, they took a trip to Colorado over the Chicago, Burlington and Quincy railroad. Prince Arthur and Prince Alfred, each in his turn, when on a visit to Her Majesty's colony and to America, took a trip on the Chicago, Burlington and Quincy railroad, and hundreds of the lesser lights of the European nobility who have paid a visit to this country, have followed suit. King Kalakaua, King of the Sandwich Islands, when in America, took a trip over this line. When Andrew Johnson was President of the United States, and took his celebrated swing around the circle, he included a trip over the Chicago, Burlington and Quincy railroad. When the Marquis of Lorne, the Governor General of Canada, and the Princess Louise, arrived in Quebec, the Canadian Government had in waiting the famous C. B. & Q. dining car, Windsor, with which to convey them to the capital, at Ottawa. Gen. U. S. Grant, en route home from his trip around the world, passed over the Chicago, Burlington and Quincy railroad from Omaha to Chicago. This line may therefore be truly termed the Royal Route between the East and the West.

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tuberculous Affections of the Air-Passages and Lungs," "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D. This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts: First—That very nearly one-half of those who die in Chicago (and throughout the whole Northwest), above the age of five years, are destroyed by these diseases. Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach. Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death. Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation. Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe. Those interested can obtain copies free by calling or sending to Dr. Hunter's office, No. 103 state street.

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**Pere Loyson's Mission.**

From our Paris Correspondent.

Paris, Oct. 15, 1879.

To the Editor of the Living Church:

An account of Pere Loyson's Mission is at present the most interesting to American Churchmen of all that is transpiring in Paris; for since it has become identified with the Anglican Church, it is nearer to us, and should awaken more sympathy in our hearts, than when it stood alone, without any branch of the Catholic Church to give it aid and protection. Church people ought to feel that this Mission is a part of the Church's work, to be aided by their means and prayers. I say aided by their means, because it is as much a part of the Foreign Missionary work of the Church, as any now being supported by it; and because it is all important, just at this time, that this noble work of Reform should not languish for want of the requisite means to carry it on. I do not wish to convey the idea that those who are identified with Pere Loyson are not helping to support the Mission; for, on the contrary, they are giving of their ability. But new Missions must be started, not only in Paris, but in the neighboring towns and cities. The men are ready to go, and it is evident that they will be welcomed by the people; but they need the means requisite to take the first step. After a Mission has been once started, it will be soon self-supporting. Among the many demands on Churchmen, I know of none more pressing than the needs of this work. The Rev. Dr. Nevin, of St. Paul's Church, Rome, is now in Paris as the representative of the Bishop of Edinburgh, helping to organize it; and those who feel disposed to aid the noble work can remit direct to him.

Priests of the Church of Rome come from far and near to consult with Pere Loyson, in regard to the work of Reform, and are ready at the proper time, (i. e., as soon as the necessary means shall be forthcoming), to join him. Just as the cause meets with encouragement and favor in the hearts of the people, the Roman Church puts forth a more determined opposition. Pere Loyson and his assistants are favorably regarded by the Republic, and have had favors granted to them. The Services are now held in a large room on Rue Rochechouart, specially fitted up for that purpose, and quite churchly in appearance. It has a seating capacity of thirteen hundred.

On Sunday afternoons, at the Vesper Service, Pere Loyson addresses his sermons to the people more particularly on the great question of Reform. Last Sunday, he preached one of the most eloquent and telling sermons it has ever been my pleasure to listen to. Over sixteen hundred persons were present, and when the services began, there was no standing room. The subject of his sermon was, "Ancient and Modern Paganism," and was in commemoration of the fête of St. Denis, the first Bishop of Paris. Before beginning his sermon, however, he took occasion to reply to certain Journals, "fonder of scandal than of truth," which had alleged that the Church was in debt. He denied the statement; adding that he had no intention of seeking aid from the government, nor of imposing other sacrifices on the faithful than those which proceeded from their free-will offerings.

In reviewing the work of St. Denis, who was sent into Gaul toward the close of the year 250, he described, in graphic terms, the powerful and cosmopolitan system of Paganism with which that apostle had to contend, and the victory he achieved by truth and love; and then argued that the pulpit and altar raised by St. Denis had now been overthrown in the presence of two antagonistic systems of Paganism. One phase of the evil was revived, by the baseness of a successor of St. Denis, Gobel, Constitutional Bishop of Paris, who, at the beginning of the Revolution, abjured Christianity, under pretence of conforming to the will of the people, and, on his example being followed by others of the clergy, the most odious acts of desecration were daily perpetrated in the chief temple of the country. The world had since seen the spread of positivism and materialism; and, side by side with it, had sprung up a system of superstition clad in the sacred garments of Religion. Another successor of St. Denis—a man whose private character he venerated, and a conscientious priest—had appeared at the Council of the Vatican, and abjured his rightful position by

acknowledging the dogma of Papal Infallibility, which was proclaimed in spite of the teaching of the Church throughout past ages. The Pagan or semi-Pagan superstition which had flourished ever since, had assumed a two-fold character. One phase was manly, and the other effeminate. The first was apparent in the transformation of a venerable Bishop into an infallible ruler; and the second, in the transmutation of the Virgin into a Diana of the Ephesians. A place in one of the French mountains had been the scene of either a most disgraceful imposture, or of a strange hallucination. The mythological virgin who was reported to have appeared to a peasant girl at La Salette, was not the one who sang "My soul doth magnify the Lord," for she spoke a wretched *patois*, not only in a linguistic sense, but from a moral and religious point of view. The more liberal-minded among Roman Catholics had scornfully rejected the dogma. The Pope, Leo XIII., himself, in considering the duality of the thing—he would not say its *duplicity*—repudiated all responsibility with regard to the truth of the miracle; but nevertheless sent one who called himself the successor of St. Denis, with 10,000 pilgrims, to the shrine, to place a golden crown on the brow of a pagan statue. Was it not enough to raise a blush on the cheek of the Virgin, the Mother of Jesus Christ, supposing she could blush in the glory of Heaven? So long as the people had to choose between the negation of an immortal soul and a living God, and the affirmation of an infallible Pope and an hysterical virgin, it would never have in its midst, a Pascal or a Bossuet; and whether it possessed Republic or Empire, it would be a nation divided in two, and cast down at the feet of the idols of blasphemy or folly. It was for that reason that he continued to preach in face of open hostility on the one hand, and cynicism on the other.

There were in the chancel the Revs. M. Bichery and Carrier, assistants of Pere Loyson; and the Rev. Dr. Nevin and the Rev. H. M. Baum, Rector of Trinity Church, Easton, Penn.

I hope in the future to send you a record of the success of Catholic Reform in France. H. M. B.

**The Sunday School.**

**Teachers' Helps.**

Twenty third Sunday after Trinity. Deut. xxxiv.

Verse 1. In obedience to the Divine command; Numbers xxvii: 12; xxi: 10, 20. Deut. xxxii: 49.

Moab, the country of the Moabites, descendants of Moab, the son of Lot's eldest daughter. Gen. xix: 37.

Pisgah was a ridge of the Arabian mountains, westward from Heshbon. Nebo was a town on or near the ridge; "the mountain of or near to Nebo," is the proper appellation, rather than Mount Nebo. From the summit of the Pisgah the Israelites obtained their first view of Jeshimon, the wastes of the Dead Sea, and the valley of the Jordan. Num. xxi: 20. Deut. iii: 27.

Verses 1, 2, 3. "All the land of Gilead unto Dan." Not Dan—haish, Judges xviii, but Gen. xiv: 14. 2 Saml. xxiv: 6. "Utmost sea"—Deut. xi: 24. Zoar at the Southern extremity of the Dead Sea. Gen. xix: 22, 23.

Verse 4. Gen. xii: 7. xiii: 15. "I have caused thee to see it" etc., denotes an extraordinary enhancement of the power of vision; not imaginary nor figurative. Deut. iii: 27, undoubtedly supernatural: see Luke iv: 5.

Verse 5. The work is done. Moses has prepared the people to fulfil Jehovah's purpose. The timid slaves, escaping from the bondage of Egypt, have become a nation of warriors and conquerors, able to enter into and maintain possession of the land promised to their forefathers. Moses was permitted to lead the Israelites up to the borders of the promised land, yet because he had trespassed in anger, Num. xx: 12, 13 he was not permitted to enter therein. He died by the sentence of God, in full possession of all his vital powers, as a punishment for his sin, Deut. xxxii: 51. God is no respecter of persons; he punishes sin even in his most favored and faithful servants, and in order that Israel might not look backward to the glory of the servant, but onward to Him that was to come, it pleased God that one so exalted and brought so near to Himself as Moses was, should be thus reprov'd in death as falling short of the glory of God.

Verse 6. The person of Moses stands in peculiar relation to the supernatural; the vision of the burning bush, the mysterious sojourn in the mount amid the supernatural fires, the marvellous glory of his face, and his departure from the world, solitary and hidden from all human knowledge render-

ing his soul into the hands of Him who gave it, the appearance of Moses at the Transfiguration,—all these find no natural fulfilment save in Him who though found in fashion as a man, Phil. ii: 6-8 was yet the image of the invisible God. Col. i: 15. Verse 6. God buried him. The penalty of Moses' sin was fully paid by his death. There could be no room for doubt as to his forgiveness. God continued to talk with him, and, as if for the purpose of sustaining his lasting authority, which might have been impaired by his punishment, the memory of his work is perpetuated by the signal honor conferred on him after death.

"That sin and its punishment was itself hallowed in a Divine mystery of Christ's Kingdom. That Rock was Christ and the Rod spoke of His Cross; and the falling of Moses spoke of the Apostles' failing in that trial. As Moses wavered at the smiting of the rock, so the Apostles doubted at the Cross when the Rock was smitten." "No man knoweth of his sepulchre." Bear in mind the dispute about his body, Jude 9, and his appearance on the Mount of Transfiguration, side by side with Elijah, whose place of burial no man knoweth; recollect also that our Lord's resurrection was the first fruits of the tomb, and we may conjecture that Moses passed into the same state with Enoch and Elijah, and was not, because God took him; or, if placed in the grave, we conjecture that his sepulchre could not be found because he was shortly translated from it.

The death of Moses was adapted to teach the Israelites the truth of the reality of another world. It has been argued that temporal promises formed the entire hope of the Saints of old; the argument breaks down in the case of Moses. He who chose to suffer affliction with the people of God, rather than to enjoy the splendors of Egyptian royalty, received no recompense. If Moses had passed over Jordan, and died in the lot of his own inheritance, he might have appeared to have reaped a temporal reward; but in his sudden cutting off, in the midst of his strength, in the solemn announcement that God had bidden him ascend the mountain and die, was indeed the voice from Heaven, bidding this people learn the certainty of a reward not of this world, that beyond the earthly Canaan, beyond the vines of Eschol and the new corn of the land, in the Heavenly Canaan in God's Rest beyond the river of death; that there are stored up God's eternal and best rewards.

Verse 9—Joshua—Jehovah, the Saviour, Jesus, Heb. iv: 8; Spirit of Wisdom, Isaiah xii: 2; St. Matt. iii: 16; St. Luke ii: 52; Numbers xxvii: 20, 23.

Verse 10. Written some time after Moses' death. This seems to be but an echo of Num. xii: 6, 8, and guards against the fulfilment of Deut. xviii: 15, 19, in Joshua. Character of Moses. His faith and spiritual discernment. "By Faith, Moses, when he came to years, refused, etc., choosing rather to suffer, etc." Heb. xi: 24, 25. It was the critical moment of his life in which to test his faith in the traditional destinies of his race, and to act upon the conviction that the destinies of the world lay hidden in the enslaved children of Jacob, rather than in the civilization of Egypt.

In the midst of a highly artificial system of life, with a mind trained in all the physical science of his age, undazzled by the pride of intellect, he recognized the verities of the spiritual world. Moses is the type of Christ as the Redeemer, as the Mediator, as the willing Sacrifice, as the Lawgiver.

The Bush which was not consumed, the fire from Heaven, the bush compassed with thorns, speak of the Incarnation. The fires of Sinai and the Law given in stone, speak of the fire of Pentecost and the law written in the heart in grace and love.

"In judgment he found energy and in death life; lost the earthly that he might enter the Heavenly Canaan, for he was worthy of a better rest. Let no one then say, 'I am by nature passionate,' for so was Moses, the meekest of men; but let him learn to say rather, 'It is God that girdeth me with strength of war, and maketh my way perfect. Thou hast given me the defence of Thy salvation; Thy right hand also shall hold me up, and Thy loving correction shall make me great.'" — Isaac Williams.

**My Nose!**

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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