

The Living Church.

Vol. I.]

CHICAGO, MARCH 22, 1879.

[No. 21.]

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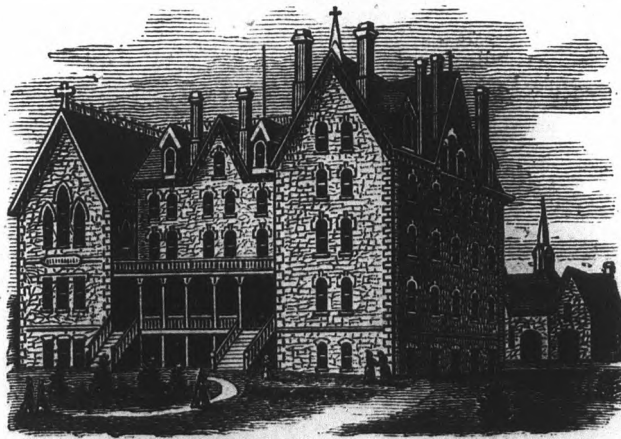
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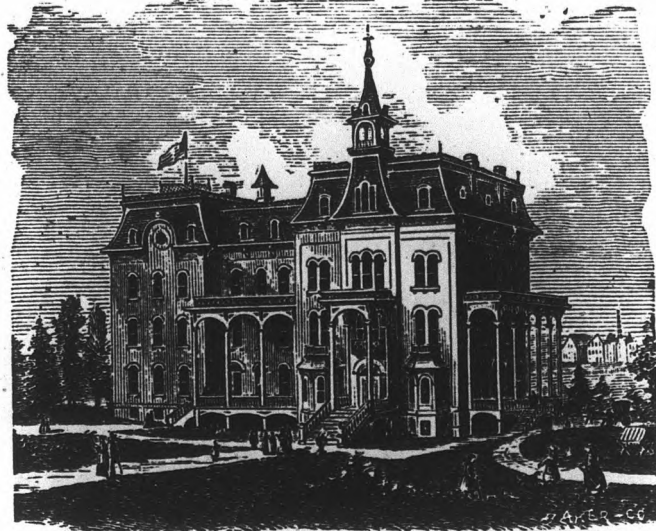
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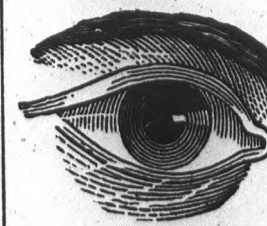
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The Living Church.

CHICAGO, MARCH 22, 1879.

News and Notes.

ABROAD.

THE latest telegraphic intelligence from abroad, represents the political and social condition of Europe as exceedingly disturbed and unsatisfactory. Of course, the still unsettled details of the Eastern question are important factors in this state of affairs, but other causes of anxiety are not lacking. The Western Powers, with England at their head, succeeded in bullying Russia at Berlin into terms, which are felt by her to be both unjust and humiliating. Now that England is apparently embarrassed by other controversies and distant wars, it is natural that the balance of power which her strength and resources effected, should be jeopardized, and that Russia, especially, should show signs of restlessness. The implacable and impracticable temper of the Bulgarians and Roumelians, and the equally refractory disposition of the Turks, now that the Russian forces are being withdrawn from the Balkan Peninsula, bid fair to lead to another war between the Porte and the emancipated Principalities, and seem to justify Russia in postponing evacuation until existing disputes are settled. To this the obvious reply is that such disputes have been fermented by Russia for her own ends, and that the Berlin signatories must insist, as a prerequisite to their consideration, even, that the Russian forces shall be withdrawn. In addition to these causes of disturbance, the relations between France and Germany are believed to be more than usually critical. It is even asserted that a large French force has been assembled on the Belgian frontier to watch certain alleged designs of Germany against Holland, and, in the event of hostilities, to seize Belgium as an offset, and declare war against the grasping Kaiser. It is only right to say that this rumor is not supported by adequate authority. Meanwhile, Greece continues to agitate for the rectification of her northern frontier, and Italy is greatly discontented at the Anglo-French supremacy in Egypt.

—It begins to be evident that still more heroic measures must be resorted to in Afghanistan. The British Viceroy has been at Lahore where he was met by an envoy of Yakoob Khan, whose manner was insulting and defiant. It is believed that the subject-peoples of India will not believe in the success of the Anglo-Indian forces unless the Afghan capital is occupied. Accordingly, the Viceroy recommends an immediate advance on Cabul and a simultaneous move-

ment on Herat, fears being entertained that Russia may anticipate the latter movement by first seizing the coveted stronghold. In Africa, the situation is substantially unchanged. No further disasters are reported, but many of the most warlike native tribes, who have hitherto been subject or friendly, are believed to be on the eve of rising to over-run the white settlements and extinguish British authority in Natal and the Transvaal.

—THE importance of holding all the territory now occupied in South Africa, and of enlarging the boundaries of the British possessions in that continent, is fully realized by commercial men in England. At a meeting recently held in Manchester, for the purpose of inaugurating a movement to open up the interior of Africa to British commerce, it was said that such an enterprise would give England a new market for her goods such as would immediately revive every industry, and much more than compensate for all her losses during recent years. It was pointed out that Central Africa was larger than India, and teeming with a population rich in barbaric wealth, and eager to buy the products of European manufacture. In order to utilize this great continent, it is only necessary to get to the large centers of population in the interior. Mr. Stanley, who was present, strongly advocated the construction of a railway 500 miles in length from a point on the East coast to Lake Victoria Nyanza; another railway 150 miles long connecting that lake with Lake Tanganyika, which has a waterway of over 300 miles; and another railway 200 miles long to Lake Nyassa, which gives many hundred miles of waterway. A fourth short railway would lead to the navigable waters of the Shire and the Zambesi, which flow into the sea. These link-lines of railway would open up 1300 miles of navigable waters. Besides, the great river, the Congo, has its source near the Tanganyika, the navigable part of which would be easily accessible. A chain of trading-posts extending entirely across the continent would thus be easily established, which could easily be opened out north and south, as circumstances permitted. Mr. Stanley further said, that these railways could be easily and expeditiously constructed, as the foundation was good, and labor and timber both abundant and cheap. The cost need not be more than a million sterling. The present financial depression in England renders the prospect which this project offers unusually tempting. There is no doubt that it will be at once prosecuted to success, and that the light of Christian civilization will soon

penetrate to the deepest recesses of the "dark continent."

ENGLAND may be described as the place that all good Colonial Bishops go to when they resign; and, verily, it seems to be a good place for such to go to; for, no matter how completely shattered the health of a Colonial Bishop may be, a return to English air soon revives him and makes him strong enough for preferment. The consequence is that there are numerous Right Reverend functionaries in England, who, having lost their health in foreign parts, have been both rewarded and cured by preferment to an English cure. Indeed, it is beginning to be thought that the shortest road to an English deanery, archdeaconry, or other benefice, is through the foreign episcopate. The latest instance of this is thus recorded in the English papers: "The vicarage of St. Stephen's, otherwise Hackington, near Canterbury, valued at £500 per annum, with house of residence, and a population of 650 souls, vacant by the death of Rev. John White, Rural Dean (for forty years vicar), and in the patronage of the Archdeacon of Canterbury (Dr. Parry, Bishop of Dover), has been conferred upon the Rt. Rev. Ashton Oxenden, D. D., late Bishop of Montreal and Metropolitan of Canada. The Archdeacon of Canterbury is patron of ten benefices, and St. Stephen's or Hackington, to which he has just presented Bishop Oxenden, is the most valuable of the ten."

—IF the flattering notion has ever prevailed among the American people that we can "beat the world" in lionizing criminals and glorifying crime by newspaper sensationalism, we must dismiss it from our minds and yield the palm to our English "kin beyond the sea." A phenomenal monster named Charles Peace, was recently convicted of killing a man named Dyson, who seems to have been a poor creature, and whose wife had compromised herself with the said Peace, having, in her own confession, been to public houses with him, on one of which occasions, at least, she was, to use her own phrase, "slightly inebriated." This woman, who, by the way, was married to Dyson in Cleveland, Ohio, and since his death has resided there, was carried to England to testify at Peace's trial for her husband's murder. During the trial, she became a heroine in the estimation of the British public, if one may judge from the very complimentary accounts of her demeanor as a witness, which the leading English papers gave; and the criminal himself, as the story of his monstrous depravity was unraveled, became the object of the most intense interest, and even enthusiasm. After his

conviction, the newspaper reporters took lodgings near his jail. The wretch's appearance, and habits, and all the details of his confession, which amounted to a most disgusting and demoralizing autobiography of crime, were given to the eager public. Leading articles were written and printed in the *Times*, the *Spectator*, the *Saturday Review* and even the *Guardian*, on the marvelous pluck and talent and dexterity of the degraded villain, in which the man is held up as a being to be wondered at and admired as well as hanged. Such literature in high places has, doubtless, fired the young ambition of many an adolescent thief and burglar, teaching the outcast criminal how to be famous and how to win the plaudits even of the titled and cultivated among his admiring countrymen.

—AN amusing instance of Roman Catholic ignorance and pretentiousness has recently come to light in Scotland. The Pope has issued a bill re-establishing, as he claims, the Roman Catholic hierarchy in Scotland, and the Romish Bishops, in defiance of the Ecclesiastical Titles Bill, have assumed the titles of the ancient Scottish Sees, now held by the prelates of the Scottish Episcopal Church. The intruding prelates then applied to the Lyon King to register the arms of their Sees. This he declined to do on the ground that Episcopacy was not legally recognized in Scotland. Thereupon, the disappointed Romish Bishops proceeded to set up their arms in suitable places, adopting the same arms as those used by the Episcopal Bishops. This they did, supposing that such armorial bearings belonged to the old Scottish Sees before the Reformation. The fact is, however, that in the pre-Reformation Scottish Church, the Sees had no armorial bearings at all, and it was Charles I who had the Scottish Sees provided with heraldic devices. Thereupon, the *Church Review* proceeds to say: "We have been so often and so freely accused of vile imitation of things Roman that we may be allowed a chuckle or two at the sight of an essentially Papal hierarchy borrowing emblems of office from the despised Anglicans, in delightful ignorance of the origin of the borrowed plumes."

—THE Bishop of Oxford has recently been haled before the Judges of the Court of Queen's Bench in London, to plead to an application for a *mandamus* requiring him to proceed against the Rector of Clewer, at the instance of an "aggrieved parishioner," under the Church Discipline Act. The suit is a notable one, as indicating an abandonment by the Church Association of the Public Worship Regulation Act, and a resort to the old machinery in use before the recent legislation on the subject of Ritual. The hearing was also signalized by the appearance of the Bishop to plead his own cause in person. The detailed account of the argu-

ment shows very plainly that the Lord Chief Justice was greatly prejudiced against the Bishop at the outset, on account of his determination to argue his own cause; and that the Judge began with the assumption that because the Bishop was not a lawyer he could not stick to his point. The Bishop withstood the bullying, however, which Judges know so well how to indulge in, with admirable and adroit patience, and succeeded in making an argument that was acknowledged to be both able and clear. There is an old and true saying, that "he who is his own lawyer has a fool for a client," but the Bishop seems to have been the exception which proves the rule.

—RECENT telegrams indicate that grave political troubles continue in Egypt. The strong probability that these may soon become still more serious, and, indeed, may disturb European politics, will make a brief statement of the condition of affairs at Cairo of some interest to our readers. For a long time, England and France were rivals in the effort to obtain control of Egyptian affairs; but, when the present Viceroy undertook to introduce Constitutional Government into Egypt, an arrangement was made by which both England and France should be represented in the Ministerial Council of the Viceregal Government. Accordingly, Mr. Rivers Wilson was made Minister of Finance, and M. De Blignieres Minister of Public Works; and the Government, with Nubar Pasha at its head, set out to effect extensive reforms, with the apparent consent and approval of the Khedive. The reform of the Ministry, however, was very unpopular among the crowds of avaricious placemen, whose perquisites were being interfered with, as well as with the idle officers and soldiers, who resisted reduction of the army, and are clamorous for their pay. It is also evident now, that the Khedive himself was secretly opposed to the new Ministry, and anxious to regain irresponsible power, provided he could do so without wounding English and French "susceptibilities" too grievously. The result has been that a mob, probably instigated by the Khedive, has besieged the Council Hall, and finally forced Nubar Pasha to resign. The English and French Ministers retained their places in the Cabinet, but it seems evident that the Khedive is determined to minimize their influence, and to revive the ancient despotism which he renounced a few years ago. As things are, under the humane and enlightened policy inaugurated by the English and French Ministers, the revenue of the country is only just sufficient to pay the interest on the debt and carry on a frugal Government. The Khedive hopes by returning to the "good old way, the simple plan," to extort enough money from his people to enable him to indulge in his favorite extravagances. Should he succeed,

the rising prosperity of Egypt will, of course, be utterly destroyed; but, as may be said of Moslem rulers from the very first, "this is their foolishness, and their posterity praise their saying."

—THE damage caused by the overflow of the river Theiss, at Szegedin in Hungary, is estimated at a million and a half pounds sterling. The accounts which reach us by telegraph of the destruction of life and property are appalling. In the absence of more detailed information it is difficult to understand how such a disaster could be possible; but, unhappily, there is no room to doubt the substantial accuracy of the reports. In addition to the utter destruction of thousands of houses in Szegedin, and thousands of human lives, it is reported that two thousand farmhouses in the surrounding country have been destroyed by the flood. It is also stated that the water will probably not abate entirely before July. The Emperor Francis Joseph visited the ruined district on Monday of this week, and, in reply to an address, assured the survivors that help would speedily be supplied for their necessities. He is said to have been deeply affected.

AT HOME.

NOT long ago, a woman undertook to do some remarkable feat in pedestrianism in New York, and it is said that thousands of respectable and intelligent women attended the exhibition, watching the movements of the walker with intense interest, and manifesting the greatest enthusiasm over the disgusting and unwomanly spectacle. The same person, we believe, has been on exhibition in Chicago, also, engaged in the attempt to walk more than two thousand quarter miles in the same number of consecutive ten minutes. To the credit of the public authorities of the latter city, be it said that an attempt was made to stop the brutal exhibition. The attempt failed, but it is creditable that it was made. But what shall be said of the depravity of public taste and public morals, too, which could tolerate and patronize such a revolting entertainment! The spectacle of a weary woman staggering from loss of sleep, reeling on swollen feet around a ring, with a crowd of people watching her "paces" and applauding her "pluck" is not a hopeful or a cheerful one to write or think about. Surely, it is bad enough to have such contests engaged in by men of the sporting class like the O'Learys and the Westons, of whom the thinking world is more than weary. It is demoralizing enough for people to go to look at men on exhibition like trained animals; and such spectacles are sufficiently dishonoring to true manhood. But who can adequately tell the shame and dishonor that are done to womanhood by the "matches" that have recently been walked by women in New York and Chicago? Is it not time for

men to return to that old-fashioned temper which used to regard womanhood as too sacred to be insulted or even lightly spoken of; which prompted a gentleman to save a woman from all public scorn, even for the honor that he owed to his mother?

The Church at Work.

QUINCY.

Regular services, held in Trinity Mission, Monmouth, promise permanent and large results. Once a month, or oftener, on the Lord's Day, the Rectors of St. Mary's School, and of Knoxville and Galesburg, officiate there; on other Sundays, the service is supplied by Mr. Webb, a very acceptable lay reader. Four were confirmed at the late visitation of the Bishop. Monmouth is the county seat of Warren County, and is a town of some six thousand inhabitants.

At Moline, near Rock Island, services have been lately revived by the Rev. J. S. Chamberlaine, for whose missionary labors during years past Quincy has cause to be very grateful. May his vigor and zeal be long sustained! The congregations are large and interest is increasing.

The Rev. Dr. Lloyd, appointed missionary in the Diocese of Quincy, was placed by the Bishop in charge of St. Paul's, Warsaw, and Zion Church, Mendon. His zeal and ability are manifest in happy results. It is believed that the small church-building at Mendon will be speedily enlarged by an addition of some twenty feet. It is altogether inadequate for the congregation. The parish at Warsaw, for some time without regular services of a minister, is awake and at work.

The Bishop has lately confirmed at the cathedral, 14; at the Church of the Good Shepherd, Quincy, 5; at Monmouth, 4; at Galesburg, 7, and at Rock Island, 8.

The Lenten services at St. Paul's, Peoria, are well attended, and by the taste and musical skill of Rev. Mr. Morrow, they are rendered very attractive. The church has been open twice each day.

It was an error to say that Rev. Mr. Larabee, of Quincy, had already entered upon his duties as Precentor at Springfield. He still has the matter under consideration, and no change will be made until after Easter.

IOWA.

On the Second Sunday in Lent, Bishop Perry consecrated St. Mary's Church, Ottumwa, which, though built twelve years ago, has only been lately freed from debt and deeded in trust to the incorporated Trustees of Funds and Donations of the Diocese of Iowa, a prerequisite to consecration in this Diocese. Rev. Arthur C. Stilson, Rector, and Rev. I. E. Ryan, former Rector of the parish, were present. In the evening, the Bishop confirmed sixteen, and eight were confirmed in the parish in December last, making twenty-four for the year. This class, numbering in it one of the most influential members of the community, is largely the result of a pre-lenten mission, held by the Rector with singular prudence and success.

The course of Lenten sermons at Davenport by the Cathedral clergy on "Some Old Truths Restated," has attracted large congregations, of which many are of those who rarely attend Church at all.

CALIFORNIA.

Mr. Louis Cloak was ordained Deacon by Bishop Kip, early in February. He has been engaged in teaching, but is to assist the Rev. Mr. Anderson, at Centerville.

The Chinese School that has been sustained by the Church of the Advent, San Francisco, has been closed, and its scholars have been transferred to the school of Trinity Church. Some Japanese have been connected with this school, and one of them, Rev. I. K. Yokoyama, is now one of the missionaries of the Church in Japan.

The ladies of the Church in San Francisco are urged to take upon themselves the support of the Church Home in that city.

St. Peter's Church, which is really missionary ground, is making a strong appeal for aid. It is built in the midst of the poor, but, unfortunately, is burdened with a debt, and must have help from outside sources. We doubt if God ever calls upon a congregation to build a church with other people's money, that is, with borrowed money. If the money is given to them, as it often ought to be, it ceases to be other people's.

WESTERN MICHIGAN.

A mission has been organized at Baldwin, Lake County, and placed under the care of Rev. Mr. Prichard. A lot has been given, and an unfinished house on it has been purchased. There is no place of worship in Baldwin.

A new Church work has been started at Montague by the Rev. E. R. Ward.

Bishop Gillespie in all his publications exhibits an unusual degree of sound, practical sense. A former pastoral of his, addressed to Church people who live beyond the reach of his services, suggests the following points:

1. Abstain from amusements, at other times lawful.
2. Give more than usual attention to the Scriptures.
3. Have a daily special season of prayer.
4. Read through the Prayer-book.
5. Use devotionally some part of the Prayer-book.
6. Let as many as can meet on the Lord's Day, and read the service and a sermon.
7. If possible, go to some neighboring parish on Easter.
8. Remember to fast and give the savings to some good object.

At Coopersville, where there are three kinds of Methodists, an effort is making to show the people a more excellent way. A church is partly erected, and the Mission is worthy of help from abroad. On the 2d of March the Bishop preached in a hall at Lawton. Rev. Dr. Schetky gives a monthly service here. On the same Sunday the Bishop preached at St. Mark's Church, Paw Paw, and confirmed three.

INDIANA.

The Lenten services at St. Paul's Church, Evansville, are very largely attended. There is weekly communion and daily service, with sermons on Wednesdays and Fridays. The offerings are for Diocesan and Domestic Missions. The Rev. W. N. Webbe is Rector.

OHIO.

The association of clergymen at Cleveland seems to be successfully organized after many efforts. They meet once in two weeks.

At the last meeting, Rev. Dr. Brown read an essay on "Methods of Temperance Work," a subject which is attracting much attention in the Church, both in this country and in England.

On the 8th of the month, Rev. T. B. Fairchild died at Cuyahoga Falls. He was Rector of St. John's Church. He graduated at Gambier in 1835, and spent a part of his ministerial life in Iowa.

MISSOURI.

Christ Church, St. Louis, has established a school for the especial instruction of the poor, and is thus doing a good and necessary work.

Grace Parish, Liberty, will soon erect a handsome church.

Rev. I. W. Dunn has resigned Calvary Church, Sedalia.

FLORIDA.

The Church people at Melrose have received ten acres of land, which will be made an orange plantation for the future support of the services. Mr. Ewing is the donor. They hope, though few in number and poor, to build a Mission chapel to cost \$300, and they ask for \$150 from abroad. Why cannot some wealthy layman or laywoman send them the money, and thus secure the erection of St. John's Mission Chapel on Lake Santa Fe? We are sure it would add zest to their Easter joy.

SOUTH CAROLINA.

The series of Lenten services at Charleston were begun at St. Paul's Church, Rev. W. M. Campbell, Rector. The Rev. J. E. Jackson preached a sermon on the "Origin, Authority, Work and Responsibility of the Ministry." Rev. Dr. Pinckney and Mr. Judd conducted the services. The alms were devoted to the Episcopal Seminary. There was a large attendance on the part of the clergy and people.

The Charleston Convention met on the 10th, at Georgetown. The Rev. J. E. Jackson sent an essay on "How May the Church Most Effectually Restrain the Growing Evil of Intemperance," and it was read by another minister, the author being absent, from sickness. The subject was freely discussed, and a series of resolutions looking to effective work were adopted.

During Dr. Porter's absence abroad, Bishop Howe will take charge of his parish, and, in sustaining the Holy Communion Church Institute, will be working for the whole Diocese.

VIRGINIA.

Bishop Whittle visited St. Paul's Chapel, Berkeley, on the 23d of February, preached and confirmed four persons. This is a chapel of ease to St. Paul's, Norfolk, and is under the care of Rev. Mr. Gatewood. It is in a prosperous state, and the people are co-workers with their Pastor. At St. Paul's, Norfolk, there were in the afternoon of the same day fourteen confirmed, and at night, at Christ Church, the Bishop confirmed fifteen. The next day, Monday, he confirmed eight at Trinity, Portsmouth, and, on Tuesday, there were fifteen confirmed at St. Luke's Church, Norfolk. At all these services the Bishop preached.

It is proposed that a clergyman be made an assistant in the Norwood High School, with charge of Christ Church, at Norwood.

The Rev. Mr. Lindsay, of Warrenton, meets the young men of the town one

evening of every week for conference and devotion, in addition to his other duties. The meetings are held in a hall, and are well attended.

On the 2d of March, Bishop Whittle was in Alexandria, and confirmed sixteen at Grace Church, six at St. Paul's and twelve at Christ Church.

MARYLAND.

The *Lenten Guide* for the Church of the Ascension in Baltimore, contains not only a directory of the services, but much useful reading. Besides Dr. Fair, the Rector, there are two assistant ministers, and the parish is full of life and activity. During the last year, the mite-chests that were distributed, collected \$1,850. There is a good prospect now that a sufficient sum will soon be raised to free the church from its debt. There wants but little more than \$3,000.

PENNSYLVANIA.

Emmanuel Church, Philadelphia, Rev. Mr. Briggs, Rector, has been holding a Mission. Nightly services were held, and sermons preached by the clergy of the city and vicinity. It was very successful, and at its close Bishop Stevens confirmed 36 candidates.

The Industrial School of St. James', Philadelphia, during the last year, received \$2,058.36.

We regret to learn the death of the Rev. J. H. Drumm, D. D., which took place at Bristol on the 5th of March. He was a man of great learning, and one of his last letters was written to THE LIVING CHURCH.

Dr. De Koven, Warden of Racine, has been invited to become Rector of St. Mark's Church in Philadelphia.

On the four Sundays in February Bishop Stevens confirmed 135 candidates, as follows: In St. John's Church, Philadelphia, Rev. Mr. Latimer, Rector, 6; in St. Paul's Church, Chester, Rev. Dr. Appleton, Rector, 33; at the Church of the Incarnation, Philadelphia, Rev. J. D. Newlin, 18; at the Church of the Evangelist, Philadelphia, Rev. Dr. Franklin, 16; at Calvary, Conshohocken, Rev. I. I. Creigh, 8; at Calvary, Monumental, Philadelphia, Rev. Mr. Hutchinson, 7; at All Saints', Rev. Mr. Duhring, Rector, 27, and at the Church of the Mediator, Rev. Dr. Appleton, Rector, 20.

A mission was held at St. Barnabas, from March 2, to March 9. Among the preachers were Bishop Stevens, Rev. Drs. Currie, Newton, Rudder and others.

March 5, Bishop Stevens confirmed 8 at the House of Prayer, Branchtown, Rev. Geo. Bringhurst, Rector; on the 7th, 20 at St. Luke's, Chester, Rev. Geo. C. Moore, Rector; on Sunday, the 9th, 8 at the Church of the Good Shepherd, Kensington, Rev. Mr. Goodfellow, Rector, and 24 at St. David's Church, Manayunk, presented by Rev. Charles Logan, Rector.

CENTRAL PENNSYLVANIA.

The first Sunday in March, Bishop Howe spent at St. John's Church, Carlisle, preaching in the morning and administering the Holy Communion, and at night, he preached again, and confirmed 20, many of whom were men. The candidates were presented by the Rector, the Rev. Mr. Leverett. The preceding evening, he preached and confirmed 3 at Mechanicsburg, a new Mission in charge of the Rev. F. H. Stricker.

PITTSBURGH.

At Smithport, a church will be erected soon. A lot large enough for church and rectory has been given, and a bell promised, and a layman of the Mission gives assurance that there will be no unnecessary delay.

Rev. Mr. Benedict has taken charge of St. John's Church, Erie, in addition to the care of the Mission of the Holy Cross at North East.

Rev. D. I. Edwards is Rector of the parish at Butler, and also officiates at Petrolia, Millerstown, Towerville and at Parker City, and with good results. We sometimes think it is spreading the clergy out very thin to assign them to so many points, but the necessity of the Church allows no choice.

NEW YORK.

The Rev. Samuel Earp, of St. Andrew's Church, Harlem, has resigned his parish.

The Lenten services in the city of New York are unusually well attended, and promise satisfactory results. On the first Sunday in Lent the Churches were unusually full.

Bishop Potter visited the floating Bethel, and confirmed a good class on the first Sunday in the month. His address is spoken of as unusually felicitous.

LONG ISLAND.

A series of services on Sunday evenings in Lent are being delivered by Rev. Drs. Gallaudet, Potter, Snively, and Rev. Messrs. Brooks and Shackelford, in the Church of the Ascension, Brooklyn.

ALBANY.

The statistics of St. John's Church, Cohoes, for the last three years, indicate a large amount of faithful parochial labor in that parish, of which the Rev. Mr. Gwynne is Rector. The baptisms were 153, of which 18 were adults; the marriages, 46; burials, 72; churchings, 7. There are about 450 communicants, and the Sunday school numbers 400. There is a daily service and weekly communion, as, also, upon the festivals. There has been a reduction of nearly \$3,000 in the debt, which is now \$12,500; the receipts for the three years were \$22,263.

Rev. W. N. Irish, Rector of St. Ann's, Amsterdam, has services during Lent, besides those in his own church, at Fort Jackson, Manning's Corners, North Amsterdam, and cottage services also in the town.

MASSACHUSETTS.

Rev. N. H. Chamberlain is giving a series of lectures in St. Paul's Chapel, Boston, on the "English Reformation." The repetition of that story will be timely in all parts of the Church.

Trinity Church, Melrose, has been twice robbed within three years, the last time of a flagon, two alms-basins and a baptismal basin, all silver.

St. Peter's Church, Salem, one of the oldest parishes in the Diocese, and once under the pastoral care of Bishop Griswold, has now a surpliced choir of men and boys. What would the old Puritans, who were cotemporaries with the Salem witches say at such an abundant display of "the rags of popery."

TORONTO.

The final result of the election for Bishop in this Diocese was that the lot fell upon Archdeacon Sweatnam, on the 24th ballot. During the other ballots, there was a dead-

lock between the clergy and laity. The vote of the former was 81 for Dr. Whittaker, and 25 for Dr. Sullivan; the lay vote was 42 for Dr. Whittaker, and 50 for Dr. Sullivan, with some variations in the different ballots. Archdeacon Sweatnam came in as a compromise, and one of the results of the election will be the dissolution of the Church-Association, a Low Church organization, in whose interest the name of Dr. Sullivan was used. It is hoped now, that party names and interests will disappear, and that there will be both union and unity.

Public Opinion.

[THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.]

TENURE OF CHURCH PROPERTY.

TO THE LIVING CHURCH:

Your editorial on church property in issue of 8th of March, seems to invite discussion of a "Living Question."

It fairly presents the subjects, and points out strongly dangers to be guarded against. Experience has taught us the necessity of some better system than is yet generally in use. With your permission, I will make some suggestions for consideration.

In the matter of the tenure of church property the two desiderata, perhaps, are:

- 1st. A secure deposit of title to the same.
- 2d. A faithful administration of the trust thereunder.

How can these best be attained?

I will not lengthen this article by going over the ground traversed by your own, which, when carefully read, with what may be supplied between its lines by reflection and common sense, points out clearly the objections to vestiture of title in individual Trustees, or in the Bishops, or directly in the parishes. I submit that the consideration of the objections themselves points us at once to the remedy.

The Convention of each Diocese as an incorporated body should be the Trustee in whom the title should be deposited for permanent and safe keeping, and its constituents, Bishop, clergy, and laity (representatives of the faithful people, for whose use and benefit the property is secured), should be intrusted with the supervision of the administration of said trust.

The very idea of dedication of property to any religious, charitable or benevolent use, implies a trust; and the idea of a trust necessitates that some one or somebody must be intrusted with the title to the property and the administration of its purposes. Where can we most confidently repose this trust?

If we can give our trust and confidence *anywhere* we can surely do so to the conscientious care and judgment of a representative body of our own selection of our Christian brethren, with the Bishop and clergy, constituting, when assembled, not only the legislative council of the Church, but the business management thereof; and I mean business management in the practical sense, with all that the words imply in connection with money matters and all things secular. For, while it may be true that in *one sense* there should be divorce between the Church and the world, yet the Church,

which, through fear of secularization, discards all reference to "money matters," is too good to do any good in this world. The *stewardship* of each and every member, in which his active duty must be done, in which his self-control, self-denial and, therefore, self-knowledge must be learned, is intimately bound up with and inseparable from the money matters and business affairs of life. Every member is a trustee as to what he has or acquires to use and manage in the sight of Him Who gave it.

The Bishops and clergy of the Church, and the councils of the Church, must recognize this, and to this must be the bent of her teaching from infancy to manhood if the Church is to evangelize the world rather than the world secularize the Church.

Then treating the Council or Convention of the Diocese as a body of business men, yet *Christian* men, where can a safer deposit of title be found?

Now as to the rights of the parishes. All property dedicated or given to parish uses can be conveyed to the council, or convention, of the Diocese as trustee for the use and benefit of the particular parish, specifying fully the purposes of the deed, limiting as much and as strictly as each donor may wish any foreign control outside of the parish, merely making the council the depository of title for the purposes of the trust and for the use of the beneficiary, the parish.

In such cases, the parish has in fact the undisturbed use, the real ownership, the complete and perfect control for all the purposes of the instrument, only limited in this, that the property must be faithfully applied to the purposes intended, and that it cannot be alienated or used otherwise than as given and dedicated.

Properly considered, this does not in the slightest degree hamper the parish management. The parish is the real owner, and where a sale is desired and contracted for by the parish, either for exchange of property, removal to more eligible site, or for any other desirable purpose, then, on proper presentation of facts to the Convention, there is no difficulty, whatever, in having the title transferred in accordance therewith.

Where a parish is a live one and able to take care of its own affairs, the Council, or Convention, being a naked trustee for its benefit, will not interfere with its local concerns. Where decline and insolvency occur or schism arises, the Convention, holding the title, can save the property from waste, or diversion from the purposes of the original conveyance.

It is believed that the more carefully this whole subject is considered, the more surely will the mind of the student rest upon the idea that the safest custodian of Church property is the *Church itself*.

Faithfully yours,

ALBERT T. MCNEAL.

BOLIVAR, TENN., March 11, 1879.

[The fact that one of the editors of this journal is a Presbyterian of the Diocese of Wisconsin, has caused THE LIVING CHURCH to be more than usually careful in alluding to the disquietude which exists in that Diocese concerning the measures which have been inaugurated for the inception of the Cathedral Chapter. At this moment, Dr. Fulton is confined to his bed, seriously ill. At the proper time, and in the proper place, he will speak for himself, correcting a good many things that have been said for him, with more or less of inaccuracy; but THE LIVING CHURCH is intended to discuss things which are somewhat larger than the views of Diocesan factions or Church parties. It was at the request of Bishop Welles that we entered into the subject at all, by publishing the proposed Canon, together with his explanation of it. We have also given a full and commendatory account of his views, as derived from a recent number of the Wisconsin Calendar. It seems, therefore,

that our lay brethren of Milwaukee, among whom we note some of the foremost men of the State, are entitled to the hearing from the readers of THE LIVING CHURCH, which they ask. Until a time chosen by ourselves, however, the editors of this journal have nothing further to say of Wisconsin affairs.—EDITORS.]

MILWAUKEE, March 13, 1870.

TO THE LIVING CHURCH:

Some weeks ago, the proposed canon for a Cathedral Chapter in the Diocese of Wisconsin was published by request in THE LIVING CHURCH. As an additional contribution to the free discussion of that important subject, many of the signers of the inclosed address respectfully desire that you will give to it also a place in your columns. Yours respectfully.

J. E. MANN, *Chairman*.

To the Laymen of the Protestant Episcopal Church in the Diocese of Wisconsin:

The undersigned, laymen of the Protestant Episcopal Church, resident in Milwaukee, have been compelled to consider our duties in view of attempted changes, which, if successfully and logically carried out, will, in our judgment, work a great revolution in the administration of the affairs of our Church in the Diocese of Wisconsin, and one very far from favorable to our prosperity and usefulness as a religious body.

We have felt it to be our duty and our privilege to call the attention of our brethren throughout the Diocese to this subject. We must speak plainly; but, in doing so, we earnestly desire not to give offense, nor impute wrong motives to any one.

It is well known that the project for the establishment of the so-called "Cathedral" was from the first looked upon by many of our laity with doubt or disfavor. They could not see that any known Cathedral system had any place in our Church, and feared that confusion and discord would be caused by the introduction of this foreign element. These fears have been shown to be well founded.

A Cathedral has been defined as the Parish Church of a Diocese. Ours, so far, has hardly been more than a Bishop's Church for the parish of All Saints; and yet the teachings, claims and actions of the clergymen in charge of, or attached to the Cathedral, under the Bishop's direction, however well intended they may have been, have not been such as to bring unity, peace, or prosperity, but have resulted in creating distrust and stirring up strife among our people.

Among the causes of complaint and dissatisfaction were these: interference from the Cathedral with the older parishes of our city, in ways injurious to their strength and usefulness, and in derogation of their rights; the appropriation of missionary funds to the support of the Cathedral staff, in the midst of the rich and populous city of Milwaukee; the extreme teachings of the Dean and Canons—all tending to inculcate the duty of obedience to Priest and Bishop, and to decry the rights of the laity to share in the administration of Church affairs; the publication, by one of the Canons and confidential advisers of the Bishop, of a Church newspaper in which, from week to week, he was attacking the institutions of our Church, advocating extreme innovations, and sometimes abusing, in not very canonical or gentlemanly language, those who did not agree with him, and showing continually his utter lack of respect for the Protestant Episcopal Church itself.

Whatever the causes, it is well known that the people of our Church in this city were in a state of great irritation and dissatisfaction over these matters, when our Bishop, by virtue of his "inherent powers," without the advice or consent of our Council—which he might have consulted, but actually declined to listen to on the subject—undertook to create by his own fiat, a full Cathedral Chapter, with Dean, and Resident Canons, and Conciliar Canons, and Missionary Canons, and Chancellor, and other officials all complete.

We think, with all humility, that when our Bishop decided on this measure, he yielded to very bad advice, and took a course which it was easy to foresee would certainly increase the irritation, and strengthen opposition. If there had been any pressing want in our Church which only this instant creation of a Cathedral Chapter

could supply, that fact could certainly have been made evident to the last Diocesan Council, and there would have been no need of action which has the appearance, at least, of an attempt to force this institution upon the Diocese, without its consent and against its will.

But our surprise and concern are increased when we learn that the duties at present committed to this lofty ecclesiastical organization, created in such haste, and in the exercise of such high powers, are only to take the usual charge of "All Saints' Cathedral," and to contrive means to perpetuate its own existence, showing that there was no necessity whatever for such precipitate action. And, as it was known that there was strong opposition to this scheme, on the part of both laymen and clergymen, the impression is intensified that there was a design to break in the Diocese to carry this load, in the expectation that it would become accustomed to it, and be too indifferent or too weak to throw it off, and then, from time to time, additions could be made to the burden.

The Bishop claims the right to create such an important ecclesiastical institution of the mediæval Church as a Cathedral Chapter—a body utterly unknown to the constitution and canons of the Protestant Episcopal Church in the United States—simply on the ground that "there is no law against it," and because the "inherent powers belonging to a Bishop in the American Church are limited only by the constitution and canons of the General Convention, and the constitution and canons of his Diocese—he having assented thereto."

We confess ourselves utterly unable to conceive what powers would belong to a Bishop in the "American Church," who had not been pleased to assent to the constitution and canons; but we feel very confident that the powers of the Bishop of the Protestant Episcopal Church in the Diocese of Wisconsin will not be held to have such a tremendous scope.

We do not propose to spend one moment in arguing this question. We suppose in some sense it is true that any man, Bishop, Priest or layman, has the "inherent power" to do anything he may think right, and which is not forbidden by law, provided he has the actual power to do it. But we wish only to observe that, under the powers claimed, the Bishop could organize a monastery and a nunnery for the Diocese of Wisconsin, provided with confessional boxes and with Abbot and Abbess, and full supply of "Churchly" and "Catholic" officials; and we could not clear ourselves of responsibility for these or similar institutions that he might set up until a majority of Clergy and laity in Diocesan Council, on a vote by orders, and the Bishop himself, should agree in casting them off.

Waiving further remark upon what we regret as a most unfortunate, untimely and unnecessary stretch of power, let us consider what a Cathedral Chapter is, in the Churches where it has existed since the middle ages, and whence it is to be borrowed and ingrafted into our Protestant Episcopal Church in the United States. It appears to be an ecclesiastical body supported out of the Diocesan or Episcopal revenues, whose members not only hold the property and conduct the services of the Cathedral, but assist and advise the Bishop in the administration of the affairs of the Diocese, and by which the Bishop himself is elected. In short, it is the body which takes the place of our Trustees of Funds and Property, of our Board of Missions, of our Standing Committee, and even of the Council itself. And we read that in times past, the Cathedral Canons were accustomed to look down on the Parish Priest as a very inferior order of Clergy, and to esteem themselves as very exalted Church dignitaries.

Even were the functions of our Chapter to go no further than to surround our Bishop with a vain show of privileged ecclesiastical officials to stand between him and the Parish Clergy, and to provide him with a little band of confidential advisers, selected by himself, we should protest against it, as contrary to the simple dignity of our Church, and the republican ideas of our people; and as likely, if not inevitably, to usurp the place of the constitutional advisers provided by the Council. But those of us who have watched the events of the past twenty-five or thirty years, and have seen the persistent effort of a portion of our Clergy to exalt the authority of Bishop and Priest, and whose main

idea seems to be that the nearer they can bring our Church to the doctrines, practices and institutions of the Church before the Reformation, the more "Churchly" and the more "Catholic" it becomes, can have no doubt that the men by whose advice this Cathedral Chapter is attempted to be set over us, mean that it shall continue to grow in strength and power until it shall have absorbed the functions of the Trustees of the Funds and Property, of our Board of Missions, of our Standing Committee, shall have reduced the Diocesan Council itself to the office of registering decrees, already settled by the Chapter, and shall have brought our parishes to the condition of mere missionary stations.

How is the Bishop himself to be free from the undue influence and "pressure" which in the nature of things this oligarchy cannot fail in time to bring to bear on him? It is very well to say that this institution is weak and poor now, and incapable of harm. But we see the kind of men selected to be its master-spirits, and once in control of the affairs and revenues of the Diocese, the story will be different. History does not fail to repeat itself. Let us take warning now.

It will be found that this body whose principal members are appointed for life, will also lay claim to "inherent powers," and will never be satisfied so long as any rights or privileges are withheld from it which are possessed or exercised by institutions of the same name in other churches.

We cannot see that the fruit borne by this tree, when arrived at maturity, will be more palatable to the parochial Clergy than to the laity—but that is for them to consider.

We feel that the laity have been to some extent blameworthy in not speaking more plainly on these matters. We should talk to our clergy as plainly as we do to each other. We should say to them that we are thorough believers in the REFORMATION, as the occasion and means of a great advance in morals and in religion, and in civil, intellectual and religious liberty, and of human progress in all directions; in short, that we are a Protestant people, in sympathy with the great body of Protestants among whom, thank God, we live; and it is, in our view, a fearful mistake for our Church to turn its back upon and alienate the very people from whom our growth has come in the past, and to whom we must look for our increase in the future, in the vain attempt to carry our people four or five hundred years backward, in the name of progress in Catholic doctrine and practice.

We ask laymen throughout the Diocese to consider these things, and to take care that their parishes, each and all, have lay delegates in attendance at the next Council, who will faithfully represent the ideas and wishes of their people, so that we may act so decidedly as to leave no misapprehension as to the views of the laity of our Church, at least. This is the more necessary, as, under the Constitution of our Council a large number of clergymen have seats and votes, who are connected with different schools, and who, having no direct intercourse with the people through parish work, cannot, for the most part, be expected to sympathize with, or to understand the wants and ideas of the laity.

This address is not to be taken as expressing opposition to any simple plan by which the Bishop may have a Parish Church, where he may be at home and have control, and which he may make the center of his Church work. Nor do we deny to such a Parish full and equal rights with other Parishes of the city; but we do object to giving to that Parish, or to the clergy in charge of it under the Bishop, any authority or control over or right to interfere with other Parishes or their Rectors, and we especially object to the establishment of a hierarchy of UNDER-BISHOPS, as offensive to our people and dangerous to our Church, and to making such an institution a charge upon the Diocese.

It has come to our notice that there is being circulated through the Diocese, by whose authority we know not, a paper headed "Canon on the Cathedral, as agreed on by the Committee of the Council, consisting of Rev. Drs. Adams, De Koven and Ashley, and Messrs. James H. Hoes, J. F. Birchard and James Jenkins," and in his last annual address the Bishop speaks of it in the same terms.

There must be some mistake in this matter. The journals of the Council show that this committee was appointed in 1873; that, in 1874, it

made a verbal report through Rev. Dr. Ashley, and asked to be continued; that, in 1875, it reported through the Rev. Dr. Adams as follows: "The Committee on the Cathedral humbly report that they have had one meeting since the last Council, and have been able to agree upon no systematic plan. They hereby request to be discharged." On motion, the report was accepted and the committee discharged. See page 17, Journal of Council of 1875.

If that committee agreed upon the "canon" it will be seen that they kept it a profound secret from the body that appointed them, as well as from the public. But we apprehend that such is not the case, and that the statement that such a canon was agreed on by the committee will be found to be a mistake.

We mention this matter simply to remove any impression that the scheme we are opposing has ever received any sanction whatever from our Council.

This address has its immediate origin in the following circumstances: Early in January of this year a meeting of laymen of the city parishes was called by some of the lay members of the Board of Missions, to consider the deficiency of funds to meet obligations to Missionaries in the field, and to take means to supply the want.

At this meeting a considerable number of prominent laymen were present, and a wide range of inquiry and explanation was taken. It became evident that there had been a large falling-off in the contributions for missionary purposes, so that the small stipends of the missionaries had been necessarily cut down, and that even at the reduced stipends there was still a considerable deficiency of funds to go through the year. It also became evident that the falling-off was due in great degree to dissatisfaction of the usual contributors with matters connected with the "Cathedral," and especially with the appropriation of a great part of the amount sent to this Diocese by the Domestic Committee of the General Board for missionaries therein, to the support of the Cathedral staff. Of the \$800 sent us last year, \$500 were given to members of that staff, and \$300 to a missionary in the interior, and the recipient of this \$300 had been indicated by the donors of the money.

It was finally resolved by the gentlemen present, that they would undertake to raise money sufficient, not only to make up the deficiency at the reduced stipends, but enough to make them up to the amounts in former years, on condition only, that, in future, money appropriated by the Domestic Committee to this Diocese should not be devoted to support clergymen in Milwaukee. The Bishop subsequently declined to assent to the condition.

At this meeting considerable discussion took place in regard to the whole Cathedral business, and especially in reference to the attempt to set up a Cathedral Chapter without the authority of the Diocesan Council.

A committee was appointed to draw up an address to the laity of the Diocese on the whole subject; of which action this is the result.

The foregoing address was unanimously adopted at a meeting of laymen held February 15, 1879.

J. E. MANN, *Chairman.*

J. A. PIRIE, *Secretary.*

John P. McGregor,	Alex. Mitchell,
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John White,	D. H. Johnson,
Edward W. Barnes,	Chas. B. Hubbell,

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Fr. Bloodgood,	A. K. Camp,
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Wm. Jackson,	Henry G. Inbusch,
S. H. Seamans,	Saml. M. Ogden,
Lyndsey Ward,	F. G. Ranney,
D. Edgar French,	Ham. Townsend,
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A. L. Kane,	David Ferguson,
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Frank Boyd,	A. W. Wilkins,
H. B. Pearson,	Chas. Catlin,
H. Wilborg,	F. J. Dixon,
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THE ANNUNCIATION.

The Virgin Mary's visit to Elizabeth may cast new light upon this event.

Mary arose in those days and went into the hill country with haste, into a city of Judea; and entered into the house of Zacharias, and saluted Elizabeth.

And Mary abode with her about three months, and returned to her own house.—Luke, i, 39, 40, 56.

When we read this narrative of Mary's visit, we cannot avoid asking, "At what time did her visit occur?" The answer to this question will be of great importance. If we can ascertain the time of Mary's visit, we can then determine the time of our Lord's birth. In order to obtain this desirable answer, we employ the following facts, and the conclusions they establish:

1. Our Lord was conceived *before* his mother began her journey to the residence of Elizabeth. His previous conception is certified by these words of the angel to Mary, "The holy child now being conceived." (See the Greek.) Luke, i, 35.

2. The conception of our Lord was only a *very few days* previous to the commencement of Mary's journey, as she began it "with haste." Luke, i, 39.

3. Our Lord's birth, nine months after the Annunciation, occurred while the shepherds of Bethlehem were at home with their flocks. Luke, ii, 8.

4. They were thus at home, from the autumnal to the vernal equinox, the *winter season*. (Jahn. Archæology, §44.)

5. Hence, our Lord was not born in any *hot season* of the year, but was born during the period we of the Western world call autumn and winter.

6. Mary did not then begin her journey in any month which would bring her Son's birth *into the summer season*.

7. Mary's visit with Elizabeth lasted "about three months." Luke, i, 56.

8. From Nazareth, the place of Mary's residence, to the hill country of Judea, where was the house of Zacharias, the hus-

band of Elizabeth, was *between eighty and ninety miles*.

9. The improbability that Mary, unmarried woman as she now was, would make this long journey *alone*, is so very great, that this improbability becomes almost, if not quite, an impossibility.

REASONS FOR THIS GREAT IMPROBABILITY.

(a) Young women among the Jews passed their time in great seclusion; never leaving the women's apartment of their home, except to draw water, and then they were usually in companies of their own sex. (Jahn. Archæol., pp. 175, 176.)

Indeed, such was their seclusion that, in Macc., iii, 19, virgins are called "kept in," that is, closely cloistered. In the New Testament, whenever women appear, they are in almost every instance associated together, and acting apart from men. Matt., xxv, 1; xxvii, 55; Luke, xxiv, 22; Acts, xvi, 13.

(b) Even Jewish *men* seldom traveled alone. When they, unattended, ventured abroad, they were in danger either of being devoured by wild beasts, or of being plundered and wounded, and, perhaps, killed by robbers. Gen., xxxvii, 33; 1 Kings, xiii, 24; Luke, x, 30; 2 Cor., xi, 26.

(c) In consequence of these perils, the Jews traveled almost exclusively in caravans, or companies, as the Orientals travel at the present time. Gen., xii, 5; xxxii, 10; xlii, 3; Luke, x, 1; Acts, x, 7, 23; xiii, 2; xv, 39, 40.

(d) Confined at home by their agriculture, their almost sole employment, the Jews did not form these traveling companies, except on the occurrence of their *religious festivals*. Psalm cxxii, 1, 2, 4; Luke, ii, 44.

10. These annual festivals were then the *only occasions* when Mary could have traveling companions from Nazareth to Jerusalem, and from Jerusalem to the house of Zacharias.

In view of these facts, we feel justified in this conclusion: *It was during one of these festivals*, that Mary went from Nazareth to the home of Elizabeth; and *during another festival*, Mary returned to her own residence in Galilee.

11. The ecclesiastical year of the Jews began at the vernal equinox, and was divided into these twelve months: Nisan, Zif, Sivan, Thammuz, Ab, Elul, Tisri, Marchesvan, Kisleu, Thebet, Sebat and Adar.

12. In the course of each year, the Jews celebrated these *seven festivals*, in this chronological order: Passover, Pentecost, Feast of Trumpets, Day of Atonement, Feast of Tabernacles, Dedication of the Second Temple, and Feast of Purim.

Now we ask, *Which of these seven festivals would Mary attend immediately after her conception?*

1. It is easy to see which of them all Mary would *not* attend. Mary would not attend either of these three: the Feast of

Trumpets, the Day of Atonement, the Feast of Tabernacles; as these festivals occurred during the month Tisri, the seventh month of the Jewish year, and answering to parts of our September and October.

REASONS FOR MARY'S NON-ATTENDANCE.

Had our Lord been conceived *in the seventh month* of the Jewish year, He would have been born in the month Sivan, the third month of the Jewish year, and corresponding with portions of our May and June. But May and June are a portion of the *hot and parched season* in Palestine, when the shepherds are not in Bethlehem, but have driven their flocks to the hills of Galilee for pasture. Moreover, the shepherds were in Bethlehem at the time of our Lord's birth; therefore, *He was not born during the hot season*. Thus, Mary did not attend either of the three festivals which occurred during Tisri, the seventh month of the Jewish year. Nor did Mary attend the Feast of Purim, held in the month Adar, the twelfth and last month of the Jewish year; as this Feast was not celebrated publicly in Jerusalem, but in provincial cities, and in private houses. Esther, ix, 28.

We may here, then, safely say: Of the seven annual festivals of the Jews, there were certainly *four* which Mary did not attend, in connection with her visit to Elizabeth. There remain only *three* festivals, which can possibly be associated with Mary's visit, namely, the Passover, Pentecost, and the Dedication of the Second Temple. As Mary attended *two* festivals *in connection* with her visit to Elizabeth, they must have been two, which are only "about three months" apart, as "about three months" was the length of Mary's visit.

(a) How far are the *Passover* and the *Feast of Dedication* separated? Not less than *nine* months, when we count directly from the Passover to the Dedication, as the Dedication occurred in Kisleu, the ninth month of the Jewish year. Not less than *five* months, when we count from the Dedication onward to the Passover, which belonged to Nisan, the first month of the Jewish year. Mary did not, then, in connection with her visit to Elizabeth, attend the festivals of *the Passover and the Dedication of the Second Temple*, as these festivals are too far apart to be brought within the required limits of "about three months."

(b) Did Mary, when visiting Elizabeth, attend the festivals of *Pentecost* and the *Dedication*? Counting from *Pentecost*, which occurred in Sivan, the third month of the Jewish year, directly to the Feast of Dedication, we find the interval to be *seven* months. Counting from the Dedication onward to Pentecost, we find the period to be *five* months. *It is then demonstrated*, that the two festivals Mary associated with her visit to Elizabeth were neither *the Passover* and the *Dedication*, nor *Pentecost* and the

Dedication. Accordingly, *Mary did not attend the Dedication festival at all.* Thus, we have discovered *five* Jewish festivals which Mary could *not* have connected with her visit to the house of Zacharias.

2. *The Jewish festivals Mary could attend.* We are consequently driven by the facts we have just seen to this position: *The Passover and Pentecost are the only festivals of which Mary could avail herself in going to the hill country of Judea, and in returning from it.* The duration of Mary's visit was, we must not forget, "about three months." But, from Pentecost to the Passover, following the Jewish order of the year, was not less than *ten* months. Mary must, then, have attended the Passover *previous* to her attending the Pentecost. The interval between the Passover and the Pentecost was only fifty days,* a period, as we shall see, equal to that described by the phrase, "about three months." In addition to this constraint of dates, with which we are now so closely pressed, the Passover was pre-eminently the festival Mary would feel obliged and would prefer to attend. Of the three great festivals, the Passover, Pentecost, and the Feast of Tabernacles, enjoined by God upon the whole nation of the Israelites,† the Passover was *the only one* Mary, as a woman, was required by the law of the Sanhedrim‡ to attend. After her marriage, Mary was *accustomed*|| to attend every year the Passover at Jerusalem. As boys attended this festival from the time they were *twelve* years old,§ Mary may have attended from the same period of her own life. To the Passover, immediately succeeding her conception, Mary would be drawn by these four powerful motives:

- (a) By the rule established by the Sanhedrim;
- (b) By her own previous practice;
- (c) By her devout affections and preferences;
- (d) By her exulting faith, and her grateful joy.

After the Annunciation, Mary's heart was filled with the spirit of the *Magnificat* she repeated on reaching Elizabeth. The Passover commemorated the rescue of her nation from Egyptian bondage. This deliverance typified the greater salvation, of which the Son conceived in her was to be the sole Author. For these several reasons, the Passover, of all festivals, had for Mary the strongest attractions. At the same time, the dates we can command demonstrate, that the Passover was the *only* festival, to which Mary could have, with eager feet, and with a soul fired with love and praise, hastened, after her submissive and glad reply to Gabriel announcing her surpassing mercy, "Behold the handmaid of the Lord: Be it unto me according to thy word."¶

We have said, the fifty days between the Passover and Pentecost are, as a period, equal

to that described by the phrase, "about three months." The identification of the two expressions, *fifty days, and about three months*, is not difficult. The fifty days between the Passover and Pentecost must successively embrace *portions* of three months. This, we shall now show. The Passover began on the *fourteenth* day of the month Nisan, and lasted one week. Then began the fifty days between the Passover and Pentecost. Another week after the Passover-Week would complete Nisan, and introduce the month Zif. Thirty days would complete this month, and with it would also end *thirty-five* days of the whole fifty, and leave *fifteen* days for the next month, which was Sivan. Now apply these divisions of time, embracing *portions* of three months, to Mary's movements and visit. After the services of the Passover were finished, there remained one full week of Nisan for Mary to go from Jerusalem to the residence of Elizabeth; probably Hebron, as it was a sacerdotal city.* The journey could not, at the farthest, occupy more than two days. Dr. Edward Robinson went from Hebron to Jerusalem in *eight* hours and *fifteen* minutes; thus showing us, that the distance is only about *seventeen* miles.† Mary's visit, then, with Elizabeth may have begun in the last part of the month Nisan, within *five* days of its close. The five days of Nisan being finished, Mary would enter upon the *thirty days* of the next month, that of Zif.

When this *second* month was ended, Mary would have, of the whole fifty days between the Passover and Pentecost, *fifteen* days, which would form *one-half* of the *third* month, namely, Sivan. More than one-half of these two weeks of Sivan Mary would spend with Elizabeth, and still have ample time to be in Jerusalem at the beginning of the Pentecost. Thus Mary's visit embraced portions of the months Nisan and Sivan, and the whole of the month Zif.

Observe: St. Luke does not say Mary's visit was *full* three months in extent, but only "about three months."‡ Her visit included one entire month, that of Zif, and a portion of two other months, Nisan and Sivan. But do the Scriptures allow us thus to call one full month and portions of two adjoining months "about three months?" Our Lord Himself gives us this permission and authority. When measuring the time of His own sojourn in Paradise, between His death and resurrection, He designates *whole* days by *portions* of these days. He predicts this sojourn in these words: "The Son of Man shall be *three* days in the heart of the earth."|| But when explaining this very prediction, He repeatedly describes these days by *a portion* of the period. "The *third* day shall the Son of Man rise again."§

In point of fact, our Lord was not three *whole* days, or *seventy-two* hours, in the embrace of death, but only about *one-half* that *time*. He expired near 3 o'clock, the afternoon of Friday.* He returned to life "very early in the morning"† of our Sunday. Thus, the "three days" of our Lord's prediction were only Saturday and parts of Friday and Sunday.

By this use of language, our Lord does most fully warrant our measuring the length of Mary's visit of "about three months" by the one month of Zif, and the two portions of Nisan and Sivan. He also as fully warrants our affirming the two periods, the period of fifty days between the Passover and Pentecost, and the period of "about three months," are *identical*.

We will now, for our inspection and conviction, review the path of argument we have traversed and survey the facts clustered in our sight.

1. Our Lord was conceived *before* His mother left Nazareth for Hebron.
2. Mary would not journey *alone* to the hill-country of Judea.
3. The religious festivals of her people afforded her the *only* opportunities of going to Hebron and returning to Nazareth.
4. Of all these festivals, both her duty and her inclination would prompt her to select the *Passover* as the occasion of beginning her journey.
5. Her three-months visit corresponds exactly with the interval between the Passover and Pentecost.
6. This time cannot be made to correspond with the interval between any other two festivals of the Jewish year.

There is but this inevitable and irresistible *conclusion* to which these undeniable facts conduct us: *Mary performed her journey to Elizabeth in connection with the Passover. Mary accomplished her return to Nazareth in connection with the feast of Pentecost.* We are, then, we may hope, now able to answer this great question, **WHEN WAS OUR LORD BORN?**

While it may be beyond our power to fix *the exact day*, when He was born, we can find *the season of the year*.

Our Lord's birth occurred not in the spring, not in the summer, not in the autumn, but in the winter.

The season of His birth we can determine in this way:

He was conceived *before* His mother went to the Passover. His birth was nine months from His conception.

The Passover began on the *fourteenth* day of the month Nisan. Nisan itself began with the *new moon*, either identical with the vernal equinox, or next succeeding it. The vernal equinox corresponds with our *twenty-first* of March. The beginning of

*Lev., xxiii, 16; Deut., xvi, 9. †Ex., xxxiv, 22, 23; Deut., xvi, 16. ‡Prideaux Connections, i, pp. 238, 240, Note. ||Luke, ii, 42. §Luke, ii, 42. ¶Luke, i, 38.

*1 Chron., vi, 57. †Ellicott's Life of Christ, p. 61, Note 2. ‡Luke, i, 56. §Matt., xii, 40. ¶Matt., xx, 19; Mark, ix, 31; Luke, xviii, 33.

*Mark, xv, 34.

†Luke, xxiv, 1.

Nisan might then vary, in a lunar cycle from the *twenty-first* of March to the *eighteenth* of April, the interval between two new moons—a lunar month.

As the Passover began the *middle* of Nisan, and, as we may suppose Mary to begin her journey to the festival a week earlier than this middle, the *Annunciation* may have occurred during the *first week* of Nisan, that is, *between the twenty-first and the twenty-eighth of March*.

Taking this period of a week as the possible time for our Lord's conception, we can say His birth would occur some time between the *twenty-first* of December and the *eighteenth* of January, the period of a lunar month. This consequence follows: *Our Lord was born during this period of the winter season*.

We said we could not determine the *exact day* of our Lord's birth. Still we can closely approximate to the day. This conception probably took place during the *first week* of Nisan. His conception may have occurred between the *twenty-first* and the *twenty-eighth* of March. His conception may have taken place on the *twenty-fifth* of March. *Our calendar may therefore be right in fixing this date as the Day of the Annunciation*.

Right, possibly, with regard to the date of the Annunciation; *right, also, may be our calendar in assigning our Lord's birth to the twenty-fifth of December*.

ASTROMONY CONFIRMS OUR POSITIONS.

In a remarkable manner does astronomy confirm the dates assigned by our calendar to the Annunciation and the Nativity.

Our Lord was born *before* the death of Herod the Great, who died A. U. C. 750, a few days previous to the Passover, and therefore soon after the beginning of the year.

The visit of the wise men and the slaughter of the infants, events following our Lord's birth, show that He must have been born in the *preceding* year, namely, A. U. C. 749.

Astronomical tables place the Passover of this year on March *thirty-first*. Between March *twenty-fifth*, the Day of the Annunciation in our calendar, and March *thirty-first* are five days, a period amply sufficient for Mary to go from Nazareth to Jerusalem, a distance of *sixty-five* miles, to attend the Passover.

The intercalary months of the Jewish year in no way affect these calculations. The intercalations were at the *end* of the year. But without the slightest reference to them, the Jewish year always *began* with the new moon after the vernal equinox.

Thus, the Evangelist, St. Luke, in his account of the Annunciation, and Mary's visit to Elizabeth, the traditions of the Church,* and the science of astronomy all

point to the *twenty-fifth of March* as the Day of the Annunciation; and also point to the *twenty-fifth of December* as the Day of our Lord's birth in Bethlehem of Judea.

DEATH OF DR. DE KOVEN.

As our last form is made ready for the press a dispatch comes announcing the death, at Racine, Wednesday, March 19, from apoplexy of the heart, of the Rev. JAMES DE KOVEN, D. D., the distinguished Warden of Racine College. To his friends and the Church here in earth, his untimely decease is a great bereavement. For him the Easter joy has already begun in paradise.

Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

A REBEL'S RECOLLECTIONS. By GEORGE CARY EGGLESTON. Second edition. Square 16mo, pp. 260. New York: G. P. Putnam's Sons. (1).

This modest volume will be a delight to the future Macaulay who shall write that history of the war between the States which it is hardly likely that any man now living ever can write. Passion, happily, is dying fast away, and with it, prejudice on both sides. But the men of this generation are too near to the great conflict to be able to take in the subject of its causes and its course in one clear, comprehensive view, so as to see the multitude of its details, each in its right place and with its due importance or comparative insignificance. To such a view, distance is necessary; and when the necessary distance of time shall lie between the historian and his subject, it is not the folios of State papers, the proclamations of Presidents, nor the bulletins of battle-fields that will make the living drama real to his imagination, but such simple, manly narratives of personal experience as this of Mr. Eggleston.

It is possible that the author imagines the first part of his book to be the liveliest and most attractive. It is certainly the liveliest. His descriptions of the speechifying Virginian Militia officers who were eager for secession, and brave to desperation on the eve of war, but who afterwards retired with dignity to private life, are ludicrous enough. His account of the material of the army of Virginia, in which social distinctions for a time over-rode all ideas of military discipline, throws much light on the earlier history of the war. His personal reminiscences of "Yours, to count on, J. E. B. Stuart," and of Lee, Jackson, Ewell and others, are certainly interesting. His humorous description of the time "when money was 'easy'" in the Confederacy, is a lesson for financial visionaries for all time. To the average reader, these chapters of Mr. Eggleston's "Recollections" may be most attractive; but certainly the latter chapters are most useful to the thoughtful reader now, and will be infinitely more so to the yet unborn historian of the war between the States. How it all worked out in the long years of the struggle, and how the Southern soldiers felt and starved under the rule of incapacity and prejudice, Mr. Eggleston has told with a

sententious brevity which is almost painfully impressive. But he keeps the best wine for the last, in his concluding chapter, on "The End and After." Never, until we had read it, did we realize the resolution of despair with which the army of Lee fought through its last campaign. "It is impossible to say precisely when the conviction became general that we were to be beaten. I cannot even decide at what time I, myself, began to think the cause a hopeless one, and I have never yet found one of my fellow-Confederates though I have questioned many of them, who could tell me, with any degree of certainty, the history of his change from confidence to despondency. . . . It was part of our soldierly duty . . . to believe that ultimate success was to be ours, and Stuart only uttered the common thought of army and people when he said "We are bound to believe that anyhow And so our hearts went on hoping for success long after our heads had learned to expect failure." This was the hope that keeps alive despair; and presently despair was shown in somber forms. Of some a gloomy superstition took possession, and there were terrible coincidences that contributed to spread its influence. "I'm going to be killed pretty soon," said as brave a man as I ever met to me one evening. "I never flinched from a bullet until to-day, and now I dodge every time one whistles within twenty feet of me." I tried to persuade him out of the belief, and even got for him a dose of valerian to quiet his nerves. "My time is coming, that's all," he said; "and I don't care. A few days, more or less, don't signify much." An hour later the poor fellow's head was blown from his shoulders as he stood by my side." Then a "revival" broke out; "prayer-meetings were held in every tent;" and "a sort of religious ecstasy took possession of the army." This, too, was only another form, or, at least, a consequence, of despair. "The men had ceased to rely upon the skill of their leaders or the strength of our army for success, and not a few of them hoped now for a miraculous interposition of supernatural power in our behalf." Under the influence of religious enthusiasm, the men were better soldiers than ever. "Disaster seemed only to strengthen the faith of many. They saw in it a needed lesson in humility, and an additional reason for believing that God meant to bring about victory by his own, and not by human, strength. They did their soldierly duties perfectly. They held fatigue and danger alike in contempt. It was their duty, as Christian men, to obey orders without questions; and they did so in the thought that to do otherwise was to sin." So they went on to the end; and it was to the army as well as to its general that Grant, to his own eternal honor, paid a well-earned tribute of admiration when he returned Lee's sword with the chivalrous remark that "he knew no one else so worthy to wear it."

Mr. Eggleston's most interesting and instructive book contains not one syllable that can either offend a Northern ear or wound a Southern susceptibility. It has another recommendation which, in these days, is unhappily too rare. The author's English is the purest, chastest and most thoroughly Anglo-Saxon English we have had the pleasure to read in a contemporary work for many a day. His style is such as a polished scholar might hope to form in the nineteenth

*Dist. Chu. Antiq. I, 361.

century by a constant study of John Bunyan and Defoe.

STORIES FROM HOMER. By the REV. ALFRED J. CHURCH, M. A. With twenty-four illustrations from Flaxman's designs. New York: Harper and Brothers, Publishers. Hamilton & Co., Milwaukee, Booksellers.

This charming little book, which is as elegant as it is charming, attempts to do, and succeeds in doing, for English readers of Homer, what Charles and Mary Lamb did so successfully for the greatest of dramatists in their "Tales from Shakespeare." Nothing better could be put into the hands of young students about to enter on the study of Homer in the original. It would present the grand epics to them as living things, of which they are to learn more from Homer himself, and not as dry quarries for mere word-digging. To others, old and young, to whom the original is not intelligible, it will give a pleasing outline of the plot and action of the Iliad and the Odyssey; and, as far as possible in English, of the style of their composition. The illustrations from Flaxman are good.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, March 14, 1879.

TO THE LIVING CHURCH:

There seems to be but little to communicate from this region.

At a recent meeting of the Vestry of St. Mark's Parish, the Rev. Dr. De Koven was unanimously elected to the Rectorship. Whether he can be prevailed upon to accept, and thus rejoice the hearts of many who respect his talents, and honor him for his devotion to the cause of truth and the Church, yet remains to be seen. Even such as may not be prepared to go with him to the full extent in his bold enunciations of doctrine, have always been impressed by his manliness in the unflinching avowal of what he believes to be the truth. And such an example, in an age of temporizing and half-heartedness, is refreshing, to say the least.

Our clergy are diligently prosecuting the labors peculiar to the Lenten season, and have reason to be encouraged by the yearly increasing attendance and co-operation of the laity. In most of our city parishes it is the season devoted to the preparation of candidates for confirmation. May it be found that the wholesome influences of such a period have been blessed to members who, hitherto, have been classed as "hearers only." With the higher views now commonly inculcated in reference to confirmation, its privileges, gifts and blessings, we are encouraged to look to increasing classes as a reliable test of the growth of the Church in what most nearly concerns her true, heavenly mission, which is "to feed and provide for the Lord's family; to seek for Christ's sheep that are scattered abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever."

Mr. George W. Hunter has issued a second edition of his pamphlet of the "Holy Eucharist and Auricular Confession. A Defense of Church Principles against the Misconceptions of their Opponents." It covers 148 pages. Mr. Hunter has, very wisely, omitted certain passages, which, however intended, smacked a little more than was agreeable of the "Ego," and has added to his catena of authorities.

No one can study the passages, and from the same authors, as quoted upon opposite

sides in this controversy, without being made to feel the uncertainty of such reliance. When men, as not unfrequently happens, may be found to contradict themselves in the compass of a single sermon, it is not surprising that the authors of voluminous works, written at different periods of life, and under varying circumstances, should appear to take diametrically opposite views (to put it in the strongest light) of one and the same doctrine. Could we summon them from the dead to explain, all difficulty would be at an end. But, deprived of such a resource, how much safer and better to be concluded in all such matters by the received formularies of the Church, defining on all disputed points, to the voice of the Church universal. We are not told "to hear" Cranmer, Sandys or Pusey, but "to hear the Church."

You will understand that Mr. Hunter's pamphlet is one of a series, growing out of the recent attack upon St. Clement's, for alleged irregularities in doctrine and worship.

Dr. Goodwin has furnished two of the series, which, in consideration of his position, should never have been issued, and now that they are issued, should instantly be suppressed. As Chairman of the Standing Committee, the prosecutors, in the event of a trial of the clergy of St. Clement's, and more especially as a member of the committee appointed to "investigate the facts and recommend action," it ill becomes him thus to commit himself in advance.

NEMO.

The Fireside.

THE ROAD TO SLUMBER-LAND.

What is the road to Slumber-land, and when does the baby go?

The road lies straight through mother's arms when the sun is sinking low.

He goes by the drowsy "land of Nod" to the music of "lullaby,"

When all wee lambs are safe in the fold, under the evening sky.

A soft little night-gown clean and white; a face washed sweet and fair;

A mother brushing the tangles out of the silken, golden hair;

Two little tired, satiny feet, from the shoe and the stocking free;

Two little palms together clasped at the mother's patient knee;

Some baby-words that are drowsily lisped to the tender Shepherd's ear;

And a kiss that only a mother can place on the brow of her baby dear;

A little round head which nestles at last close to the mother's breast,

And then the lullaby soft and low, singing the song of rest:

And closer and closer the blue-veined lids are hiding the baby-eyes,

As over the road to Slumber-land the dear little traveler hies.

For this is the way, through mother's arms, all little babies go,

To the beautiful city of Slumber-land when the sun is sinking low. MARY D. BRINE,

In the Nursery.

A STORY FOR LENT.

(Continued.)

The child grew heavier in her arms; she was asleep. Alice laid her down tenderly and went down-stairs. Miss Simpson congratulated her on her release, telling her she had not dared offer to relieve her, or disturb her in any way, for fear of exciting

the child and still more delaying her work. And, opening the door into her private sitting-room, invited her to partake of a little supper, especially prepared for her.

Her ingratitude of a little while ago occurred to her, and she was tempted to refuse the kindness; but Miss Simpson assured her she needed a little petting after her extraordinary exertions; and she determined never to allow herself to complain again of being neglected.

The child became a great pet of the school, and Alice soon earned the title of "little mother," she was so faithful and devoted. Fanny sometimes shared her cares; and, one morning, Alice was obliged to go to town on some business for Miss Simpson, and she asked Fanny to look after the child.

"Certainly," replied the girl, "bring her in."

Maud ran in, putting up her rosy lips for a kiss. "I like to stay with you, Fanny; can I bring my kitty?"

"Yes, indeed," was the answer, "but don't bother."

So the little girl pulled the patient kitty in by her tail, and sat down on a hassock in the corner.

She sat still for a long time, playing with the cat, but it, improving an opportunity when Maud loosened her hold, scampered off and out through the half-open door.

"Fanny!" called the child. Fanny, entirely absorbed in the letter she was writing took no notice. Again Maud spoke; still Fanny did not hear. She looked around for some plaything, and spied a glittering object on the table. She got up quietly and tiptoed to the table, whose top she barely reached; stretched out her hand for the pretty thing. Her fingers just touched it, but did not grasp it; she leaned forward a little, and brought it toward her. It was hers, and she trotted back to her corner, and sat down with her treasure in her hands. "Tick, tick, tick," said the toy. It was Fanny's watch, a present from her father on her last birthday. Maud had an investigating mind, and was determined to find where the tick, tick, came from.

First one lid was bent back, so far it fell off into her lap; then the other; the crystal fell out. She turned the hands round and round, until they came off. Taking up a marble paper-weight—Fanny had given her one before—she hammered the watch until its usefulness was gone.

Attracted by the noise, Fanny turned around. "O, you naughty girl," she cried, jumping up and catching Maud in her arms, she shook her, and pushed her against the table. Down came baby, table and ornaments in a heap on the floor. Maud kicked and screamed, and Miss Simpson rushed in.

"What is all this disturbance?" demanded she. "Just see what that little minx has done," cried the excited girl, pointing to the heap on the floor.

"It is too bad," said the lady, "but how did she get it?"

Fanny acknowledged she had promised to take care of her, and had fulfilled her engagement by leaving her to take care of herself.

Miss Simpson carried the little girl to her own room, and tried to calm her fears, but she refused to be comforted, and kept saying, "I don't like Fanny, she shakes me so. I wish Alice would come home."

"O, my horrid temper," sighed Fanny, "when shall I get it under control? We cer-

tainly have no power of ourselves to help ourselves. When shall I learn it?"

CHAPTER III.

"Thou knowest the way to bring us back,
My fallen spirit to restore;
O, for Thy truth and mercy's sake,
Forgive, and bid me sin no more;
The ruins of my soul repair,
And make my heart a house of prayer."

Miss Simpson carried Maud to her own room, and tried to show her how naughty she had been. For although she was a little girl, she knew better than to meddle with things that didn't belong to her.

Maud said "I'se sorry; but I don't like Fanny, she shakes me so."

Miss Simpson didn't think it wise to press the matter, but told her a story, and the child fell asleep. The kind lady put her on her own bed, and drawing the curtains, left her, and went down to attend to her own interrupted duties.

Late in the afternoon Maud awoke, and finding herself alone, recalled the events of the morning. Her own mischief, Fanny's anger and Alice's prolonged absence.

"They've all gone off and leaved me," she sobbed. "They won't love me any more. I'll go and find my mother; she'll want me, if I am naughty or not." She had unconsciously learned the lesson of a mother's patience, which exceeds all other but God's.

So putting her thoughts into execution, she jumped off the bed, ran out into the hall, down the back-stairs, out the side-door, down the avenue to the sidewalk, down the hill, over the bridge. The way was direct thus far; but the street ran right across the end of the bridge, and now it was dark. The gas was lighted on the streets and in the stores. She was bewildered, and didn't know which way to go. She sat down to rest, and began to cry. Her feet were cold and wet, for the snow was melting off, and the walks were damp. Huddled up in a little heap in a corner, she sobbed as if her heart would break. She heard approaching footsteps. "Would she be picked up and carried off?" and she held her breath in fear.

Mr. Andrews was on his way to the Hall, and spying a bundle in the angle at the end of the bridge, stopped to see what it was.

"Who is this?" asked the astonished clergyman, surprised to find a child alone in such place at such a time. Her hair blown over face by the wind, and no cloak or outside garment on, she looked like a wild child.

"I'm Maud Badge," answered the child, recognizing the kind voice of the Rector. "I runned away from the Hall, and Alice, and I'm cold, and wont you take me home?"

"Certainly," answered the gentleman; "I am on the way there now."

The child took his hand and trudged along by his side.

Miss Simpson received her gratefully.

Alice had returned and gone to the room where Maud had been left, and not finding her, had sounded the alarm, and the premises had been faithfully and unsuccessfully searched. And their fears were relieved by seeing her return safe and sound.

The story of the morning performances had been told Alice, and she felt Maud was not to blame, and now she caught her up in her arms to assure her that she was dearly loved.

"I love you, Alice," said the child, as the young girl pulled off her wet stockings,

gave her a hearty supper and put her into a warm bed, "but I don't like Fanny one bit."

"You mustn't say so," replied Alice; "I'm afraid you were not a good girl in Fanny's room."

"She wouldn't take any notice of me; I spoke to her, and kitty runned away," answered the child.

Next morning Maud was not well. Alice said she had been hot and feverish all night. The doctor was sent for, and said she had diphtheria. At this dread name they began to be alarmed, and Alice proposed to devote herself to the exclusive care of the child.

Maud was delirious much of the time, and frequently cried out "Go away, Fanny, I wish Alice would come home."

On Saturday afternoon, when the young girls again assembled at the rectory, Alice was not there, and Fanny explained that she had remained at home on account of Maud's illness.

Fanny looked so sad, Mrs. Andrews sought an early opportunity to gain her confidence. And asked if she had found it as easy as she had expected, to give up confectionery, "for," she continued, "these appetites we think so trifling, often have a strong hold upon us, and to control them is not so easy as we think."

Fanny blushed as she confessed her failure, "but I have told the girls I'm not going to spend another cent upon confectionery until after Easter, and they, as well as I, are going to do the same thing, so I am not afraid of temptation again in that quarter." "But," she continued, "I am making a special effort to control my dreadful temper during Lent, and it seems to have me completely in its power." And she told the story of Maud's visit to her room; her outburst, and the child's escapade and its consequence—severe illness.

"The Collect for the ensuing week is very appropriate," replied Mrs. Andrews, "and it is wonderful how they all, or nearly all, fit into our lives as we use them week after week. They so exactly express our needs."

"We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies; through Jesus Christ our Lord."

"You heartily desire to overcome your quick temper; then ask your Heavenly Father to stretch out His right Hand to defend you against that enemy, through Jesus Christ."

"And He will do it if you are in earnest; that is, if you try to overcome yourself. He has provided you every day with food to nourish your body, but if you did not partake of it, it would do you no good. Just so with the food for the inner man. He has given you the power, but you must stretch forth your will and use it."

While this conversation had been going on in one part of the room, in another, the party which had been mentioned the previous Saturday as to occur on the intervening Wednesday, was the topic of interest.

"Did you have a good time, Susy?" asked Ada.

"No, not at all," was the reply; "I did not want to go very much; you all are keeping Lent, so it didn't seem right for me to go; but mother wanted me to so much, and had a new dress for me; but there were only a few there, and mother says now, she

would not have let me go if she had known so many were going to stay away on account of Lent. She says 'in Rome you must do as Romans do,' and next year she'll know better."

Her remarks caused a smile upon the faces of some of the listeners; but Mrs. Andrews turned their thoughts in another direction, for she thought she perceived the dawn of a new feeling on the young girl's part, and she did not wish the foolish remarks of the mother to furnish joking about this solemn season.

After work was put away, Fanny and Ada offered to go with Mrs. Andrews to the house of their beneficiaries. Tom had been watching for them half an hour, and came rushing down the street to meet them, and capering before them, conducted them up stairs, shouting "Here are the ladies, mamma."

"Hush, child," cried the distracted mother, advancing with baby in her arms, "you'll wake your father." And seeing the visitors, she apologized for her manner, saying her husband had a bad night, and just fallen asleep, and she wished to keep the house still, in the hope he might awake refreshed.

Baby caught a glimpse of her old friend, and held out her arms to be taken, and cooed and "ya-yaed" in the most fascinating manner. Fanny felt no inclination to disappoint her, but took her and devoted the entire call to her amusement. Teaching her to "pat-a-cake" and to play "this little pig went to market" with her little pink toes, whose marvelous existence she was just beginning to be cognizant of, and many other games known in babyland.

Mrs. Andrews told the mother of the illness of her child, but assured her that every attention would be paid her where she was, and if there was any change for the worse, she should be notified at once; but advised her, for the welfare of the rest of them, to leave her alone.

Mrs. Badge, sighing, replied, "with all my family, ma'am, I can't go to Maud. He will do what is right. She is a bit delicate, and I never thought to raise her," continued she with a far-away look. "I could not bring her up as I shall wish, and I had rather have her safe up there in His arms, than have her grow up like the children I see around here. He knows! He knows!"

They arose to go, and when they were fairly on the street, the girls almost simultaneously asked Mrs. Andrews if she didn't think the woman acted queerly. "She seemed almost pleased to think Maud might die," said Fanny indignantly.

"Don't be hasty in your judgment," said the Rector's wife, gently. At your age, and from your stand-point, you can't imagine the fears which cluster around the mother's heart. She would do all in her power to save the child, but if God takes her, she will sorrow, and yet she will be thankful she is safe forever."

"As you say so," replied Ada, "you must be right, but I don't understand such resignation."

Mrs. Andrews went with Fanny to the Hall to inquire for Maud, and was assured she was better. She went up to see the child, and at once saw they had been deceived and the little one was really dying.

"Hold me tight, Alice, I love you; I'se sorry, Fanny, I won't do so any more," gasped the child. A few short breaths and she was gone.

Shocked and grieved, they stood around the little body, unable to realize that death had snatched her away, and then the duty of the hour called upon their energies.

Miss Simpson gently took the little body from the unresisting arms of Alice, and laid it upon the bed. And the poor girl, who had watched and cared for the child through all her sufferings, now burst into tears, and was led away to her room.

The sad news spread rapidly through the house, and Fanny, who was seated at a piano absorbed in a "song without words," which expressed her own depth of feeling so well, was the last to hear it.

"It can't be true," she exclaimed, "when I came in, they said she was better."

"It is true," said Anna Whitcomb, "and Alice is crying her eyes out up-stairs."

She arose, and as her part in this tragedy rushed over her, fainted away.

All was confusion; but Miss Head, one of the assistants, brought restoratives which awakened her to consciousness, and carried her to her own room.

It was a long time before she thoroughly realized what had happened. There was a dull pain in her heart, and a feeling of some terrible evil hanging over her. By and by it all recurred to her with crushing distinctness. She would go and see for herself if it were really true that little Maud was dead.

It was near midnight, and she stole softly into the corridor, so as not waken anybody, into Alice's room, where the child had been during her illness.

The sweet little face was upon the pillow, with closed eyes as if asleep. The cheeks were a little flushed, and, for a moment, Fanny thought she was only sleeping; but a touch of the cold fingers and icy forehead destroyed that hope. And she fell on her knees in an agony of sin and repentance.

Miss Simpson expected an outburst of grief and reproach from the bereaved mother, but instead of that, Mrs. Badge met her with perfect calmness.

"I know you've done the best you could; I never felt Maud would live to grow up, she was so dainty-like, not like the rest."

Not even when Miss Simpson left her alone with the little body, did she shed a tear. She asked if she should take the child home now for the funeral; but was told that they had arranged to have it at the church, on the following day, and she and the older children, Tom and Amy, would be provided with suitable clothing.

Sadness ruled at the Hall. All felt the chill presence of death. Miss Simpson had many grave talks with Fanny, not to impress the lesson of controlling her temper upon her mind, for she felt that she would not readily forget that; but to prevent her giving herself up to a morbid self-censure, which the lady feared might have a very bad effect upon her.

She assured her that Dr. Crosbie thought the little girl had the germs of the disease in her system before she was brought to the house, and having a delicate constitution, she very likely would not have lived under more favorable circumstances.

Alice took a melancholy pleasure in arranging the little body for its last home; surrounding it with fragrant flowers—emblems of purity and the resurrection.

Ada provided the children and Mrs. Badge with clothing. Tom was old enough to ask questions about his little sister's

future. Ada told him she had gone to paradise to wait till the rest of the family should come. But when he saw her lying in the little white casket at the Hall, where prayers were said before taking her to the church, he didn't hesitate to express his doubts of her having gone anywhere.

(To be continued.)

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

THE EQUITABLE LIFE ASSURANCE COMPANY, NEW YORK.

It is refreshing to know that there is a life insurance company whose principal capital is not assurance. Such is the Equitable Life Assurance Society, of New York, whose total surplus is larger in dollars than the total surplus of any other company acting on the basis of the Massachusetts four-per-cent legal standard. Its assets approximate to \$35,500,000; its surplus is now, in round numbers, \$6,900,000. In 1878, the surplus was increased by \$700,000, and \$562,543 were added to the surplus of its Tontine policies. Once every year there is a thorough examination by a special committee, of its assets and accounts, and thus an investment in it is made not only profitable, but safe, absolutely safe as compared with many of our savings-banks and other life insurance companies.

NERVOUS EXHAUSTION AND SLEEP-LESSNESS.

Rev. Charles H. Watson, Pastor of W. Baptist Church, Oswego, N. Y., says: My needs were the common ones in nervous exhaustion, overwork and anxiety incident to the first year of ministerial life made sad havoc with my nerves, and so robbed me of sleep that I was about two years with but few hours of restoring rest. Your Vitalized Phosphates fed my nerves and so gave me not only temporary help but permanent strength.

Physicians have prescribed 160,000 packages curing all forms of nervous debility and diseases. F. Crosby, 666, Sixth Av., N. Y. For sale by all druggists.

MUSICAL.

We have before us some beautiful Easter music, from W. A. Pond & Co., 25 Union Square, N. Y., which we heartily recommend to the use of church choirs. Two Easter Hymns, one in C, the other in D, are bright and carol-like in character, by F. B. Whiteley, while the other two are Anthems, more elaborate in style. "Angels Roll the Rock Away," is particularly beautiful, introducing as it does the air of the well-known tenor solo, "Cujus Animam," from Rossini's "Stabat Mater." "He is Risen, He is

Risen," arranged from L. Bordese, by Wm. Dressler, is full of joyous alleluias, and the whole Anthem has a bright, sparkling accompaniment, which is exceedingly beautiful.

COBB'S LIBRARY.

The ninth annual catalogue of Cobb's Library, at 173 Wabash avenue, has been published, and even a brief examination of it will show why it is that this institution is so popular. It is a rendezvous for the best and most high-toned people of our city. There, they find the latest books in every department of literature, and the annual subscription comes within reach of all. An assortment of elegant stationery can be procured at the Library, and among its periodicals on sale will always be found THE LIVING CHURCH.

FRIENDS on the North Side, at 118 N. Clark St., at George P. Sexton's, can always procure books, periodicals, wedding and other cards. Great attention is paid to the purchase and sale of fine stationery. It is a new establishment, and deserves a liberal patronage.

TO OUR READERS.

If you have never visited the great 10-cent store at 127 North Clark street, you have missed many an opportunity to obtain big bargains. They offer this week 200 boxes of silk-edge Ruching, at 10 cents a yard. Worth double.

ART FURNITURE.

We would advise ladies of taste to call on J. S. Bast, 270 and 272 N. Clark St., for art furniture. He manufactures from original designs only, and will give you something not obtainable elsewhere in Chicago.

VERY LOW, INDEED!

Mr. F. H. Head's advertisement elsewhere in our columns, means just what it says—"Prayer-Books at half-price."

R. R. TIME TABLES.

CHICAGO, MILWAUKEE & ST. PAUL RAILWAY.
Union Depot, corner Madison and Canal streets. Ticket Office, 63 South Clark street, opposite Sherman House, and at depot.

	Leave.	Arrive.
Milwaukee Express	* 7:55 a m	* 7:45 p m
Wisconsin & Minnesota, Green Bay and Menasha Through Day Express	* 10:10 a m	* 4:00 p m
Madison, Prairie du Chien and Iowa Express	* 5:00 p m	* 10:45 a m
Milwaukee Fast Line (daily)	9:00 p m	4:00 p m
Wisconsin & Minnesota, Green Bay, Stevens Point, and Ashland through Night Express	† 9:00 p m	7:00 a m

All trains run via Milwaukee. Tickets for St. Paul and Minneapolis are good, either via Madison and Prairie du Chien, or via Watertown, La Crosse and Winona.

ILLINOIS CENTRAL RAILROAD.

Depot foot of Lake street, and foot of Twenty-Second street. Ticket office, 121 Randolph street, near Clark.

	Leave.	Arrive.
St. Louis Express	* 8:30 a m	* 6:20 p m
St. Louis Fast Line	‡ 9:10 p m	‡ 6:30 a m
Cairo & New Orleans Express	* 8:30 a m	* 6:20 p m
aCairo & Texas Express	‡ 9:10 p m	‡ 6:30 a m
Springfield Express	* 8:30 a m	* 6:20 p m
Springfield Night Express	‡ 9:10 p m	‡ 6:30 a m
Peoria, Burlington & Keokuk	* 8:30 a m	* 6:20 p m
bPeoria, Burlington & Keokuk	‡ 9:10 p m	‡ 6:30 a m
Dubuque & Sioux City Express	* 10:00 a m	* 3:20 p m
Dubuque & Sioux City Express	* 9:30 p m	* 6:35 a m
Gilman Passenger	* 5:25 p m	* 9:25 a m

a On Saturday night runs to Centralia only.
b On Saturday night runs to Peoria only.

W. G. CUMMINS,
DENTIST,
70 STATE STREET, Room 1.
CORNER RANDOLPH STREET,
CHICAGO.

Moderate and consistent Prices.

STERNE H. HARBESON,
DEALER IN
House-Furnishing Goods,
Including Stoves, Ranges and a full line of
Rodgers' English Cutlery.
88 N. Clark St., Chicago.

STANLEY & CO.,
BUTCHERS AND PROVISION DEALERS.
Early Fruits and Vegetables
A specialty; also
CHOICE GAME IN SEASON.
No. 90 North Clark St., Chicago.

CEO. P. SEXTON,
BOOKS and PERIODICALS,
WEDDING, PARTY, RECEPTION AND VISITING CARDS
Engraved to order in the very best style.
FINE STATIONERY A SPECIALTY.
118 North Clark St., Chicago.



JOSHUA SMITH,
Photographer,
206 N. Clark St.
Children's Photographs a
Successful
Specialty.

JOHN H. KROEBER,
Upholsterer and
Furniture Repairer,
No. 339 North Clark Street,
CHICAGO.
Opposite Washington Park
Mattresses made to order, Chairs Re-caned, Varnishing
and French Polishing attended to, Lace Curtains Washed
and done up.

C. H. DYER & CO..
COAL,
NO. 73 WASHINGTON STREET.

W. D. KERFOOT & CO.,
Real Estate & Financial
AGENTS,
90 WASHINGTON STREET.
MONEY INVESTED IN BONDS AND MORTGAGES.

CULVER, PAGE, HOYNE & Co.
RETAIL STATIONERS,
118 & 120 Monroe Street.

TRAVELING BAGS AND SATCHELS, fur-
nished and unfurnished.
DRESSING CASES, in Leather and Canvas,
furnished and unfurnished.
TOURIST DRINKING CUPS.
TRAVELERS' PORTFOLIOS.
TRAVELING INKS.

ENGRAVING.
WEDDING, VISITING, AND RECEPTION
CARDS.
MENU AND PLATE CARDS.
PROGRAMMES, TASSELS AND PENCILS.

STAMPING,
PLAIN OR IN COLORS.

T H E
Paralyzed condition of Trade in the Manufacturing Districts
of Great Britain has enabled

JAMES
MORGAN
MILWAUKEE, WIS.,

To secure this season some wonderfully good bargains in
TABLE LINENS,
DAMASKS,
LACE CURTAINS,
Napkins, Towels, Quilts, etc.,

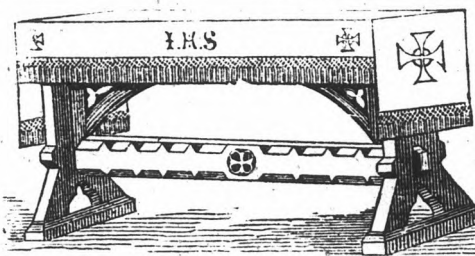
Which Frugal Housekeepers will find to their interest to
examine carefully before purchasing elsewhere.

THE
Black Cashmere Stock

AT
JAMES MORGAN'S,
Now embraces all the best goods made by the most eminent
manufacturers in France, and customers will please note the
extremely low prices at which they are offered for sale.

W. D. ALLEN,
FLORIST.
145 State Street, Chicago, Ill.

FLOWER AND VEGETABLE SEEDS,
Bouquets, Wreaths, Crosses and Floral Designs,
Of every description, furnished to order on short notice.
Greenhouse in rear of Store.



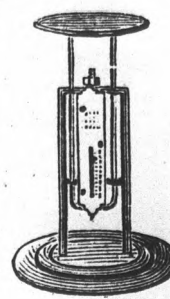
J. & R. LAMB,
59 Carmine St
NEW YORK.
CHURCH
FURNITURE

Super-quality hand-made Linen, \$1.50 per yard.
Hand-made Linen Fringe, \$1.25 per yard.
Designs marked for Embroidery, or Patterns sent.
Linen Floss, to Embroider with.
Chalice Veils and Linen Palls, richly Embroidered

Send 10 cents for Illustrated Catalogue.

McCULLY & MILES,
MANUFACTURERS OF
STAINED ENAMELED, EMBOSSED, CUT AND COLORED
GLASS,
85 Jackson St., CHICAGO.

CEO. A. MISCH.
217 East Washington Street,
Manufacturer of
STAINED,
OUT, GROUND and BENT
GLASS.
Stained Glass Windows for Churches
a Specialty.
Many Churches in the Northwest have
Specimens of my work.
Reference: The Rt. Rev. T. C. Tal-
bot, the Bishop of Indiana.



YOU CAN
MAKE MONEY FAST by engaging with the
AMERICAN SCALE CO.
They want one active agent in Every Town
to introduce their Scale to whom they will
give exclusive right to the territory assigned
and a rare opportunity to make money; also
they give Every Agent a FIRST-CLASS GOLD
WATCH worth at least \$50 when they have
sold a certain number of scales. Send to them
for circulars, terms, etc. Address, The Amer-
ican Scale Co., 208 La Salle St., Chicago.
(See editorial notice in issue of March 15.)

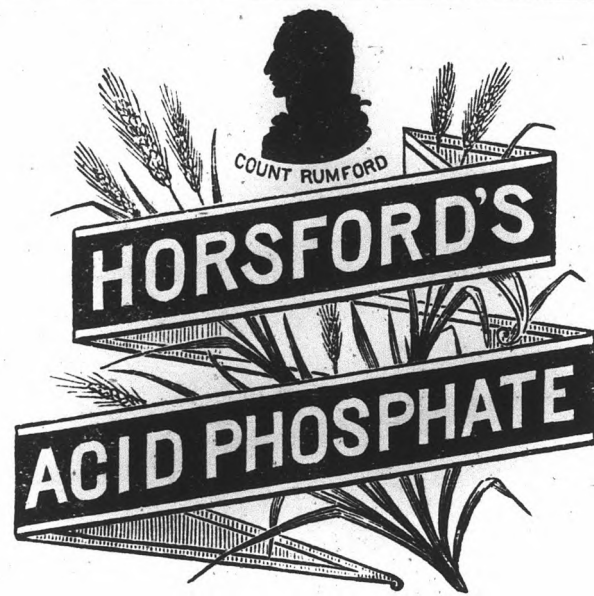
Sleep Sweetly, Restfully.

The most thoroughly made and reliable
Woven Wire Mattresses have our name on the
frame, and are warranted not to sag nor get out of order.
Cheap imitations are offered by some dealers, but soon prove
unsatisfactory. In buying, see that our name is on the frame.

Whittlesey & Peters,
131 Madison St., Chicago, Ill.



**BEST, LARGEST AND CHEAP-
EST FURNISHING HOUSE**
For Amateurs in America. 3 ct.
stamp for Catalogue of Presses
and Type. 25 cts. for 100 pp. In-
struction and Specimen Book.
Outfit \$6.50. Remember Christmas.
C. H. JONES, 188 Monroe St., Chicago.



**For Dyspepsia, Mental and Physical
Exhaustion Nervousness, Diminished
Vitality, Urinary Difficulties, etc.**

Prepared according to the directions of E. N. Horsford,
late Professor in Harvard University.

There seems to be no difference of opinion in high med-
ical authority, of the value of phosphoric acid, and no prepa-
ration has ever been offered to the public which seems to
so happily meet the general want as this.

It is not nauseous, but agreeable to the
taste.

No danger can attend its use.
Its action will harmonize with such stimu-
lants as are necessary to take.

It makes a delicious drink with water and
sugar only.

Prices reasonable. Pamphlet giving further particulars
mailed free on application to manfrs.

Physicians desiring to test it will be furnished a bottle
free of expense, except express charges.

Manufactured by the RUMFORD CHEMICAL WORKS,
Providence, R. I.

**NO MORE
RHEUMATISM
OR GOUT
ACUTE OR CHRONIC
SALICYLICA
SURE CURE.**

Manufactured only under the above trade-mark by the
European Salicylic Medicine Co.,
PARIS AND LEIPZIG.

IMMEDIATE RELIEF WARRANTED. PERMANENT CURE
GUARANTEED. Now exclusively used by all celebrated
physicians of Europe and America, becoming a staple, harm-
less, and reliable remedy on both continents. The highest
Medical Academy of Paris reports 95 cures out of 100 cases
within three days. Secret—the only dissolver of the poisonous
Uric Acid which exists in the blood of rheumatic and gouty
patients. \$1 a Box; 6 Boxes for \$5. Sent to any address on
receipt of price. Indorsed by physicians. Sold by all drug-
gists. Address

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Only Importers' Depot, 212 Broadway,
NEW YORK.
FOR SALE BY
VAN SCHACK, STEVENSON & CO.,
CHICAGO, ILL.

CARPETS

Spring Season!

NEW STOCK!

Private Patterns!

Lowest Prices!

Field, Leiter
& Co.,

WABASH AVE.,

Between Madison and Monroe Sts.

WE

Are now in our New Store,

Have a Fresh Stock of

CARPETS,

CURTAINS,

AND

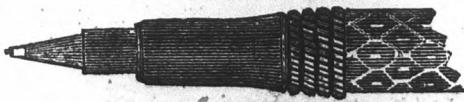
UPHOLSTERY GOODS,

Which we shall offer at prices never before mentioned. Do not fail to call and examine, as we have many RARE BARGAINS.

JUDSON & CO.

N. W. cor. State & Washington Sts.

The Stylographic Pen.



A. T. CROSS' Patents.

The only perfect Fountain Pen. Uses any ink, on any paper without catching, blotting or inking fingers. One filling writes for fifteen hours steady. Pointed like a pencil. Air-tight when closed. Warranted not to leak in the pocket. Never needs wiping. Costs no more than a gold pen and holder.

T. L. HALLWORTH,
General Agent for Illinois, Indiana and Missouri,
210 La Salle Street, Chicago.

See editorial notice in this paper, Feb. 15.

WORLD RENOWNED!

And such is the character of

THE GROCERY HOUSE

Established in 1859, and permanently located at

136 STATE STREET, CHICAGO.

Send for a Catalogue, and order all your supplies—quantity and quality guaranteed in all cases.

WINES, OLD AND PURE,

for Sacramental, Medicinal and Family purposes.

L. C. PARDEE.

STAINED GLASS,

Precisely the same as made in Europe by an Artist trained there.

Prizes received, London, 1871.
Philadelphia, 1876.

A. FITZPATRICK, Box 226, Stapleton S. I., New York.

THE EQUITABLE LIFE

NINETEENTH ANNUAL STATEMENT OF

ASSURANCE SOCIETY OF THE U. S.

HENRY B. HYDE, President.

FOR THE YEAR ENDING DECEMBER 31, 1878.

AMOUNT OF LEDGER ASSETS, JANUARY 1, 1878..... \$32,477,991 87
Less Depreciation in Government Bonds, and Appropriation to meet any depreciation in other assets... 369,553 27

INCOME.

Premiums..... \$6,543,750 53
Interest and Rents..... 1,674,192 71

\$32,108,438 60

8,217,943 24

\$40,326,381 84

DISBURSEMENTS.

Claims by Death and Matured Endowments..... \$2,087,911 23
Dividends, Surrender Values and Annuities..... 2,658,987 07
Discounted Endowments..... 188,273 13

Total Paid Policy Holders..... \$4,935,171 43
Dividend on Capital..... 7,000 00
Agencies and Commissions..... 454,684 20
Expenses and Extinguishment of future Commissions..... 650,901 51
State, County and City Taxes..... 83,256 17

\$6,131,013 31

NET CASH ASSETS, December 31, 1878..... \$34,195,368 53

ASSETS.

Bonds and Mortgages..... \$12,437,584 93
Real Estate in New York and Boston, and purchased under foreclosure..... 6,834,904 96
United States Stocks..... 5,638,768 54
State Stocks, City Stocks and Stocks authorized by the Laws of the State of New York..... 6,201,978 16
Loans secured by United States, and State and Municipal Bonds and Stocks authorized by the Laws of the State of New York..... 928,000 00
Cash on hand, in banks and other depositories on interest and in transit (since received)..... 1,846,603 51
Commuted Commissions..... 60,014 85
Due from Agents on Account of Premiums..... 247,513 58

\$34,195,368 53

129,796 41

474,488 42

51,816 00

602,623 00

Total Assets, Dec. 31, 1878..... \$35,454,092 36
TOTAL LIABILITIES, including legal reserve for re-insurance of all existing policies..... 28,560,268 00

\$35,454,092 36

28,560,268 00

Total Undivided Surplus..... \$6,893,824 36
Of which belongs (as computed) to Policies in general class..... 3,741,362 36
" " " Tontine class..... 3,152,462 00

\$6,893,824 36

3,741,362 36

3,152,462 00

Risks Assumed in 1878, 6,115 Policies, assuring \$21,440,213 00.

From the undivided surplus, reversionary dividends will be declared available on settlement of next annual premium, to participating policies.

The valuation of the policies outstanding has been made on the American Experience Table, the legal standard of the State of New York.

G. W. PHILLIPS, } ACTUARIES.
J. G. VAN CISE, }

We, the undersigned, have, in person, carefully examined the accounts, and counted and examined in detail, the assets of the Society, and certify that the foregoing statement thereof is correct.

BENNINGTON F. RANDOLPH, THOMAS A. CUMMINS, } Special Committee of the Board of Directors,
JAMES M. HALSTED, HENRY S. TERBELL, } appointed Oct. 23, 1878, to examine the
ROBERT BLISS, } assets and accounts at the close of the year.

Samuel Borrowe, Secretary. James W. Alexander, Vice President.
EDWARD W. LAMBERT and EDWARD CURTIS, Medical Examiners.
E. W. SCOTT, Supt. of Agencies

BOARD OF DIRECTORS.

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Branch Office :

108 Dearborn Street, Chicago, Ill.

W. N. ORAINE, General Manager, for Illinois, Iowa, Nebraska and Dakota. T. B. CARTER, H. H. KNOWLES, ALONZO SNIDER } General Agents at Chicago.
T. T. WATSON, Cashier.

W. H. CUNNINGHAM & CO.,

175 La Salle Street, Corner Monroe,

CHICAGO.

AMERICAN FIRE INSURANCE COMPANY,

PHILADELPHIA, A. D. 1810.

ASSETS, - - - \$1,300,000.

FIRE ASSOCIATION OF PHILADELPHIA,

PHILADELPHIA, A. D. 1820.

ASSETS, - - - \$4,000,000.

INSURANCE CO. OF THE STATE OF PENNSYLVANIA,

PHILADELPHIA, A. D. 1794.

ASSETS, - - - \$700,000./