

# The Living Church.

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

Vol. III. No. 5.

CHICAGO, THURSDAY, DECEMBER 16, 1880.

WHOLE No. 111.

## News from Abroad.

*Religious Liberty in England—The Irish Land League—Earthquake in Austria—Brigands in Greece—German Jews.*

What a queer spectacle Mr. Dale in prison presents to us Americans! If it were happening in Italy or in Spain, we should say—"Oh, they do it"; but it is taking place in free England, among people who boast that they can think what they please as long as they do not violate public decency. "Ah yes," says his Grace of Canterbury, "but that is what Mr. Dale is doing. He is breaking laws." Nonsense! such laws are an outrage in free and enlightened England, and ought to be dead letters, as hundreds of other laws are; and no they would be, if it were not for the almost supernatural blindness of the opponents of Ritualism, who appear to be unable to see what all the world sees, and what all History proves, that the course they are taking is just playing into the hands of Mr. Dale and his friends.

If every one is to be sent to gaol who is guilty of contempt of Lord Penance's Court, the Home Office will have ample demand for its diseased prison accommodation. What with felonies, misdemeanors, and imprisonments, the English clergyman's "loyalty to the law" is exposed to no little strain. It is not only that his religious liberty, and the obligations which the law itself has laid upon him, are curtailed and changed by ex post facto legislation and judge-made law, but he is the only British subject who can be sent to prison for a spiritual offence. No civil or military servant of the Government is liable to anything like the penalties which are heaped upon the clergy, by Parliament, from which they are carefully excluded, and by courts whose authority they have never recognized.

The Land League is going in Ireland, like Jonah's gourd; though we doubt whether it will wither quite so soon. "Come down with the rents," is the cry everywhere to the landlords; and many are yielding to the storm.

In England, there is only one feeling amongst the respectable classes, as to the wickedness and lawlessness of the Government that permits unchecked the growth of anarchy in Ireland, and gives the encouragement of immunity to a Reign of Terror. They have no belief in the right divine of Mr. Gladstone and Mr. Forster to govern ill. The first duty of these gentlemen and their colleagues is to maintain the law, uphold order, to give protection to life, and security to property. It is for these purposes that taxes are paid, and that government exists.

It is well known in diplomatic circles accredited to the Holy See that the Pope is much embarrassed to know how to deal with the Irish difficulty. He fully understands that it is not a question between Catholics and Protestants, but between the friends of order and anarchists. He openly disapproves the agrarian movement, and entertains a sincere desire to assist the English Government, were it possible. The great difficulty is, that were he to speak, it might be looked upon as an improper interference. Moreover, he is well aware that he is hearing only one side of the case. What are the merits of the other, or the exact facts, he has no means of learning; and he feels that were he to break silence, he might, in seeking to do good, produce, through imperfect knowledge, a contrary result. The Irish Bishops in social conversation in Rome, have not been reticent in describing Mr. Parnell as a great benefactor to Ireland.

We hardly look for earthquakes in Austria; but a most terrible one has devastated the ancient city of Agram, the capital of Croatia, a place of 20,000 people. Fortunately, not many lives were lost. Two hundred houses were thrown down, and all the large buildings are practically in ruins. A Correspondent, writing on the day of the disaster, says: "The inhabitants are in a state of terrible fear. Houses are falling continually. The shops are all closed. The people assemble in the open spaces, not knowing what to do, and are panic-stricken. The damage is estimated at three millions of florins. The High Altar of the Cathedral, the roof of the Sanctuary, and many arches are destroyed. The mad-house and prison are much damaged. Three castles in the neighborhood are heaps of ruins. In the surrounding villages, many schools and churches fell in. The Governor has asked for the assistance of soldiers. The inhabitants are very patient in their misery, but the rain adds to their sufferings."

Greek affairs do not make much progress yet; and, meanwhile, every sort of ruffian and pirate takes advantage of the Turkish and Greek Governments being too busy to look after things very sharply. Especially in Macedonia, are things in a terrible condition. Bands of brigands, armed to the teeth, are roaming over the country, and plundering every farm-house, no matter whether the owners swear by the Cross or the Crescent. These robbers have even carried off some of the members of the Provincial Councils, and hidden them in the mountains, until their friends shall have paid a large ransom. For five gentlemen, two Turks and three Christians, they got \$25,000. It certainly is a paying business at that rate. People are afraid to stir out; for not a road

is safe. In Epirus, this brigandage has assumed the most horrible character; and women have been roasted alive by the fends. The poor people are looking eagerly toward the Great Powers, and longing for their intervention. In Thessaly, the Turks are arming, and all preparations are making for war.

None of our clergy have as yet come out against Hebrews in general; but in Germany, it is different. The Court-Chaplain at Berlin has been blazing away at them tremendously, and has got up quite an excitement. They are a nuisance there, no doubt; but in a different way from our experience. All we complain of is their vulgarity and their impudence. Over there, they complain of their underhanded manner of conducting trade; and their undue influence in politics. It has been suggested that old Bismarck was egging the chaplain on, but the Government have semi-officially announced that they have nothing to do with it; and to show that they mean what they say, they have dismissed two teachers who have been fit to imitate the Court-Chaplain, and harass some Jew pupils. The Court-Chaplain has stirred up a most unnecessary hornet's nest; and we hope he will get severely stung. We should think good Jews were quite as desirable as a large number of the Christians we saw in Germany.

## The Imprisoned Priest: Church Music.

From our English Correspondent.

LONDON, Nov. 25, 1880.  
On Saturday, the agents of the "Fetters Company (Limited)," appeared before Lord Penance, and procured writs of *Significavit* against the Rev. R. W. Bunnett, Vicar of Holy Trinity, Bordesley, Birmingham, and the Rev. Sidney Felthorne Cross, Rector of St. John's, Miles Platting, Birmingham.

The *Significavit* is a document, whereby the Judges of Ecclesiastical Courts report to the Court of Chancery, that somebody is "in contempt," whereupon, the Court of Chancery orders the offender to be arrested and kept in prison, until he shall cry "*Non culpat!*"

If a *Significavit* were taken out for all-and-sundry who condemn Lord Penance and his new-fangled tribunal, it would require a good-sized fortune to pay for the parchment. However, the two delinquents are at large, at this date. Lord Penance adjourned their cases, under the benevolent impression that possibly when they saw Mr. Dale actually in prison, their hearts would fail them.

Last week, a few hours after I had mailed my letter, the great Meeting of the English Church Union was held at St. James' Hall. Its Meeting-room, which is the largest that could be procured (for London is curiously ill-supplied in that respect), will hold about two thousand persons; and it was a singularly impressive sight to behold the floor paved, as it were, with earnest faces, unbroken by so much as a single bonnet. The unanimity and enthusiasm which prevailed, were most striking. The speeches and letters, which included utterances from such men as Dr. Pusey, Canon Liddon, Canon Carter, Mr. John Walter Lea, the President of the E. C. U. (the Hon. C. L. Wood, eldest son of Viscount Halifax), who was of course in the chair; the Rev. Berdmore Compton, Vicar of All Saints, Margaret St.; Mr. James Parker, who has so handsomely trounced the Privy Council in that matter of the "Advertisements"; Archdeacon Denison, the Rev. Dr. West, of St. Mary's, Paddington; the Rev. R. W. Randall, of All Saints, Clifton, Bristol, (son of Archdeacon Randall, who began life as a barrister, but who still survives, a priest of more than fifty years seniority, and whose ripe learning is entirely against the Privy Council); Lord Edward Churchill, a son of the Duke of Malborough; and the Rev. Dr. Littledale, whose "Plain Reasons" are doubtless well-known to you. The Doctor gave another *Plain Reason*, which your readers will, doubtless, enjoy. Referring to the cowardice which had singled out Mr. Dale for attack, instead of the incumbent of some great parish, he said that, when the fathers of the American Republic were drafting a document which afterwards became the Declaration of Independence, some one remarked: "We must all hang together." "Yes," rejoined Patrick Henry, "because, if we don't, we shall all hang separately." There is no symptom of disunion, with regard to our Declaration of Independence; independence, that is, of law made by State Judges, in the teeth of our Rubrics; and I accept the joyful omen.

I gather, from the American Church-papers, that a practice prevails, very generally, on your side, of relegating the worship of God to a small party of hired singers—"a quartette," I see it is called. If I have formed a right idea of it, it must, on many accounts, be a very objectionable plan. But, in any case, I wish you could have been present at the St. James' Hall Meeting, in order that you might have heard it recite the Nicene Creed, and sing "The Church's One Foundation." Then you would have had an opportunity of forming some idea of what Ecclesiastical Music might be, and ought to be. It is only in such gatherings as these, that the proper thing can really be tried. I well remember the

occasion, when it was, I may say, accidentally discovered. It was at a meeting in the same room, presided over by Archdeacon Denison; and, like that of last week, was composed entirely of men. At the end of the Opening Prayer, the *Pater Noster* was, of course, said; and those present naturally joined in, as they were accustomed to do at church, in saying the words, that is to say, repeating them without inflection on the note G. I shall never forget the effect, while I live; and my admiration of it has increased upon every one of the rare occasions on which I have heard it repeated. The *Guardian*, of yesterday, is enthusiastic over the "mellow fulness"—as distinguished from the mere loudness—of the vast volume of sound. This leads me to say that, in my opinion, the antiphonal recitation of the Psalms, first by the men, and then by women in unison, is a mistake. Unison singing to be effective, must include the voices of a full church; and, of course, if you divide the congregation into two semi-choruses, you abandon a necessary condition of success. Where the choir is less than the whole multitude, it is far better to use harmony. This brings me to the point at which I desire to arrive; which is, that the responsive method is better.

That method may be traced, from the *preces* after the Creed, at Morning and Evening Prayer; which are in fact, what a Psalm would be, if the first part of the verse were taken by one or more voices, and the second half sung by the rest of the choir and the congregation.

## Morristown, New Jersey.

Correspondence of the Living Church.

Morristown, New Jersey, situated on the Morris & Essex Railroad, thirty miles from New York, is a town of about 1000 inhabitants. It is noted for its beautiful scenery and freedom from smog, and is for this reason a place of summer resort for New Yorkers. Furnished houses are rented at large prices during the summer months, and boarding-houses are well patronized.

One of the principal houses of Morristown is the house and grounds known as "General Washington's Headquarters." The house stands in an elevated position, overlooking a view of country for miles around. Mounted cannon stand in position around the house, and the Stars and Stripes wave in the breeze, night and day, from the flag-staff on the cupola.

Within the house are many relics of Washington's life and times, carefully preserved; and a Register is kept for the names of all visitors. Among the many articles of interest shown to visitors, are the dining-table at which he ate, and the chair in which he sat; the side-board, with its brass ornaments; and the leathern-bottomed chairs, bordered with the broad-headed brass nails of that period. His writing-desk, and the camp-table on which he wrote his dispatches and orders, are particularly interesting.

Among the celebrities living in Morristown, are General Fitz John Porter, whose name has been before the public so prominently for the past year; Mrs. Bestwick, the well-known singer of sacred as well as classical music; Thomas Nast, whose cartoons in Harper's *Weekly* have made some of our public men famous, and others infamous; and Mrs. Harris, the authoress—whose fame was established by "Butledge,"—almost at the commencement of her authorship.

We found in Morristown two Parish Churches, St. Peter's and the Church of the Redeemer; the latter a small, but quite pretty church, built too near the noisy thoroughfare, not far from the railroad station.

St. Peter's is a sombre stone building of no architectural beauty, and will seat about four hundred persons. The sittings in it are all free; and among the regular attendants are some very earnest workers.

Dr. Merritt has been the rector of this parish for more than twenty-three years. Almost fifteen years ago this Church sent out a colony and formed what is now the Parish of the Church of the Redeemer. The congregation of St. Peter's is quite as large as the present church-building will accommodate. In fact, the church is not large enough to induce further growth; and if it were twice as large, the sittings would, before very long, all be taken up by the poor people, who are now crowded out by the well-dressed and well-to-do parishioners.

A fund has been commenced for building purposes, which amounts to four or five thousand dollars. The church and parsonage grounds are quite extensive, and most eligibly located; extending back a whole block, with a frontage on three of the best streets in town, of about 1,000 feet. Plenty of room for Guild House, School rooms, and Orphanage or Hospital.

Last September, St. Hilda's School was opened in Morristown, near St. Peter's Church. It is a boarding and day school for girls of from six to sixteen years of age, under the care of the Sisters of St. John the Baptist. The Sisters of this community have their House in New York; the Mother House being at Clewer, England.

The design of this school is to furnish a good education for girls, for the lowest possible sum; board and tuition at St. Hilda's School being at

the rate of \$12.00 per month. The pupils attend the Services at St. Peter's Church, and its rector kindly consented to add to his other duties (which include a weekly Celebration of the Holy Communion), that of giving the Sisters an Early Celebration every Thursday.

The advantage to the Church in Morristown, in having this school there, will be apparent more and more as time goes on, and will be increasingly appreciated by the congregation of St. Peter's. If they are wise, they will give it their entire sympathy, and sustain it with their generous gifts.

## Our New York Letter.

Bishop Littlejohn—Dr. Tyng, Jr., and the Lourdes Miracles—The Wickliffe Celebration—New Feature in the Board of Mission Report—Knox-Little.

NEW YORK, Dec. 8th, 1880.

Your readers will be glad to hear news of Bishop Littlejohn, of Long Island. Late private letters report, that he has completed the course of sermons before the University of Cambridge, and is now in Paris. Information from other sources is to the effect, that he acquitted himself, as all expected he would, with honor. In appreciation of his ability and scholarship, Cambridge has given him the honorary degree of LL. D.—an honor, in his case, uncommonly well deserved.

There is a good deal of flurry in ecclesiastical circles here, over the statement made by the Rev. Dr. S. H. Tyng, Jr., in a recent sermon, of his belief in many of the miracles claimed by Romanists to have been performed at Lourdes, in France, and Knock, in Ireland. I omitted to mention the matter when I last wrote you. Of course, his statement was made with qualifications, but all the same it has produced a sensation. One may fairly question the wisdom of introducing the matter into the pulpit at all, especially as the "miracles" at Knock are criticised and doubted (as I have accurate Roman Catholic authority for saying, even by the Roman Archbishop of the Province. It is curious, however, to note the peculiar tone that criticism on the subject has taken. If an "advanced" Churchman had made the statement, instead of the *conservative* of Trinity, we should not soon have heard the last of "Romanizing tendencies."

Last Thursday evening, the long announced celebration in commemoration of the semi-millennial of Wickliffe's translation of the Bible, came off at the Academy of Music, under the auspices of the American Bible Society. Dr. Storrs, of Brooklyn, delivered a characteristically able address, on "John Wickliffe and the first English Bible." Several of our well known clergy were present; among them, Bishop Seymour of Springfield, Rev. Dr. John A. Paddock, Missionary Bishop-elect of Washington, Rev. Dr. Henry C. Potter, of Grace Church, and Rev. C. C. Tiffany, of Zion. Representing our laity, were Hon. Edward Pierpont, Hon. John Jay, Hon. Cortlandt Parker, and others.

I am glad to note a new feature in the Report of the Board of Missions, just issued. An appendix is attached, giving lists of all the parishes in the Church; and, opposite each one contributing to Missions, the amount contributed, leaving, of course, a blank for the others. One may thus see, at a glance, the defaulting parishes. I cannot avoid a feeling of mortification, which every good Churchman will share, at finding this number so large; and, it would seem, so needlessly, culpably large. Let us hope that the list will continue to be published, and that we may have a better showing for next year, and in the farther future.

The Rev. W. J. Knox-Little preached in Trinity Church, last Friday at noon, on "Ungodliness." The sermon was intended especially for business men, and half of the seats in the church were reserved for them till the clock struck the hour, when five minutes more were allowed for any others desiring seats. The opening Service consisted of a Hymn, the Lord's Prayer, and a Collect. Then followed as powerful a sermon as this man of power knows how to preach. The church was packed with brokers and business men, from Wall Street, and the neighborhood. Another similar Service, in which Knox-Little is to be the preacher, is announced for next Friday, at the noon hour.

It is pleasant to be able to record the completion of the new Church of the Holy Trinity, at Harlem, which has recently been rebuilt. The old structure was burned last Ash Wednesday. The new building was at once begun, and has been erected upon the same general plan as the old; the insurance companies meeting all the expenses. It is of brick with white trimming, and the dimensions are 90 feet on Fifth avenue, and 150 feet on One Hundred and Twenty-fifth street. The interior has been slightly changed from that of the former building. There are 150 pews, with a gallery running across the rear of the church. The seating capacity is about 900. The church was formally opened for the use of the congregation, on Sunday morning last. The Rector, Rev. Randolph H. McKim, D. D., preached from the text, Psalm lxxvii. 3: "Thy way, O God! is in the sanctuary; who is so great a God as our God." In spite of a heavy rain-storm, the church was crowded. It will be a merry Christmas, this year, in that parish. It has been, under Dr. McKim, noted for Christian activities. The fire was a severe blow. But there is no reason now why it should not enter upon a new and heartier life than ever.

## A Service of Rare Interest.

Correspondence of the Living Church.

A very unusual and interesting Service was held in St. Matthew's Cathedral, Dallas, Texas, on Sunday morning, the 15th inst., immediately after the regular Morning Prayer, and just before the Benediction. Bernard W. E. Harding, having—some years since—abandoned the Communion of the Anglican Church, and entered the Church of Rome, desired to be and was reconciled to that branch of the Catholic Church from which he had departed. Standing outside the centre of the Sanctuary rail, facing the altar, he presented to the Dean a written renunciation of Roman error, and a petition to be restored, which document was as follows:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I, Bernard William Edmund Harding, for two years a Monk of the Cassinese Congregation of the Primitive Observance of the Order of Saint Benedict, of the Roman Church, do most earnestly desire to be restored to the Anglican branch of the Catholic Church, from which I departed to be received into the Roman Communion. I have accordingly asked for and received from my Abbot General in Rome, a Dispensation from my monastic vows, and have left the Order for no reasons affecting my moral character, but only impelled thereto by a sincere desire, after faithful study, to return to what I believe to be a more truly Catholic Faith. I hereby reject the additions to the ancient Creed, the usurped power and infallibility of the Bishop of Rome, the dogmas imposed by the recent Councils, and all other errors which have in any way been added to the Catholic Faith; and do give my assent to the Creed, as held in its purity by the Anglican branch of the Holy Catholic Church, and by that portion thereof commonly known as the Protestant Episcopal Church in the United States of America.

Bernard William Edmund Harding, Dallas, Texas. Twenty Fifth Sunday after Trinity—Nov. 15th, 1880.

The following questions were then asked:  
Dean. My Brother, wilt thou at this time be reconciled and restored to full communion with this branch of the Catholic Church?  
Answer. That is my desire.

Dean. Dost thou renounce the errors of the Church of Rome in which thou didst live?  
Answer. I renounce them all.

Dean. Repeat the Confession of thy Faith, Hon. Mr. Harding repeated in a loud voice, the following:

Then was alternately recited the 116th Psalm: *Dilexi quoniam*. "I am well pleased that the Lord hath heard the voice of my prayer," etc.

Dean. Let us pray: "O Almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern both our hearts and bodies," etc.

The Dean then pronounced the Absolution, using the Form given in the Communion Service, after which he continued: "The Almighty Lord, Who is a most strong tower to all those who put their trust in Him, to Whom all things in Heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence; and make thee know and feel that there is no other Name under heaven given to man, in whom and through whom thou mayest receive Salvation, but only the Name of our Lord Jesus Christ, Amen."

The Dean then pronounced this Benediction: "Unto God's gracious mercy and protection we commit thee," etc.

The services were closed with the Blessing of Peace, after the singing of the 190th Psalm.

ILLINOIS.—St. Paul's Church, Kankakee, was re-opened for Divine Service with Morning Prayer and a Celebration of Holy Communion, on Sunday, the 21st inst., after having been closed for the past four months for repairs and enlargement, at a cost of nearly \$3,000. In the evening, the Sunday School held its annual Harvest Home Festival, which proved a great success. A column of more than a hundred and fifty children (led by the Rector and his Assistant, and by the large Church Choir), went in procession from the new chapel adjoining the church, bearing banners, and baskets of fruit, etc., and singing a processional hymn. The service is spoken of by a local paper as being especially worthy of notice. Under the direction of the Rev. Mr. Hodge, the Choir and School have attained an unusual degree of excellence.

Towards the close of this Service, after a short address by the Rector, in the course of which he took the opportunity of pointing out the duty of charity and remembrance of the poor, as a principal object of such occasions, the different classes presented their offerings, amounting to \$33.54, to be expended on Thanksgiving dinners for a few families, and for food and other necessities for the needy. These benefactions, we understand, are not confined to the poor connected with St. Paul's.

The new decorations, in stencill-work, by the Messrs. Schubart, of Chicago, add greatly to the attractions of the sacred edifice. Various sentences, also, have been inscribed on the walls. Above the main entrance, occur the words—"The Lord is in His Holy Temple," and, over the Chancel-arch—"Thou art the King of Glory, O Christ." Elsewhere, on the ceiling and walls, appear symbols of our Lord, and of the Christian Faith.

The chapel has been arranged with movable panels, so as to admit of an enlargement of the capacity of the church, whenever occasion may require. We congratulate our reverend brother and his people upon the successful accomplishment of so desirable an improvement—one so indicative of parochial progress, we feel a particular degree of interest in recording.



### Washington and Baltimore.

Correspondence of the Living Church.

WASHINGTON, D. C., Nov. 22, 1880.

The Rev. Dr. Paret, of the Church of the Epiphany, Washington, has been preaching some very practical sermons, with his Parish Register as a text. On the Sunday before Thanksgiving, he drew pretty pointed attention to the relatively small number of men recorded on the rolls of communicants. The Church of the Old Testament, he said, had been pre-eminently a Church of men. The Church of the Apostles was a Church of men. To-day, things were apparently reversed. It was worse in Roman Catholic countries than in Protestant lands; but, observable everywhere. Out of nine hundred communicants in his parish, only about two hundred were men. He believed this proportion not to be exceptional. But, in view of the bitter attacks upon religion in our day, such a state of affairs was especially unfortunate. Here were thousands of men who revered religion, without possessing it. All these were to be ranked practically on the side of unbelievers and scoffers; because withholding the force of their personal influence from the right. It was true what our Lord said, "He that is not with Me, is against Me." In all other things, men were careful of their interests, and brave in asserting them. In this alone, were they foolish and cowardly. The cause was, sometimes, a mistaken view of the necessary qualifications for a worthy reception of the Sacrament of the Lord's Supper; sometimes a fear of weakness in fulfilling obligations. He thought however, that much of the present habit had grown originally out of corruptions in the Church of Rome, and the lowering of the manly side of Christianity by the introduction and development of Mariolatry.

The Epiphany Church Home, at Washington supported, during the past year, fifteen inmates. One or two have been refused admission, for lack of means to provide for them. A Thanksgiving appeal was made for increased offerings. In Baltimore, vigorous life is manifesting itself everywhere. The Church of the Holy Comforter, under an active young clergyman the Rev. Frederick S. Hipkins, though not in a wealthy part of the city, is growing rapidly in strength. We hear that a new organ is to be put into this church at an expense of \$3,000, which has been already provided.

The Rev. Charles J. Holt, of the Church of the Holy Innocents, is paying off the debt upon the church edifice. Full pledges have been secured, and all obligations will probably be removed before Easter.

The Rev. Perigine Wroth, who succeeded Bishop Penick at the Church of the Messiah, has opened a new Industrial School, which is drawing a large attendance from the working classes of all religious beliefs, and promises to be no mean agent in missionary work in that crowded quarter. The children are given a simple free entertainment and taught to sew; receiving, in addition, regular Church instruction.

The Rev. Calbraith B. Perry is heart and soul in his work among the colored people around the Chapel of St. Mary the Virgin. The Rector of the colored Church of St. Matthew's has a school for colored children attached to his church. Not enough, however, is being done for the large negro population of the city.

The Rev. Campbell Fair, D.D., has returned from Europe, whither he went as delegate to the Centennial Celebration of Sunday Schools. With his important parish and its chapel, and his editorial charge of the Baltimore Protestant Episcopal Church News, he finds plenty to do, and to spare.

The Rev. Dr. Rankin, of St. Luke's, is still abroad for his health, and likely to remain for some months longer.

The congregation of St. Peter's is raising \$7,000 upon its debt. The Memorial Church, I am told, completely paid off its debt, not long since.

Dr. Gholson's congregation, in the same part of the city, is a slowly growing free church, and doing reasonably well. It was built at a time when the growth of the city in that direction was very promising. The tide has turned, however, and is now especially benefiting the Church of St. Michael and All Angels, in the new Charles Street region, the sittings of which are also, I am glad to say, free. The Free Church of St. Barnabas is pursuing its steady routine of good works, under its long-time Rector, the Rev. Augustus P. Stryker.

The old Parish of St. Andrew's is almost forsaken of its flock, by removals to a newer part of the city. The church is rapidly becoming the centre of a large foreign population. Trinity has felt something of the same change.

The Rev. Dr. Hammond is doing his best to put St. George's upon its feet. The Mission was a favorite of Bishop Whittingham's; and the suggestion was made some time since, of turning it into a Memorial of him, through the offerings of his many friends, scattered throughout the Church. It is at present but a struggling station, cut off from the main thoroughfares of the city by the interposition of a cemetery of the Roman Catholics. There is talk however, of removing this cemetery. If this should be accomplished, it will open up the whole vicinity to city improvements, and insure the future of St. George's as a self-supporting parish.

Not far away, Dr. Sams is laying Church foundations at the Memorial Chapel. The Rev. David Barr has a flourishing work at the Henshaw Memorial Church, where he has been laboring for about a year.

The hard-working Rector of Mount Calvary was absent at a retreat of the clergy, just before Thanksgiving. The Clergy Home of this Parish has recently undergone some improvements.

Grace Church, St. Paul's and Epiphany are pursuing their usual course, all of them more or less actively, in Church-work. The Rev. Mr. K

is building up St. Mark's slowly but steadily and surely. The parish is not a strong one; but is developing elements of strength that augurs well for its future.

We must honestly say, that in our conviction, the little partisan divisions existing here, are very deplorable. A more faithful body of hard-working clergy is not easily to be found anywhere. Why should they not be brethren in very truth, as they all are at heart? We know for a fact, that every general Church-work here, is hindered and weakened sadly, lamentably, as a result of these divisions. The spirit of unity now characterizing the Church at large is a spirit needing yet to be cultivated in Baltimore. We cannot believe that that need will remain long a need.

### Schools and Missions in Minnesota.

Correspondence of the Living Church.

The annual reception at St. Mary's Hall occurred on Thanksgiving evening, and was heartily enjoyed by both visitors and pupils. A number of the young ladies, under the supervision of Miss Van Vliet, teacher of Vocal Music, had prepared the operetta, "The Miracle of the Roses," and rendered it with exquisite taste. In fact, there is something in all the entertainments at St. Mary's which shows the presence of a true, pure, and womanly culture. There is about them the air of unadorned and charming simplicity, which makes one think of real home entertainments and home pleasures. We might perhaps go farther than this, and say, that this "home feeling" pervades everything about St. Mary's. The entertainment on Thanksgiving evening consisted almost entirely of vocal music; and its success is largely due to the indefatigable exertions of Miss Van Vliet, who was aided in the dramatic drill by the cultivated taste of Miss Whitney, teacher of English Literature. The principal characters were taken by Miss Green, of Cedar Rapids, Iowa, Miss Osborne, of Yankton, D. T., Miss Ginty, of Chippewa Falls, Wis., and Miss Parshall, of Faribault. After the musical treat, came refreshments of coffee, sandwiches, and cake; another home-like feature of such gatherings. With parting salutations to the faculty of the Hall, we went to our several homes, charmed with our evening's entertainment, with our hostess, Miss Darlington, the honored head of a successful school, with the faculty, who are noted for their genial manners and high culture, and with the truth firmly fixed in our mind that St. Mary's is doing a grand and noble work for the future womanhood of our race here in the West. It must be borne in mind also, that all the work of preparation for this entertainment was carried on without interfering with any of the regular duties of the Hall. The routine of school was followed out systematically, day by day, until Thanksgiving eve; and on Friday morning, at the usual hour, the labors of the school-room were resumed, as if nothing had occurred to interrupt them on the previous day. Herein we find true discipline, order and harmony. The Hall closes on the 18th, and opens on the first week in January. Our Bishop, who did not reach home in time for the morning Thanksgiving Services, came on the afternoon train, and was present at St. Mary's in the evening. Indeed, a Thanksgiving at the Hall without the loving presence of the Bishop, as a father in the midst of his family, would be a sad one. He has never missed, we believe, being present on such occasions since the School was organized.

Rev. E. C. Bill, who had been visiting in New York, during the sitting of the General Convention, returned to his post, in our Parish, and on the Sunday evening after his arrival, delivered an address in the Cathedral, to a large congregation, on the subject of Missions. His vivid description of some of the mission-work of New York, gave us a strong desire to know more about it; and we wondered if some one with the requisite knowledge could not give us, in the form of a book, a more extended view of so grand a subject. The Rev. speaker grew very enthusiastic as he described some of the labors of the city missionaries, and, as he brought the subject home to our own parish work, made us feel how little we were doing for the great work of missions, even in our own diocese.

Seabury Divinity Hall has an excellent body of students, this year, and, as the Warden, Dr. Chase, remarked the other evening, the year, so far, has been the most successful of any since his incumbency. The Rev. Prof. Humphreys, in charge of Ecclesiastical History, at the Hall, has taken up his permanent residence in Faribault, thus devoting his entire time to his important duties.

The new gymnasium at Shattuck is nearly completed, and will be ready for occupancy after the Christmas recess. This building meets a long-felt want, and solves for the Rector that very perplexing problem, "What shall I do for my boys during the winter, in the way of recreation." The building is a plain but solid structure, about which I shall speak more fully in my next. At Shattuck, as at Seabury, the tone of the school, this year, is admirable; and the Rector is beginning to reap the results following a persistent weeding out of evil-disposed pupils, and a constant appeal to the students to be a law unto themselves, and by self-restraint learn to govern themselves. This is the true method of school government, the only one which will stand the test of practical life.

DAKOTA.—We are sorry to learn that the Rev. Mr. Yeator will be unable to return to his post in Dakota, at all events this winter, owing to sickness in his family. His little grandchild died two days before he got home. His daughter has been very sick, although now happily convalescent. His wife, however, has been on a sick-bed for two or three weeks past. Under these circumstances, he cannot, of course, leave his family. We beg to express our sympathy with our brother in his multiplied trials.

### The Church in Southern California.

Correspondence of the Living Church.

Months have passed since I last wrote; and the chief reason of this long delay, has been the want of anything local, of such interest, as to demand a place in the columns of the LIVING CHURCH. The march of Church work here is very slow, but—let us hope—sure in the end.

Since the visit of our venerable Bishop, in the early summer, nothing of special note has transpired. We have been working and advancing as best we could. Then we felt quite confident of being able to erect a cheap, but churchly chapel this fall; but in this we have been sadly disappointed. We failed in securing sufficient funds, to build without debt. Rather than to be in debt we preferred to submit to all the inconvenience, and vexations of holding Services in the Public Hall. And these are neither few nor trifling. I will not now specify them. Suffice it to say, that in these new Missionary fields, the Missionary is practically sexton, warden, and clergyman; often performing the most onerous labors, even on Sunday mornings, before the place of worship is fit for Service. Yet I would rather endure all things much more, than to have a church with a heavy debt upon it. It is sufficiently unfortunate to have a church debt hanging upon a parish in the East; but it is vastly more so in this State, where indifference to all such things is so dominant.

We hold the deed for one-fourth of an acre of ground, secured from the Company; and we hope soon to secure three other lots adjacent to it, of equal size, making in all an acre. This will be sufficient for all the Church buildings we may need. Owing to the undeveloped line of railroad through this colony, the best point for locating the church is yet in doubt. But I think all this will be settled, before we shall be able to build.

Within the last six months, we have had large accessions to our population; but, unfortunately for us, but few of them are Church-families. We hope the winter's immigration may be more favorable.

The financial condition of Southern California has greatly improved in the six last months. The S. P. R. R. has opened a fine market, in Arizona, for almost every product of our climate. There, our heavy crops of grain and fruits have found a ready market, at living prices. This not only encourages those already here; but induces larger immigration. We expect, at least by Jan. next, to have railroad connection with the East, by the Southern route. This, lying south of the snow-belt, will not be exposed to the winter storms, as the Central route is; and will undoubtedly command a large portion of the winter travel. This cannot well help being of great benefit to this section, and bring us a large increase of population. Thousands will now be able to see Southern California, and enjoy its delightful climate and fruits, who otherwise might never have been able to visit it.

From this influx of population, we may justly expect that a goodly portion will be Church-people; who, with their means and labor, will help on our Church development.

A large increase of persons, religiously indifferent, may also be expected. These are mostly drawn, if drawn at all, where there are the most external attractions. And among these, a beautiful and Churchly place of worship, is surely the most potent.

People whose lives are bound up in Christ, will go wherever the Services are held; but not so with the careless and indifferent. They await inducements. Hence, one of the earliest needs in every Mission, is an appropriate chapel. And I rejoice that the Church is really waking up to its importance, and has taken the first step to secure this most desirable end. Without external aid, but few Missions are able to build even a Chapel. All success to this work inaugurated by the General Convention! N. RIVERSIDE, CAL., Nov. 18th, 1880.

### Church News from Michigan.

From our Detroit Correspondent.

DETROIT, MICH., Advent 1880.

St. Matthew's Church, Detroit, is a name suggestive of sad memories to the older Church-people of Michigan. One of the writer's earliest recollections is that of frequently passing the plain but neat and well-located building, and being proud of the greatness of the Church that could own, as her children, at the same time the men of wealth and of high lineage and station, and the congregation of blacks that worshipped at St. Matthew's. There was an old colored clergyman, of reverend appearance and refined manner, who for a few years, ministered with success to the people of St. Matthew's, but who left them to become a missionary in Africa. Then, a great mistake was made. A white blacksmith in deacon's Orders, with a large, coarse family, with whom he was not always on good terms, and whom he eventually abandoned (himself, too, anything but a credit to the Church), was put in charge of St. Matthew's. He and his family—though white—were inferior in almost every respect to the worthy colored people of the best class, to whom they were to present a good example. If white people are to be chosen to minister in spiritual things to the colored, either as clergymen or as mere Sunday School teachers, they ought to be above, and not below the social, intellectual, and spiritual average, if they would hope for success. The colored people do not object to the spiritual ministrations of whites, but they are extremely sensitive to slights. So the congregation dwindled away, and eventually the church property was sold. The Christian Church gave way to a Jewish Synagogue. People asked, after a year or two, what became of the money? Poor old Bishop McCoskey was already in his dotage; in business matters,

never careful or efficient, he was now far from trustworthy. He confessed that the proceeds of the sale, which had been handed him, had been mixed up with his own private funds, and had now disappeared; where, he could not tell. As the breach of trust was committed by a bishop, and the defaulter was universally beloved, the Church's disgrace was kept secret for years, nor was anything done to retire the kindly old gentleman who had outlived his usefulness. How his episcopate, once so brilliant, at length ended, the Church knows too well. A few wise Churchmen, whose names will ever be associated with the strength of the Church in Michigan, privately arranged with the Bishop and the diocesan treasurer, that a part of his salary should be reserved periodically, until the amount of the defalcation should be made good. Whether the entire sum has thus been restored, your correspondent is not informed; but the Standing Committee has now in trust, from this source, some \$2,400, which will doubtless some day be invested in a church for colored people in Detroit. Meanwhile the name, St. Matthew's, was not suffered to die out. The present Bishop of Massachusetts was then Rector of Christ Church, which was only a few blocks distant from St. Matthew's. He invited the little Sunday School of the unfortunate congregation to assemble in one of the galleries of Christ Church, and to receive such care as his people could give. Accordingly, St. Matthew's Mission Sunday School has remained, until a few weeks ago, in connection with Christ Church, though its attendance has been very small. The faithful communicants of the colored congregation attached themselves to the several parishes of the city.

A new chapter in the history of St. Matthew's was begun on Friday, Nov. 19th. Under a call issued by the Rev. Dr. Worthington, as Dean of the Wayne Convocation, about twenty-five colored communicants assembled in the St. John's Mission-house, with the Bishop and several clergymen, to organize a Guild. After a beautiful and stirring address by the Rev. Mr. Courtney, Bishop Harris announced the object of the meeting; mentioning the safety of the St. Matthew's fund, and declaring the readiness of its custodians to reinvest it in a suitable church-building as soon as there should be a congregation of colored people ready to occupy it, and to take good care of it. The Dean followed with appropriate remarks. Some six or seven of the colored men present then expressed their views on the proposed action, which all favored. The Rev. Messrs. Zeigler and Dotten, and Messrs. Wm. Lambert, Rickards, Harper, Toussaint Lambert and Anderson, were appointed, with the Dean, a committee to prepare a Constitution and to name officers.

On Friday, the 26th ult., an adjourned meeting occurred at the same place, the Bishop again presiding, and about the same number of persons being present. A Constitution, with many interesting features, was adopted, and Officers of the new St. Matthew's Missionary Guild were nominated to the Bishop, and appointed by him as follows: the Bishop and the Dean being respectively President and Vice-President *ex officio*. Wm. Lambert, Grand Warden, and Superintendent of the Guild; James Rickards, Deputy Warden and Superintendent of Sunday School work, with Alex. Walker and Geo. Reed as assistants; Toussaint L'Ouverture Lambert, Praise Warden, with John A. Newby and Edward P. Harper, as assistants; William Anderson, Secretary; Mrs. Mollie Lambert, Treasurer; Mrs. Julia Lambert, Wardeness of Hospitality and Superintendent of work among the sick and the destitute; and as assistant, Mrs. Alex. Walker.

On Advent Sunday afternoon, at Queen of Sheba Hall, Monroe Avenue, a Sunday School was organized, with an attendance of thirty-five scholars and five teachers. Immediately after, Evening Prayer was said and a sermon was preached by the Rev. Paul Zeigler, with an attendance of about forty-five. The services and Sunday School are to be regularly maintained at the same place; the Bishop, the Dean, and other Detroit clergy officiating.

### Our Statistics.

Correspondence of the Living Church.

"The Lord knoweth them that are His." So writes our great Apostle to St. Timothy. But the Church that he planted doth not know them that are her's. These were the thoughts that came together in my mind. Can any of the readers of these columns guess when? When looking into a Parish Register.

Of all things seemingly designed to be a record of facts and a basis of statistical knowledge, the average Parish Register appears to us, the completest mischance and failure of its kind, to be found within the pale of civilization. And two things are concerned in this. The Church, whose interest in knowing and telling only the exact truth about herself, makes no provision for holding those who make her primary records to a careful and correct performance of the duty. She has no method for supervising the keeping of the Parish Register, or for correcting its defects. You must report statistically to the Diocesan authorities according to a prescribed blank. You may keep the Register, which is your basis for reporting, in the most crude and hap-hazard style. All parish records ought to be subject to a yearly inspection by the Diocesan authorities.

Bad as is the foregoing evil, there is still a worse one. That is, the difficulty of keeping official track of things to be recorded and reported. As a rector, you can tell whom you have baptized, married, and buried, and who have been confirmed during the year. But who are the baptized members of the Church, or who are the communicants, actually resident in the parish; who of the latter have removed to other parishes; who have come into it, or who have really seceded from the Church; and, what are the ex-

act sums of Offerings, for the "Communion Alms," for Church work, or for parish purposes;—of these things, how, according to any method now in use, can you learn anything reliable at the outset, or how keep any business-like track of them from year to year? We think that it is the experience of most rectors, that, as sources of definite information, the Register is gravely imperfect, and the personal knowledge of the parish officers is half guess-work. Nothing satisfactory is at hand; nothing certain can be reached, except through a close personal canvass of the parishes. "*Hoc opus, hic labor est!*" Is not this an evil, the correction of which might well command the attention of our highest Church authorities? The Church ought to get above guess-work statistics! F.

### Common Law and Canon Law.

To the Editor of the Living Church:

In reply to your Correspondent—G. B. Jennings—who letter appeared in the issue of Nov. 4th, I would present the following paper:

The proposition that I sought to establish, by my Paper, "Common Law and Canon Law" (published Oct. 21), must be re-stated, in order to make what is to follow generally intelligible. In my previous Paper, I sought to establish the truth of my position, by authorities taken from ecclesiastical sources only. It is now my object to consult the Civil laws, and cases from the State Reports.

Roughly stated, the proposition to be established is this: The American Church (the Protestant Episcopal Church in the United States) is the Church of England, under a new national polity, in many respects. It is, therefore, bound still by all the Canons obligatory on the Church of England, so far as they may be applicable, or which are not expressly abrogated.

I have elaborated this, in a series of subordinate propositions, mutually supporting each other. They are as follows:

(a) The P. E. Church of the U. S. is one with the Church of England in America.

(b) The Canon law is part of the Common law of England. The Common law of England is law in America, as far as it is applicable, or except where it has been expressly abrogated. The ante-revolution Statutes of England stand in the same relation to us as the Common law (except, perhaps, that they are repealed by implication). Those statutes that treat of ecclesiastical matters, when law here, must be construed upon the principles of the ecclesiastical courts, and are so construed.

(c) The American Church, and the Church of England, being but one Church, though in two nations, and bear different names, are subject, as far as their circumstances admit, to the same laws.

It is an admitted maxim, that the great body of the Common law of England, and of its Statute law (so far as adapted to the situation of the colonies), was brought to this land from the Mother-country, and formed the basis of the colonial law. This is true of the Civil law, and doubly true of the Ecclesiastical law bearing on the Church of England (cf. Hoffman's Church Law, p. 14).

We turn at once to the State codes. Before noticing court decisions, it will be proper to give some slight attention to a few legislative enactments; for the office of the court is not to make laws, but to explain and to apply laws already existing.

The Constitution of Maryland, thus speaks (Bill of Rights, §3): "The inhabitants of Maryland are entitled to the Common Law of England, \* \* \* and to such statutes as existed at their first emigration, which \* \* \* they have found applicable to their local circumstances. *Idem* §33. That . . . the churches, chapels, glebes, etc., now belonging to the Church of England, ought to remain to the Church of England forever."

Act of 1798, ch. 24, §9 (of Md. Assembly). \* \* \* "The Vestry of each Parish, for the time being \* \* \* shall have an estate in fee simple, in all churches, etc., heretofore belonging to the Church of England, or which shall hereafter belong to said Church, now called the Protestant Episcopal Church in Maryland."

*Id.* §15. . . . The Vestry of every Parish shall have full power and authority, from time to time, to choose one or more Ministers, or readers, of the Protestant Episcopal Church (heretofore called the Church of England), to officiate in any church, etc."

I. Dorsey's Laws of Md., pp. xxv, xxix, 361, 362. Constitution of Delaware. "Act 25th. The Common Law of England, as well as so much of the Statute Law as has been heretofore adopted in this State, shall remain in force," etc.

I. Laws of Delaware (Official Ed. 1797). Appendix. "Be it enacted, etc. That all laws (that existed on the 4th of July, 1776) be in force and binding, and the Common Law of England." Act 1776, ch. 726. I. Laws of Penn. (Official Ed. 1810) p. 430.

Many other constitutions, and legislative enactments might be noticed, but these will suffice. *Vide ante* (b). To this section I now address myself, and refer to a few cases.

"The Canon or Civil Law relating to marriages was part of the Common Law of England, administered by the civil and ecclesiastical courts, and transplanted to the colonies by our ancestors." H. vs. State, 22 Md. 468.

"Testaments existed at the Common Law; and their validity depended upon principles, deduced by that law, or rather the Canon law, \* \* \* demonstrated in the Ecclesiastical Courts. The Court thinks it well settled, in the Law of England (vide cases cited from the Ecol. Reports of England), thence brought as the law of this State. The Canon law is part of the Common law; \* \* \* and, except such changes as may have been introduced by Statutes, is law in this State." Gaskins vs. Gaskins, 3 Ind. (N. C.) 158. This is



one of the leading cases on this subject. Hoff- man's "Law of the Church," p. 14. Note.

"Our ancestors brought with them to this country, the Common Law of England, as their birthright; and all our Constitutions have sacredly guarded it." G. vs. G. 28, Md. 370.

"As neither the Constitution nor Statutes of N. H. regulate the title, etc., of property dedicated to pious uses, \* \* \* all donations \* \* \* for churches, etc., must be governed by principles of the Common Law." 2 N. H. p. 21.

The following cases fortify the above—2 Pick. 157; 2 Pets. 144; 5 H. & J. (Md.) 356; 9 Crouch 333; 8 Pets. 659.

"The Statutes passed in England before the emigration of our ancestors, which are an amendment of the law, and applicable to our situation, are part of our Common Law." P. vs. W. 5 Pets. (U. S.) 341. Vide 3 G. & J. (Md.) 62.

"This (§3, Md. Bill of Rights)—has reference to the Common Law in Mass., as it existed (in England) either potentially or practically, as it prevailed in England at that time, etc." State B. B. 5 H. & G. (Md.) 358.

"The only grounds for a total divorce, in Georgia, are those recognized by the Common Law. (I need not remind you that this is a title in the Canon law; and, until a recent date, is cognizable by the Ecclesiastical courts). And the only grounds for a divorce a mensa et thoro are those of the Common Law." H. vs. H. 2 Kelly (Ga.) 191. Vide (a) & (c). A few cases to the point made by these two sections combined, will now be given.

"The Religious Establishment of the Church of England was adopted at a very early period in the colony of Va.; and, of course, the Common Law upon that subject, so far as it was applicable to the circumstances of the country. The estates acquired by the Church remained unimpaired, notwithstanding the Revolution; \* \* \* the Acts \* \* \* are not operative so as to divest the Episcopal Church of the property acquired before the Revolution—(then called the Church of England)." T. vs. T. 9 Cranch (U. S.) 43.

"The Common Law as to the erection of Episcopal Churches, and the right to present to them, etc., was recognized by New Hampshire before the Revolution. A part of a share, etc., of land, granted to the Church of England, did not entitle any Episcopal Church to the glebe, unless duly erected before or since the Revolution \* \* \*." P. vs. C. 9 Cranch (U. S.) 292.

To the proposition as a whole, I now present one or two authorities; and also to enforce the true principle of construction—a case or two.

I have examined the Canons of the Church of England upon this subject \* \* \* because, as Bardsley, C. J. said, "the Ecclesiastical Law of England, though somewhat modified by circumstances, and American usage, is yet the substantial basis of the law of the Church." 8 Phila., Pa. R. 251.

"It is to judicial revisions we must look as to what was the Common Law." 5 H. & J. (Md.) 358.

As the Canon Law is part of the Common Law, and the Canon Law, upon matters of civil cognizance here, but of ecclesiastical in England, is law, when applicable here, we must e. g. in Testamentary Divorce, Pious uses, etc., refer, as we have seen the courts do, to the ecclesiastical cases decided in the Spiritual Courts of England. There is a principle of statutory interpretation or construction, that must be kept in mind. It is thus expressed by a Maryland Court:

"Statutes are to be construed in reference to the principles of the Common Law; it is not to be presumed that the legislature intends to make any innovation upon the Common Law, \* \* \* but the law rather infers that the Act did not intend to make any alteration \* \* \*." 12 Md. 464. 17 Md. 32.

If we substitute the word "Canon" for "Statute," we have the true doctrine that rightly guides an American canonist in his construction of the acts of our several Conventions. This doctrine of construction is that which the civil courts act upon in all cases, where the construction of a Church Rule or Canon, or right growing out of such Rule or Canon, comes before them. Indeed, I submit, the cases cited show this to be the fact.

The Constitutions and Statutes of the States are predicated upon the existence of the Common Law. This is a maxim; the State assumes, and rightly, that the whole polity of the American Church is predicated upon the existence of a body of English Canon Law, bearing the relation, to the Church, of Common Law to the State. The uniform treatment of the Church, as one with the Church of England, shows this to be so in fact.

This subject could be brought out more clearly, were it possible to enter into a treatment of the questions raised by the mutual relations of Church and Civil Courts; but this is too important a subject, involved with the question of Appellate Courts, to be entered upon at this time. But it is my intention, in the near future, to treat it at some length. A true comprehension of the relations between these two tribunals, has been greatly hindered by a hastily written pamphlet, published last year, on "Philadelphia Church Courts as related to Civil Courts."

DOUGLASS B. SMITH.  
WESTMINSTER, MD., Nov. 14, 1880.

MINNESOTA.—The Rev. D. D. Chapin, Rector of Ascension Church, Stillwater, has issued an Advent Address to his parishioners, suggesting a great variety of questions touching Christian life and practice, as an aid to self-examination. Accompanying the pastoral, is a neat card, intended to receive Pledges for Diocesan Assessments.

Current Literature.

THE PHYSIOLOGY OF WOMAN. Embracing Girlhood, Maternity, and Mature Age; with an Appendix. By Sarah Hackett Stevenson, M. D. Chicago, Cushing, Thomas & Co. Price \$1.50.

The author is well known as a physician and writer, and the character of the house from which this book is issued, gives assurance that it is a proper one for high-minded women to read. The author opposes the theory so prevalent, that nature intended women to be invalids, and claims to give such information of the laws and functions of her physical life, as will enable her to overcome the weaknesses for which she suffers. The writer of this, not being a physician, cannot vouch for the accuracy of all the statements and theories put forth. Certainly it is an extraordinary state of things, if intelligent women in this age of intelligence, need to be told such things as mostly fill this book. If they know so little about themselves as this implies, it is no wonder they are so generally feeble and frail, and that their children are so puny. We suspect that carelessness and weak acceptance of wicked fashions, has as much to do with the sickness of women, as ignorance has. The statement that systematic and severe brain work is conducive to longevity, we think cannot be controverted. Education, properly conducted, strengthens the body and invigorates the nerves. The essay on co-education of the sexes has some statements that need qualifying. We deliberately and advisedly deny that "the female boarding school is, in the very nature of things, the hot-bed of morbid influences." A writer who is so ignorant or prejudiced as to make such a statement, is hardly to be trusted to enlighten the race upon other subjects. It is stale nonsense, the argument that because Providence has ordained that brothers and sisters should live together in the same family, our girls, at the most sensitive and exciting period of their lives, must be put to study and play and live with any and all kinds of boys that may be gathered in a school. The society of boys and young men, to some extent, in their own homes, might be without danger; but what mother or father would wish to leave such associations to chance, or to the inexperience and impulse of a young, sympathetic girl?

HELPS TO MEDITATION. Sketches for Every Day in the Year. By Rev. Alfred G. Mortimer, Rector of St. Mary's, Castleton, L. I., and Chaplain of the House of Mercy, New York. Vol. 1. 8vo. Pott, Young & Co., New York.

The title of this work explains the character of the book. It is a series of skeletons for meditation, adapted for every day in the year; and its object is three-fold: I. To promote the study of Holy Scripture. II. To serve as a help to those who desire to deepen the spiritual life of their souls. III. To afford suggestive outlines of sermons for those of the clergy who may need them. Judging from the specimens that we have seen, we should say that they are quite worthy of the high reputation which the author is making for himself; and, for the most part, are thoroughly adapted to fulfill their three-fold object. A specimen would doubtless be sent upon application.

The first Volume, containing about 210 sketches, will be issued in five parts, each in advance of the season of which it treats, and ranging in price from thirty to sixty-four cents each. Subscriptions are invited, and will be received by Miss Standbridge, 2035 Tower street, Philadelphia, Pa.; or by the Author, House of Mercy, West 86th street, New York.

A subscription of four dollars will ensure the receipt, post-paid, of each part as it leaves the press, and of the whole Volume, bound in cloth, after the issue of the last part, thus saving 25 per cent.; but any part or parts may be subscribed for separately.

THE CHRISTIAN YEAR. From Advent, 1880, to Advent, 1881. Kalendar for the People. Price 50 cts.

The editor and publisher of this beautiful and most useful publication have reason to be proud of it. "Roper's Almanac" is something new, that we cannot well dispense with in the American Church. To the clergy, especially, it is indispensable; while the laity will find in it a rich store of information on ecclesiastical matters. For sale by Jansen, McClurg & Co., Chicago.

A short serial by Mrs. Burnett, author of "That Lass o' Lowrie's," etc. will begin in the February Scribner. Mr. Cable's new serial, "Madame Delphine," will also begin in February, and run through three or four numbers.

The price of Scribner's Monthly is \$4.00 a year, and new subscribers, who begin with the November number, may secure, by the payment of \$1.00 additional, nine back numbers, containing all of Part I. of Schuyler's now famous serial history of Peter the Great, of which Rev. Edward Eggleston recently wrote: "It is indeed a wonderful story, needing no aid to the imagination to make it one of the most curious in human history."

For \$2.50 extra, the two richly bound volumes of last year may be had in connection with your subscription. Book-sellers everywhere, or the publishers, Scribner & Co., 733 Broadway, New York, will supply the numbers and volumes.

Music for the Holy Communion. By the Rev. J. Pinkney Hammond, D. D. We have here the "Kyrie Eleison," "Gloria Tibi," "Sanctus," "Hymn 206," and "Gloria in Excelsis Dec." Without any special claim to originality, this music does credit to the taste of its author. It cannot be denied, however, that the many "Masses" of the highest merit, which we have ready to our hands, are calculated to make men very exacting.

Specimen copies will be sent through the mail, on receipt of 25 cts., by Rev. Dr. Hammond, 439 N. Carey St., Baltimore, Md.

Messrs. Fords, Howard & Hulbert, New York, will shortly publish an exquisite idyl of love and war, translated from an exquisite French—a song story of the Troubadours. The poet Steadman, who contributes a charming introductory note and poem, calls it a pearl of medieval literature, and says: "It is instinct with the beauty of nature and the spirit of poetry, when skies were fair and poesy was young."

We have received a Leaflet, published by St. John's Guild, Cohoes, N. Y., entitled a "Scheme for Catechizing, with Scripture Lessons and Texts, in connection with Sadler's 'Church Teacher's Manual,' and intended to be used as a part of Sunday School exercises. It is exceedingly suggestive and practical, and costs only \$1.50 per hundred.

The Rev. F. W. Taylor, of Danville, Ill., has published a useful leaflet (50 cts. per 100), entitled "Some Things in the Book of Common Prayer, which are not Commonly Observed." This little tract will help to bring home to people's minds, many facts and truths which are apt to escape notice; and so, would be excellent for distribution in our parishes.

Church Life and Progress.

QUINCY.—A series of meetings was held last week at the Redeemer's Church, Princeton, in pursuance of Resolution of Convention for such services to be held at various points during the year. Bishop Burgess was present and presided, taking a leading part in the work. On Monday evening, Dec. 6th, the Bishop preached, and confirmed two persons, making also an address. The Holy Communion was celebrated on Tuesday forenoon, and an address was made by the Rev. A. B. Allen, of Rock Island. In the afternoon the subject of the Cultivation of a Devotional Spirit was discussed by the Bishop, the Rev. A. B. Allen and the Rev. J. S. Chamberlain. The evening was occupied by service and addresses by the Rev. Messrs. Allen and Rudd, on the missionary work of the Church, especially in the Diocese of Quincy.

Besides the clergy named above, there were present, and taking part in the service, Rev. John A. Farrar, of Geneseo; Rev. Walter F. Lloyd, of Carthage, and Rev. Theodore F. Allen, Missionary in charge; Mr. Allen was ordained about a year ago, having come to us from the Methodists. Since June last he has had charge of Princeton and Aledo. The Bishop will probably assign him duty exclusively at Princeton, as the work there is promising and sufficient to engage his whole time. Though the weather was extremely cold, the services were attended by full and enthusiastic congregations, and the addresses were more than ordinarily interesting and earnest. The parish had been without services for about two years before Brother Allen went there, but had gone forward to pay off the debt and repair the church building, and it is now nearly ready for consecration. We trust that the Bishop has good reason to be encouraged and cheered by such signs of zeal and progress in many places.

MINNESOTA.—St. Paul's Parish, Minneapolis.—The new church which has been building was entered by the people of this parish, on Sunday, the 14th of Nov. It is of the Queen Anne style of architecture, with open roof, and has a very neat and pleasing interior. The Chancel furniture is all of oak, made in the city, and each part was the special gift of some member of the parish. Over the Chancel-arch is painted in old English Text, "Except the Lord build the House they labor in vain that build it;" and over the door, in the rear of the church, "Peace I leave with you." The church will seat some 200 persons, and was designed by R. W. Jordan, Architect, of Minneapolis. St. Paul's Parish was organized last May, and, though at present in its infancy, it certainly has a bright future before it. May the blessing which has rested upon its work thus far, abide with it forever.

WISCONSIN.—Bishop Bedell, in his admirable letter about the Church in Wisconsin, last summer, wrote as follows:

I think that Bishop Welles is to be congratulated. Sitting in his clergy house, he has around him all the records of the Diocese. Within call are all the secretaries of the Diocese. At his word, a band of devoted missionaries are ready to carry the Gospel to any quarter of the suburbs of the city. The rich are cared for by able pastors in wealthy parishes, while he has a church for the poor, to which all are freely welcome. Boys' and girls' parish schools are taught under his eye. A home for poor widows and aged women is close at hand. Within half an hour on one side (but fortunately not within the city), are the grammar schools and college, and within an hour on the other side (still further and more particularly out of the city), is the theological seminary. So far the foundation of the system is laid as prudently as human wisdom can devise. May God's grace give it full success!

CENTRAL PENNSYLVANIA.—The Bishop of Wisconsin, in the Calendar, makes the following mention of St. James' Church, Lancaster: "This venerable edifice, in which I noticed a tablet to the memory of one of the founders of the Parish, buried near the chancel in 1753, and also one in memory of George Ross, one of the signers of the Declaration of Independence, has of late been enlarged and beautified with very great taste. The effect of brick-work in the interior is very satisfactory, and very suggestive to all who study church building. One of the most effective features of the restoration, is the square tower; when fully completed it will rank among the most beautiful churches in the country. The Rectory adjoins the church, and, as in the days of Bishop Bowman—a former Rector—is a home of delightful hospitality."

INDIANA.—The parishioners of Trinity Church, Ft. Wayne, turned Thanksgiving Day to the right account. On the previous Sunday, the Rector, Rev. W. N. Webbe, suggested to the congregation that if they themselves had hereof to be thankful, they could not manifest their thankfulness in a more practical way than by bringing with them to the church, gifts for distribution among those who were less plentifully provided with the good things of this life; so that they, too, might sing their thanksgivings. A most liberal response was made to the timely suggestion; provisions of every kind being brought as an offering, and distributed among the needy.

UTAH.—The beautiful chapel, built by the Misses Mount, is finished, the first service being held on Oct. 31st. Notwithstanding the fact that Moody and Sankey were "holding forth" in town, a large congregation filled the church. The generous builders continue to add gift to gift; among the latest are, a Menesely bell, weighing 900 lbs; a silver Communion service; alms basin, two vases and a cross for the altar, of polished and engraved brass. A font of Italian marble is on the way. The chancel furniture was also the gift of the Misses Mount. As an indication of the growing interest of the people and of the success of the missionary, the Rev. Samuel Unsworth, it is reported that the Sunday School has grown from forty pupils to ninety. It may also be worth while to mention, as a note of progress, that the LIVING CHURCH is adding to its readers in this thriving portion of Bishop Tuttle's field. The old Cathedral congregation, under the pastorate of the Rev. R. M. Kirby, continues to abound in good works, of religion, education, and charity.

DELAWARE.—A very pleasant missionary gathering of the Sunday School children of Wilmington, was held recently in St. Andrew's Church. These meetings are held annually from church to church. On the present occasion, all the city rectors were present (except Dr. DuBois, on the sick list), the Rev. Drs. Clemons and Spencer, and Rev. Messrs. Hanson and Murphy. Addresses, full of life and interest were made by Messrs. Newbold and Falkner. The church was filled by children, with some of the older folk interspersed; and the singing was very full and vigorous. We are getting ready for Christmas, and hope to have a pleasant time for old and young alike. PAX.

Church Calendar.

DECEMBER, 1880.

- 17. Fast, Ember-Day.
18. Fast, Ember-Day.
19. 4th Sunday in Advent.
20. St. Thomas' Day.
21. Friday, Fast.
22. Feast of the Nativity and St. Stephen's Day.
23. 1st Sunday after Christmas.
24. St. John the Evangelist.
25. Holy Innocents' Day.
26. Friday, Fast.

And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. S. JOHN xx. 22, 23.

The priest absolves, or to say more properly, God absolves by the priest. Therefore he saith, "I absolve thee in the Name of the Father, and of the Son, and of the Holy Ghost." God remits sovereignly, imperially, primitively, absolutely; the priest's power is derivative, delegate, dependent, ministerial, conditional.

ARCHBISHOP BRAMHALL.

Live ever in my heart, sweet awful hour, When prostrate in my sin and shame I lay, And heard the absolving accents fall with power, As soft, as keen, as lambent lightning's play.

And sure with lightning glance they seemed to thrill (O may the dream prove true!) and search and burn Each foul dark corner of my lawless will. What if the Spirit grieved did then return?

Live in my heart, dread blissful hope, to tame The haughty brow, to curb the unchastened eye, And shape to deeds of good each wavering aim; O teach me some true penance ere I die!

KEBLE.

One smile for the living is worth a dozen tears for the dead.

Consumption Cured.

An old physician, retired from practice, by having had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of 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 fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

NO PROOF MORE CONVINCING

Could be produced to satisfy us that there is true merit in DAY'S KIDNEY PAD than the fact that it is being imitated. Already several worthless kidney pads are seeking a sale on the good reputation of this original and excellent pad.

In the manufacture of novelties in Confectionery John Kranz, 80 State Street, stands at the head. His place is daily thronged with the best people in the city. Fresh and Pure Candies can always be had at this place. Call and see his Christmas Goods.

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Educational.

School of St. John The Evangelist, BOSTON, MASS. A Boarding School for Boys. Visitor, Rev. C. C. Grafton, S. S. T. E. Rector, of the Church of the Advent. Head Master, Charles Hill. Prepares boys for college or mercantile life. For terms address the Head Master, 60 Pinckney St., Boston, Mass.

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The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

Brownell Hall, Omaha, Nebraska. Protestant Episcopal Seminary. Seventeenth year begins Sept. 1st, 1880. The school is noted for good health. Situation delightful. Home comforts. Twelve able and experienced teachers. For Register and particulars apply to Rev. R. DOHERTY, M. A., Rector, Omaha, Neb.

St. John Baptist School, 233 East 17th St. New York. Under the charge of the Sisters of St. John Baptist. Terms, \$275 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

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PHONOGRAPHY. If you wish to be taught the art of writing shorthand, you will do well to send your name and address to the oldest school in the country. Any one can learn easily and thoroughly. Address Phonographic Institute, Philadelphia, Pa.

Educational.

St. Agnes' School 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

Racine College, Racine, Wis. Will re-open Thursday, Sept. 9, 1880. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information apply to The Rev. STEVENS PARKER, S. T. D., Racine, Wis.

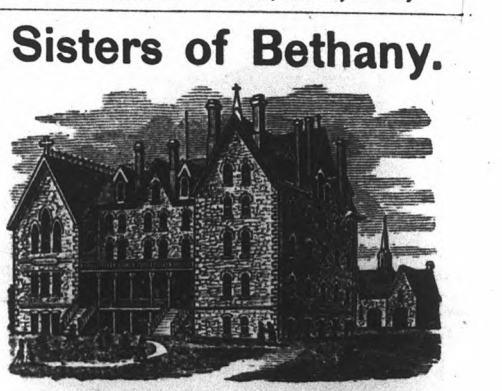
St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increased advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. For registers, with full details, address the RECTOR. Rev. GEO. HERBERT PATTERSON, A. M., LL. B., Prent.

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**The Living Church.**

December 16, 1880.

Entered at the Chicago P. O. as 2nd class mail matter

Subscription, - - - - - \$2.00 a Year  
To the Clergy, - - - - - 1.50 "

ADVERTISING RATES.

Per Apage Line, each insertion, - - - - - 15c  
Reading Notice, per Line count, - - - - - 20c

Remittances by P. O. Orders or Drafts on Chicago, payable to the undersigned.

C. W. LEFFINGWELL,  
162 Washington Street, Chicago.

During December and January the Living Church will receive new clerical subscriptions for ONE DOLLAR for the first year. This offer is made to give all an opportunity to try the paper.

All Teachers in our Sunday Schools, who subscribe for the Living Church, are entitled to a Teacher's Assistant. This offer holds good till further notice. Send request by postal card.

**Our Interest in the Mother Church.**

We are always thankful for advice even if we cannot always follow it. We like to know what our subscribers think about the paper, even when they do not think with us. If only they don't scold and threaten, the LIVING CHURCH welcomes their precious balms and respectfully listens to their advice. We have a letter from a very dear friend, that reads thus:

"I don't believe that our Church-people care a straw about Mr. Dale and his jail, or that an English Correspondent will bring three subscribers to the LIVING CHURCH. If I were director of the paper, I would let English Churchmen fight their own battles, and say as little of their squabbles as possible, making the paper American, or rather, for American Churchmen. You may tell me to mind my own business, if you like, and perhaps I have deserved it."

This letter probably reflects the opinions of some others among our readers; while on the other hand, numerous and hearty expressions of approval have been received, with reference to these very points.

The LIVING CHURCH is designed to be a general Church Newspaper; for American readers, principally, but not exclusively for American news. Such a management as is advocated in the letter above, is at variance with all principles of journalism that prevail in this age and country. What would the subscribers of a secular paper say, if their daily or weekly journal were "American," so that the events over which the Old World was agitated, should find no place or mention? Nay, these very events, "Mr. Dale and his jail," have been discussed by all the prominent papers in the country, and for the most part in utter ignorance or misapprehension of the real issue. We take it to be the mission of a Church Paper, whatever else it may do or not do, to give reliable and intelligent accounts of events transpiring in the Church, at home and abroad. We have certainly given our principal attention to the Church at home.

As for this particular question of "Mr. Dale and his jail," we wish it distinctly understood that we have not given it prominence on account of Mr. Dale's being a "ritualist," or because we care whether he wears an alb or a surplice. We would do as much, or more, for brother Tyng, if we had opportunity. Some extreme men have said that this paper is "neither one thing nor the other." Very well, if they mean that it is not tied to any party, nor owned by any clique, nor controlled by any Society. It will continue to be as serenely independent of the Hot-spurs as it is smilingly indifferent to the Aspens, that agitate the Church on either hand. It will give its readers the news, and get just as near to truth and facts as it can.

English Churchmen will, of course, "fight their own battles;" but American Churchmen are not indifferent to the affairs of the Mother Church, and what is going on there. Many, at least, take a profound interest in the questions that are pressing there for solution; and they demand of the Church Press the information that they cannot get in the secular press.

Our correspondent, we think, takes a narrow view of the situation, when he characterizes such cases as the Dale imprisonment, as "squabbles." The Boston "Tea-party" was a squabble, but there was a principle at stake. It is not a mere matter of "millinery." It is a square issue between Church law and State law. Shall the English Prayer Book be followed, or the decisions of an English Court

which seeks to nullify the law of the Church, and to forbid what she enjoins? Mr. Dale, if he is a Ritualist, is a brave man, and is in the right; and it will not take American Churchmen long to decide in which direction their sympathies tend. While there are few of us that care for the question of ritual involved, the most of us do care for the liberty of the English Church, and we hope that Mr. Dale and his friends will fight it out on that line till Erastianism receives its death-blow. Of course, we do not propose to keep harping on this string. There are too many questions to be discussed and too many Church enterprises to be forwarded, to allow unlimited space to this issue.

**The Mexican Commission.**

The House of Bishops at their last meeting appointed a new Commission composed of the living members of the old Commission and the Bishops of Connecticut and Albany. Since the adjournment of the Convention, Bishop Riley has returned under the peremptory demand of the old Commission. We take it for granted that the new commission has had a meeting or meetings since Bishop Riley's return, but we have no information to that effect. Does the new Commission propose to perpetuate the reticent policy of the old? The LIVING CHURCH is disposed to utter a voice of warning on this point. The whole Church demands a new departure of frankness and entire publicity of detail.

The secular papers have noticed, generally with approbation, a new method of raising money for Church purposes, recently employed by Churchmen in a prominent city of the West. The trustees of a certain Church Hospital, after consultation with the several vestries of parishes with which they were connected, secured one of the leading theatres of the city, for a week, paying a certain sum for expenses, and securing for the hospital the profits of the performances. The experiment, it is said, proved a success, and the profits were over five thousand dollars. The play selected was Hazel Kirke, which has had such a marvellous "run" at the Madison Square Theatre, New York. We have grave doubts as to the effect of employing such methods to sustain Church charities. We are confident that had the trustees consulted their Bishop instead of their vestries, they would not have adopted this means of raising funds.

A correspondent objects to the admission into our columns of the phrase, "Let perpetual light shine upon him." We are sorry if such a devout wish offends anybody. So far as we are editorially concerned, we would gladly forego expressing it (though we might entertain it all the same), rather than disturb the equanimity of any brother. But shall the bereaved be denied the privilege of using these words in obituary notices? Really, the LIVING CHURCH can't take that ground. It will join with Brother Brooks in advocacy of "free prayer," to the extent at least of Obituary Notices. The phrase objected to, has the sanction of very ancient and general use in the Church.

Our attention has been called to a clipping from an English exchange, which recently appeared in these columns, using an article of the Creed to point a pleasantry about the mistakes of children. We wish to say that it was an oversight, and that the intention of the editors is to permit no such trifling with sacred things.

Subscribers will please notice the numbers on the postoffice address of their papers, and compare with the number of this issue, which is 111. By remitting promptly in advance, according to our rules, they will save us the labor and expense of sending bills.

The Christmas number of the LIVING CHURCH is in preparation, and a supplement will be issued to make room for the good words of the season. At the present rate of increase we shall have a large number of our readers to welcome with us the Christmas Morn.

A rector in Arkansas writes: "I shall soon send you some subscriptions. The parish here is in good condition. It pays me well and promptly." That is the kind of parish that will stand by us, and we shall welcome it to our list.

**A Common Cavi.**

A standing objection of unbelievers, is the destruction of the races of Canaan. They never weary in saying, "How could a just and loving Lord enjoin not only the dispossession but also the destruction of those peoples?" So men say, who delight in nothing so much as in trying to pick flaws in the Bible record, and that, too, in matters which they would not think of taking exception to, if recorded simply as facts in any ordinary history, without reference made to God at all.

The truth is, that substantially the same events that happened of old time have happened in all times; notably in our time and in our land. In all our States once lived savage tribes which did nothing for the human race, but only the contrary. They lived hatefully and hating one another, killing and stealing, scalping and plundering, from one year's end to the other. And what has been their fate? Substantially the fate of such tribes in the days of Joshua and Caleb. God has dispossessed them and cast them out. We take it that sensible men think it a blessed thing that He has. Our Indian tribes, no doubt, have suffered wrong at our hands. No doubt as a nation we are guilty concerning them. There is no reason why we should have had any more trouble with our Indians than Canada has had with her's. There can be no question as to the duty of the Church to try to Christianize and civilize them. But when this is said there is this also to be said, that all history is witness to the fact, that what has happened to the Aborigines of America has happened to such races all along. Merciless and savage tribes that would not learn the ways of orderly and civilized life, have inevitably faded away and given place to people who have answered some good purpose in the consummation of the ages. It will seem, too, to sensible men, that a righteous Lord, raising and exalting the human race, as a whole, would have brought to pass, that which we see He has brought to pass in all this good land. Think of what North America used to be, and of what it is to-day. Is it not vastly better that over all this continent should be law and order and goodly cities and godly homes, than that it should have remained covered with forests and prairie-grass and wolves and buffaloes and roving bands of murdering, plundering savages? Do we find the unbelievers denying the blessed results that have come of the discovery and settlement of America? Do we find them bemoaning the decadence here of savage life and ways? And why then should they impugn the Bible record, because it tells of events of substantially the same sort? They seem to think it an awful thing that those heathen of old should have been so dealt with. But in fact the Indian tribes of America were saints and as angels, compared with those polluted and polluting races of old time, such as the Hivites and Amorites and Jebusites, that the Israelites were commanded to dispossess and drive out from before them. Who will take it upon him to say that it was at all a desirable thing for them individually or collectively, that they should any longer have cumbered the earth, corrupting themselves and all around them with their horrible abominations?

Good sense, prudence, force, determination, are factors of prime importance to success in any enterprise, and these qualities will not be found wanting in any high type of Christian character. But as these qualities do not generally characterize men, it need not surprise us that they do not generally characterize Christian men. The grace of God could and would, if they would work with it, counteract natural defects and infirmities. Still, the fact remains, that one great reason why there are so many weak Christians is that there are so many weak men. For a grand type of Christian there must be, first of all, for raw material, one who has in him some of the elements of a grand man. Not every man that you meet has in him the making of a St. John or a St. Paul or a Savanarola. A weak, vain, vacillating man is not likely to become a St. Augustine or a St. Louis, a Kemper, or a Selwyn. Christianity can and often does make much out of the most unpromising material; still it is true, that the nobler the qualities of the natural man, by so much the more will they be manifest in the spiritual man. If this be borne in

mind, it will be seen that it is utterly unfair to point to the weaknesses of nominal Christians as evidence of the weakness of Christianity itself. It is to be remembered that, in the human race, Christianity has very poor material to begin with. It is, indeed, a marvel that there are so few grand, so few saintly, souls among men. It is certainly not the fault of Christianity. When we think of the material it has for the making of saints and heroes, the wonder is not that it does so little for mankind, but rather that it accomplishes as much as it does.

**Knox-Little in Boston.**

On Monday, the 5th inst., a remarkable meeting was held in Tremont Temple, the Rev. Knox-Little having been invited by ministers of various denominations to speak on that occasion. There were, among those that signed the invitation, prominent representatives of the Universalist, Unitarian, Congregationalist, and Methodist denominations. No names of our Church clergymen appear, though Bishop Clark and several of our clergy were on the platform, together with some of our well-known laity. It was intended, as we understand, to have the invitation solely from those without, that the interest of the occasion might not be confined to the circle of our people. The following is the invitation, extended Nov. 10, to the Rev. W. J. Knox-Little:

"Understanding that you are now on a visit to the United States, and that you are one of the representatives in England of the religious movement known here and abroad as 'Ritualism,' we have the pleasure to invite you to address the citizens of Boston at such time and place as may suit your convenience, upon the meaning, drift, and place of Ritualism, as a phase of modern Christianity. We extend this invitation in that spirit of Apostolic Christianity which bids us prove all things, hold fast that which is good. We are very respectfully your brethren for the truth."

The Rev. Dr. Duryea presided, and introduced the speaker, giving a few words of explanation as to the motives that had influenced him and others in extending the invitation to the distinguished speaker. They desired to know the real motive and power of the revival which Ritualism had wrought in many places, and the difference between its tendencies and those of the Roman System.

Mr. Knox-Little was received with enthusiasm, and listened to with profound attention. Standing room was not to be had in the large hall, before the speaker began. We have not space here to notice the address, which is spoken of by the Boston papers as of extraordinary interest. The *Daily Advertiser* has the following:

The circumstances under which Mr. Knox-Little made his address on Ritualism were so unique and possibly significant, that they merit a word of recognition. He was invited to speak, and was listened to by New England representative men in religious matters, most of whom had no sympathy with his views, and never expect to embrace them. They showed in this the courage of their own convictions, and illustrated the fact that it is the cowardly alone who are intolerant and cruel. As to the ritual propositions the eloquent speaker so ably defended, many men will have many minds. But as long as in churches men meet for worship as well as to hear a sermon, and in these times when men are anxiously inquiring why Sunday services are deserted, the question as to what form or ritual will best attract and help the worshipper, is of interest and moment to all Christians. Dr. Duryea's gracious and able introduction of the speaker and his subject, showed how deeply many have pondered the ritual question. The meeting and the address were a tribute to the future concordat of Christians.

The *Kansas Churchman*, the official organ of the Diocese, in the issue for Nov. 15, has an extremely interesting and able editorial on the recent General Convention. Indeed, it is so very good that the LIVING CHURCH printed it in its issue for Nov. 11, giving credit to the *New York Times*. It is another case of remarkable journalistic enterprise, that a New York paper should capture a Churchman's editorial and publish it some weeks in advance! Not even a President's Message is secure from reportorial rapacity.

The Prospectus for the *American Church Review*, under its new management, has been given in our columns. We now publish the table of contents of the January number. From this, and from the list of contributors engaged, it is to be seen that the *Review* is to be conducted on no narrow basis, but will, as nearly as possible, represent the whole Church. The LIVING CHURCH gives its new editor a hearty God-speed.

The General Convention, with all its dignity, enjoys a bit of pleasantry, now and then. It smiled audibly at Dr. Adams' rejoinder to the Deputy from Connecticut, in the discussion on the use of the word Province. Mr. Judd was arguing that the Federate Council of Illinois should be termed a Province, and the Deputy objected that it was a misuse of the term. "You would not," he said, "call a Presbyter a Bishop, would you?" The lawyer hesitated, when Dr. Adams called out: "Mr. President! I would remind the gentlemen that they are called so in the Scriptures!"

During his remarks about consecrating a colored Bishop to minister to his own race in the South, Dr. Love (a colored Priest) said, "The colored Methodists have an organization of their own, called for short, the 'A. M. E.'" I have great respect for their zeal, but do not see the necessity of an "A. P. E. Church."

"The LIVING CHURCH is a great help to a clergyman. It is to his interest to have the people take it." That is the testimony of a brother in the Diocese of Springfield, and is only one of many similar expressions received during the past year. Really, Brethren, your precious balms will break our head! We are working as hard as we can, and can't keep up with the rush of new business. If we are a week or two behind in filling orders for specimen copies, please consider that new subscribers must be served first, and they are coming faster than we can take care of them, with our present force. It will be all right soon if we have to enlarge our office.

A Rector in New York writes as follows: "It gives me great pleasure to know that your excellent paper is read by so many families in my parish. I look forward with great hope and faith to the good effect of the LIVING CHURCH in teaching them many things not easily learned without a Church paper; and especially in helping to correct the idea which obtains in parishes, large as well as small, that the Church is bounded by parochial limits, and that intercessions, sympathies, interests and gifts are to be governed accordingly. I heartily welcome you to the place which you are henceforth to share with me, in the hearts and minds of my people."

**Bishop Coxe's Lecture at Detroit.**

From our Detroit Correspondent.

The clergy of this city are drawing special attention to the Advent Season, by a series of weekly union services on Wednesday evenings, at St. John's Church, with lectures by distinguished preachers, on the Second Coming of our Lord. The first of the series was delivered on the 1st inst.; the Bishop of Michigan presiding, and Bishop Coxe lecturing on the Second Coming of our Blessed Lord, viewed in its analogies with the First Coming. The Litany, was read by the Rev. Dr. Worthington. Advent hymns were sung by the congregation, led by a large chorus. About seven hundred persons were present.

Bishop Coxe preached, without notes, on the text, "Watchman, what of the night?" Gracefully alluding to the circumstances of his visit, and the solemn interest of the occasion, he expressed the intention of representing, in his lecture, the clergy; to whom the earnest laity come, with the inquiry—"What of the night?" and of giving such an answer as he was able to give. He would tell them, with special reference to our Lord's Coming again in due season, what the supposed watchman in Isaiah answered to the voice crying from Seir, "The morning cometh, and also the night; if ye will enquire, enquire ye: return, come."

With admirable skill, the Bishop described the weary waiting of the ancient world, during the sluggish four thousand years from the promise of the victorious Seed of the woman, to the actual coming of that Seed. Eve's mistake at the birth of Cain, in supposing him to be the promised Man, was but one instance of the disappointments that the waiting world of old time had to endure; and which sorely tried their faith. That faith was beautifully described; and, as the Bishop spoke, the faithful of the old Covenant seemed to live again in sight of the audience. The periodical repetition of the promise, and how it was definitely fixed in particular families, in Abraham, Isaac, Jacob, Judah, Jesse, David, Solomon, and so on, until the angel came to the Virgin of Nazareth, saying, "Hail, thou that art highly favored, blessed art thou among women," was narrated, and in such a manner as to make all feel that the time was long indeed, and that the patience of the old saints was grand, in comparison with ours. We were becoming impatient and unbelieving, though not yet two thousand years have passed away since the Second Coming was definitely promised. During our period of waiting, God has shown from time to time, that He was mindful of His promise; and modern history encouraged the devout believer with many notable signs, fulfilling God's Word, and pre-signifying the Advent of the Son of Man in glory.



An important principle to be kept in view in our study of Holy Scripture, with reference to the time of the Second Advent, was that of the perspective of prophecy.

For, another principle of great importance was this—that "the secret of the Lord is with them that fear Him." The cavillers of a mocking age read history in one way; and the devout believer reads it in another.

The millenarian theories of the earliest Christians were described. Millenarian doctrine had been pronounced heretical, only so far as it was of a sensual cast—emphasizing the secular, rather than the spiritual aspects of the subject.

With an impassioned and powerful appeal to his audience to make the approaching Advent of our Lord have a practical bearing on the daily life, Bishop Coxe closed this memorable discourse.

The end of the Oneida experiment in Communism has come. With marriage comes separate property. It is decided to make it a joint stock company, the shares to be allotted to the members.

American Church Review contents for Jan., 1881. The History and Present State of the Old Catholic Reform. By the Rt. Rev. Edward Herzog, D. D., Switzerland; The Ritual of the Christian Catholic Church of Switzerland.

NOTICE TO SUBSCRIBERS.—Up to the first of January next, all Cash Subscriptions for 1881 will be received at the present price, \$2.00. After that date the price of subscription will be \$3.00 per year, strictly in advance.

Personal. —Bishop Brown is to deliver an Ember Lecture at Nashotah Seminary, on Friday, December 17th.

We are glad to hear that the Christmas Offering at St. James' Church, Chicago, is to be given to the prosperous Missions at Harvard and Austin, to assist in building the new Churches in those places.

Marriages. STOCKTON—KING.—At Grace Church, New York, on the 23d ult., by the Rev. Henry C. Potter, D. D., Rector, and the Rev. William R. Stockton, Lieut. Charles Herbert Stockton, of the U. S. Navy.

Deaths. ALLEN.—Entered into rest on Saturday, Dec. 4, 1880, at Westford, N. Y., the Rev. Daniel N. Allen, aged 38 years.

Notices. Smith's Babies, with a neat little poem, by Hall; sold only by Lovejoy, 88 State St., opposite Field, Leiter & Co's.

ACKNOWLEDGMENT.—The Rev. George H. Drewe, Missionary at Hazel Green, Wis., acknowledges most thankfully the very generous gift, from the Rev. Dr. Saul, of Philadelphia, of \$100, for the benefit of his mission; being the second donation by him of that amount to the object in question.

Grand Avenue Hotel, Milwaukee. 900 Grand Avenue, C. A. Buttles, Proprietor. Hotel contains 90 rooms, with dining room 40 feet square. New and elegantly furnished, and surrounded by large lawns.

Appeal. The Rev. Edward Wooten, Missionary in Bertie Co., N. C. (P. O. address, Lewiston, Bertie Co., N. C.), is making an effort to complete the Chapel of the Crucifixion at Roxabel, in the same county, and needs only \$200 to enable him to do it.

Our attention has recently been called to a very ingenious little piece of mechanism, which many of our readers will be interested to hear of, and which would seem to be a convenient and simple device.

A Bed for Incurables. Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables, except in very rare instances; and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care.

Table with 2 columns: Name and Amount. Includes Sunday School, Calvary Church, Chicago, \$ 5.37; Friends, 1.00; Miss Cummins, Chicago, 1.00; S. Williams, 25.00; S. St. Paul's Church, Gurnakkee, Ill., 4.00; S. S. Cathedral Church, Chicago, 41.12; Miss Mary Reed, Joliet, Ill., .50; Little Stephen Reed, Joliet, Ill., .17; Florence Van Antwerp, Cincinnati, O., 1.00; Ladies' Aid Society of Unity Church, 25.00; St. Mary's School, Knoxville, Ill., 20.00; Avals of work, Lulu V., Chicago, .25; 'St. Luke's Penny', 1.82.

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## Home and School.

### Advent.

December dawned so soft and fair,  
That Advent Sunday came  
With scent of summer in the air,  
A breath or burnt-out flame.  
This is the sweet Christ-month, we said,  
As woodland paths we turned,  
And as to church our hearts were led,  
Our hearts within us burned.

And on the way, the holly gleamed  
So bright from Nature's bower—  
Oh! thorn-fringed leaf! to us you seemed  
Fairer than summer's flower.  
December woods their armor don,  
To deck the Christmas morn;  
The Christian heart its mail puts on,  
For conflicts newly born.

Awake from sleep, day is at hand,  
The Advent season calls;  
The night far-spent, and from the land  
The veil of darkness falls.  
Oh! wear the holly in the heart,  
Dear Love, for love of me;  
Its berry, leaf and thorn shall start  
One fragrant memory.

—Selected.

### Stories on the Catechism.

By A. C. Jones.

A STORY OF LONG AGO.

The children's faces were very bright now; somehow or another Aunt Isabel was one of those people who always contrived to make every one about her happy. "Mother is better, dears," she said, "you are to go up to her by and-by; meantime, I am going to hear you say your Catechism, and then perhaps I may tell you a story."

"Let it be a story of long ago, Aunt Isabel," said Claude. "I like those best; but it must be about a boy."

"Oh, no; let it be about long ago, but about a girl," put in Margaret plaintively. Aunt Isabel smiled. "Suppose I give you each a story of long ago, darlings; I think that will be a good bargain, will it not? Mother tells me that she left off explaining the Catechism to you at the sinful lusts of the flesh, and so now we come to the Christian Faith, and belief in all its Articles. I think I can tell you a story about a boy and a girl Martyr, who gave up their lives because they believed all that God had taught them."

"Oh, please do, Aunt Isabel, for do you know that Claude said just now that we could not believe what we did not understand."

The Catechism was said up to the end of the Commandments, and then Aunt Isabel began. "Faith means believing what we do not see, what we cannot always understand. God has given us His most Holy Word; we know that whatever He says is true, and so we must accept all that He tells us, although sometimes it must seem to us hard and difficult to do so; if your own dear father and mother told you that you had to go a long, long journey, and that you were to do certain things by the way, and keep certain rules, you would not ask them any questions, would you?"

"No," answered both the children.

"Well, God in Holy Baptism gave you the rules and directions for your journey through life. He told you what you were to renounce, that is give up; and He told you what you were to believe; and then when you have given up and believed, comes the reward. You inherit the Kingdom Jesus died to win for you, and that Kingdom is the Kingdom of Heaven."

"Once upon a time, hundreds and hundreds of years ago, in the far away country of Asia Minor, near to that city of Tarsus in Cilicia where the holy Apostle Paul was born, there was a fierce persecution of the Christians; the Roman Prefect Alexander had arrived there, bent upon putting to death all those who would not deny their Lord and Saviour."

"Many a faithful soul laid down the burden of life there, because not one Article of the Christian Faith must be denied by the followers of the Lord; but with these holy Martyrs my story has nothing to do. I am only going to tell you of a mother and her little boy. A little boy some five years younger than you are, Claude, some four years younger than you are, Maggie. It was a terrible, stormy night, in the year 304, just such another night perhaps as this may be, and upon the road to Tarsus might be seen a lady and a little boy, accompanied by two servants. The lady was very young, her child was but four years old, and yet neither the women nor the child seemed to have any fears as they journeyed onward through the valleys and the lone paths towards the city of Tarsus. The lady's name was Julitta, and the little one was called Cyriacus. Their home was in Lycaonia; the husband and father had gone to the wars, and left them all alone; and then the Roman Emperor issued an edict, which means an order, that all Christians should be killed."

"Of course poor Julitta thought of the husband she loved so dearly, and life was very precious to her for his sake and for the sake of her little child. So she left her home, taking with her her boy and two Christian servants; and hearing that the fire of persecution had not reached Tarsus, she set out from the place where she had been so happy, and journeyed toward the city of Tarsus."

"I will not tell you of all the troubles that came to them on their way; of the rough paths, and the steep hills, and the

weariness, and utter desolation of spirit that came to the poor young mother. But I must tell you about that stormy night, of which I have already spoken, when the fierce wind swept over hill and dale, and the thunder rolled in the distance, and the bright flashes of lightning lit up all the surrounding landscape with a strange lurid light.

"Julitta held her little one in her arms, and his soft cheek rested lovingly on hers. "Mother," he said, "is God speaking to us now, is it His Voice that seems so loud, and yet so sweet? I think He is telling me about the angels."

"Julitta had been trembling and frightened until now, but her little one's words seemed to bring strength to the poor mother's heart.

"My darling, He is near us, always; He sends His angels to help us on our way."

"Mother, will the end come soon? Shall we be at Tarsus soon?"

"Yes, before morning we shall be there, safe, quite safe."

"Safe, mother! Did not father say once that it was only in the Arms of Jesus that we were safe? Oh, mother, mother, are we in His Arms now?"

"The mother bent lovingly over her darling. "Cyriacus, my son, when you were baptized and signed with the sign of the Cross, He took you in His loving arms for ever."

"Then I will not be afraid," said the child bravely; "for I believe all He promised to do;" and the lightning flashed and the thunder rolled, and the three brave women and the little child went fearlessly on because they believed in the loving care that was leading them on their way.

"Tarsus was reached at last; and passing through the gates of the city the travellers alighted at an inn, and there Julitta left her little boy with one of the servants, whilst she went on with the other to seek Caesarius, the Bishop, and to give him a letter from another Christian Bishop, recommending her and her child to his loving care.

"The good old man met her with gentle words of greeting; but the news he had to give her was very sad news. Tarsus was no longer a safe refuge for the disciples of Jesus. Alexander, the Roman Prefect had, as we have already seen, arrived in the birthplace of St. Paul, determined to do his worst.

"Caesarius could only advise the lady to go on to Antioch, where perchance she might be safe. She thanked him, and bent her head to receive his blessing, and then she hurried back to the little inn, where her boy was. As she drew near to the door her heart sank within her; soldiers were there, fierce Roman soldiers, evidently on the watch for some one.

"One of them went up to her at once, and called her by her name, and told her that he knew all about her, and bade her fetch her child if she so willed it; but in any case she must appear before Alexander."

"The mother went in, and led her boy into the street; the weeping servants asked leave to accompany them to the Prefect's house, but this she would not hear of; she bade them stay where they were, and then she told the soldiers she was ready to follow them where they led.

"My darling," she whispered to her little one; "we shall have to confess our faith in Jesus our Lord and God, and they will be very angry with us, perhaps hurt us; will you ask Him to help us to bear everything for His sake?"

"Yes, mother; but what will they do to us?"

"I do not know, my son; it may be that they will put us to death, but they cannot kill our souls; they cannot keep us from the heavenly inheritance which became ours when we were made His own children in Holy Baptism; they may try and make us say one little word of denial, just perhaps ask us to throw some incense on the fire, and so sacrifice to the heathen gods; but, darling, we will not do it, for if we deny Him now, some day or another He will deny us."

"Yes, at the Last Day," answered Cyriacus, with a grave awed look upon his young face.

"And now they stood before the Prefect, the gentle lady and her almost baby boy; there sat the fierce, brutal judge upon a raised seat; the hall was thronged with soldiers, every eye was turned to gaze upon the fair Julitta.

"Alexander ordered that the child should be taken from her, and it was done; although the poor little fellow clung to his mother with all his strength.

"Then the ordeal began. Julitta was asked if she was a Christian, and she nobly confessed her faith. There was a moment's pause, and the executioners were ordered to do their duty. Cyriacus saw all the terrible preparations and knew that they were going to put his mother to death.

"What are you going to do?" he cried, "I am a Christian, too, and I will be one!"

"Say that again, if you dare, and you know what will happen."

"And again the child fearlessly replied, 'I am a Christian!'"

"In his rage and fury the Prefect seized him by both hands, and dashed him upon the ground. The next moment the brave little boy, who had so nobly confessed his faith, had gone to be with the Holy Innocents, and with many another child Martyr safe in the Arms of Jesus, the King of

Martyrs. I don't suppose that Alexander, cruel though he was, had meant to kill the boy; but it was God's will to reward the brave confession with the Crown of Martyrdom.

"The Prefect tried to say something as an excuse for his wicked deed; but Julitta only smiled, and thanked him for letting her see her son die before herself for his faith. And then they scoured and tortured her, and killed her at last. And S. Julitta and S. Cyriacus—the mother and the child—stand before the Golden Altar, and sing the praises of God and of the Lamb."

Claude and Margaret were silent for a moment, when Aunt Isabel had finished telling her story; and at last Claude said, "I think I know now what you meant by the Articles of the Christian Faith. It is just believing everything whether we understand it or not, and being ready to suffer anything; and we ought never to be ashamed of being Christians and being good, ought we, Aunt Isabel?"

"No, my boy, never; we must all of us be brave and true, bearing all this because of all that was borne for us."

To be Continued.

### Advent.

The Advent season is one of those effectual aids to Faith and holiness of life which the Church, from year to year, offers to her children. She does her part in calling us with no uncertain voice to prepare for the coming of our King. She leaves us no excuse for being unprepared; we cannot but know the time, for she tells us "that now it is high time to awake out of sleep."

"The night is far-spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of light." These solemn Advent weeks may well be likened to the last hours of the night, often the darkest and most silent, and yet preceding the rising of the day star in the east—"the day-spring from on high." And as one waking through those silent, expectant hours, watches for the first herald of the day, so should we Christians in the hushed solemnity of Advent watch for the first rays of the Sun of Righteousness. Then "when He which is our Light shall appear," we shall be ready with our glad welcome and with our offering of a pure heart, dedicated to our Master's service. Prone as we are to live altogether to the things of time, how thankful should we be for the warning voice, with its clarion sound, speaking of eternity. "Awake thou that sleepest," for the things of this life are but as a sleep; true life, true joy, true blessedness, belong to that World in which we shall see the King in His beauty. Dwelling with heart and mind upon the reality of that other world, we shall find, in the Advent season and services, unfailing comfort and support; we shall be daily growing in grace and in the knowledge of our Lord, looking for, and hastening unto, the day of His coming. Then Christmas Day will find us filled with holy joy, and with the wise men of the East, we shall offer our best gifts to the Infant Christ.—*Church Work.*

The Interior, though a trifle cantankerous on the subject of Calvinism, says a good many good things. The following, to correspondents, expresses our sentiments:

"Dear Brethren—we are overwhelmed with ponderous manuscripts, till life is a weariness. Like angels' visits, and as bright and welcome, come clean, condensed, pithy thoughts, reports and letters, and we inwardly bless the kind and thoughtful men and women who send them. But with these twenty to thirty page articles and reports, what are we to do? They contain information that we ought to print, but it is impossible to re-write twenty columns per week in addition to doing passable editorial work. The poet sighed for a lodge in some vast wilderness, some boundless contiguity of shade. We wish he would try this tropical wilderness of verbiage and of heavy intellectual timber, for awhile! The African evangelist sings "Out of the wilderness." We wish we could. The pioneer cleared away the forest for a field, and there was the end of it. In this wilderness a full new crop of oaks and bass-woods grows every week. Father Tom told the pope how to make punch. "Put in the potheen, first, and every drop of water after that spoils the punch." Put in the ideas, and every superfluous word after that spoils the article."

The engineer of a train near Montreal saw a large dog on the track. He was barking furiously. The engineer blew the whistle at him, but he did not stir, and, crouching low, he was struck by the locomotive, and killed. There was a bit of white muslin on the locomotive, and it attracted the attention of the engineer, who stopped his train and went back. There lay the dead dog and a dead child, which had wandered upon the track and gone to sleep. The dog had given his signal to stop the train, and had died at his post.

We are hanging up pictures every day about the chamber walls of our hearts, that we shall have to look at when we sit in the shadows.

### The November Clover-Blossoms.

Written for the Living Church.

Two beautiful pink heads raised themselves up to greet us as we were passing by. It was very refreshing to see them, and quite unexpected in the late Autumn month, after all of their kindred had gone away.

It seemed a little bit of the summer time left behind to cheer us with the association of sunshine, bees, and butterflies, and all the warm out-of-door life that the winter banishes.

I was so delighted with the pretty blossoms, that I picked them for the queenly looking lady who was walking with me. She said, "I shall carry them home to my husband."

He is a gentle, old man, with silvery hair and a face that beams with the reflection from his kindly spirit, that appreciates and loves everything beautiful. After he had enjoyed the flowers for awhile, he said to his wife:

"My dear, I think so much of these clover heads, and have taken such pleasure in looking at them, I want to give them to you."

So the lady dreamed over them until an invalid sister entered the room, when she handed them to her as reminders of the happy days spent in the sweet-scented fields, when they were children.

The invalid sat down to write a letter, and, pressing the pink blossoms to her lips, she put them in the envelope with many earnest words, for her only son, a young lad who was pent up in the great city of New York, and had not much time for the study of nature, and for the joys of a free country life.

He was a good boy, however, and retained much of the simplicity of his early childhood; yet joined, to uncommon thoughtfulness, a quite, mature wisdom.

He smiled as he kissed the flowers that had touched his mother's lips, and brought to him a fresh sense of her dear love; and you may be sure he will preserve for many a year the blossoms that have lived to such good purpose, and have travelled so far.

The Latin name is *Trifolium*. The French say "Trefle," from which we derive more immediately our "Trefoil"—three leaves growing on one stalk, is the meaning. The old Saxon word "Clafra," to cleave, is no doubt the origin of our clover. The Dutch "Clover," means a club—as does the Latin "Clova." The leaves appear cloven, and the flower is club-like, so there seems some appropriateness in the names.

It is said that "the different species of Trefoil contract their leaves at the approach of a storm; hence, these plants have been called the husbandman's Barometer."

One kind, the Shamrock, is, as you know, worn by the Irish on St. Patrick's Day, that preacher having made use of Nature's emblem to impress the doctrine of the Trinity upon his hearers. How much the Trefoil can teach us!

F. B. S.

If we stand on the shore, we find at a certain hour of the day that there is a fierce commotion of the sea over the shallows at the river's mouth, the long breakers curling and tumbling in white foam. But all the agitation is only proof that the waters are moving, that the tide is sweeping in and has struck the shoals.

There is an advance, and the shallows are resisting. Some good souls in the Church of Christ tremble, at times. They look out upon the agnosticism, pessimism, rationalism, materialism, prevailing, and ask, "What do these things mean?" But the fret and froth, in the world of irreligious thought, only prove that the tide is moving, that the shallows have been reached, and they are resisting. God has a purpose. "Hoc vult Deus," said Ignatius Loyola; "God wills this." We may apply it to His purpose that there shall be a redeemed world through Christ Jesus. Men may propose, but Christ shall reign, and all their opposition is only an evidence that they feel the strength of the current setting against them. Go down to the river's mouth at a late hour of the day, and the water is so deep above those shallow places that no waves are perceptible there. And so in the end shall all opposition to Christ be covered up and buried out of sight, "for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—*Christian at Work.*

"Well, Ethel, dear," said an uncle to his little five-year old niece, "if you like your new toy, come and put your arms around my neck and give me a kiss."

The little maiden complied, but as she did so, she remarked: "Oh, uncle, how I do spoil you!"

"But, Freddy, how could you think of calling auntie stupid? Go to her immediately and tell her you are sorry." Freddy goes to auntie and says: "Auntie, I am sorry you are so stupid."

Hair brushes are best cleaned by washing them in saleratus or soda water, which removes all the oily coating.

### Explorations in Africa.

Written for the Living Church.

One would think that Africa did not present much attraction to travellers, with its horrible climate, and its blood-thirsty tribes; but it fairly swarms with explorers. Joseph Thompson, the head of the British expedition, has thoroughly traversed the west side of Lake Tanganyika, with which Stanley has made us so familiar, and discovered and definitely located and mapped the River Lukuga, the lake's outlet; also Lake Hikwa, a large body of water sixty miles long and twenty wide, and a very large river called the Mkafa, which empties into it.

Belgium has three expeditions in the field; Germany, three; and a fourth German traveller, Buchner, has nearly reached the mysterious Sankowa Lake.

Italy is not behind the rest of Europe in African explorations, but confines herself mainly to Northeastern Africa, and the countries immediately south of Abyssinia. It has one large expedition in Central Africa, under Lieut. Massari, of the navy. At Naples, a new Society, has just been established, to send out an expedition to Eastern Central Africa. A Russian expedition under Dr. Junker has penetrated the White Nile region. A Greek expedition under Dr. Potugos has also explored an extensive tract of country west of the Upper Nile. The French are mainly at work in the Sahara, trying to find a suitable route for a railway from Algiers across the Great Desert to the Niger, and thence to their colony on the Senegal. Three of their expeditions are out.

America is represented by the indomitable Stanley, who is about to build a road along the Congo, so that boats and supplies can be transported around the thirty-two waterfalls.

The London *Guardian*, which is by no means an upholder of what is termed "Ritualism," makes the following fair and very sensible observation, with regard to the point at issue between Mr. Dale and the "Persecution Company (Limited)":

"What we object to is, that persons like Mr. Dale's accusers usually regard with entire indifference, if not complacency, neglects, omission, slovenliness, and such like. Mr. Dale might have kept his church shut up from Sunday to Sunday, and preached to empty pews all his life, and nobody in the parish would have publicly complained about it. He fills his church by Ritualistic services, and has to go to prison for it. We should have had no pity whatever for him, had he emptied his church by these means; but since he has filled an empty one, and not emptied a full one, it appears partial that he should be dragged to 'justice,' when culprits who err by defects and idleness are let alone. Nor can it be fairly urged in reply, that it is less the ceremonies that are offensive, than the doctrines which they represent; for the doctrines are legal. The Church Association procured, in the Bennett case, a judgment which covered doctrines as 'high' as any Mr. Dale can ever have taught. So that, if the churchwardens aim at the doctrines, they aim at what the law protects."

Let man never forget that his wife is his best friend, the most steadfast on earth, would do more for him in calamity, in misfortune and sickness, than any other human being; and that on this account, to say nothing of the marriage vow, made before high heaven and before men, he owes to the wife of his bosom a consideration, a tenderness, a support, and a sympathy, which should put out of sight every feeling of profit and loss the very instant they come in collision with his wife's welfare as to her body, her mind, and her affections. No man will ever lose, in the long run, by so doing, he will not lose in time, will not lose in a dying hour, nor, in that great and mysterious future which lies before all.—*Selected.*

"Believe and be baptized, and thou shalt be saved." Infants cannot believe, therefore they ought not to be baptized. Exactly so. "Except ye repent, ye shall all likewise perish." Infants cannot repent, therefore they must all likewise perish. "This we command you, that if any would not work, neither should they eat." Infants cannot work, therefore they must not eat. It is all equally logical.

At least one woman in Boston has solved the problem of taking care of herself by domestic labor. She bought a few barrels of flour and some cakes of compressed yeast, put a sign of "Bread and Tea Biscuit" in her front window, baked a few more loaves of bread than her family needed, and waited. The first day brought two customers, the second a few more, and now she has to take an hour or two each evening to mix bread, and another hour in the morning to bake it, and in twenty or thirty families living near her no bread-baking is done.

When putting away the silver tea or coffee pot which is not used every day, lay a little stick across the top under the cover; this will allow fresh air to get in and will prevent mustiness; it will then be ready for use at any time, after having first been thoroughly rinsed with boiling water. Nothing is better to clean silver with than alcohol and ammonia; after rubbing with this take a little whitening of a soft cloth and polish in this way; even frosted silver, which is so difficult to clean, may be easily made clear and bright.







**Not "A Free Church Faux Pas."**

To the Editor of the Living Church:  
In your issue of November 4th, a Correspondent, "F," impugns the Free Church System as usually administered (although appearing to favor free seats in churches), on the ground that the Offerings at the Holy Communion are not all devoted to the poor, or kept separate from funds contributed at other times; and says that this works badly, 1st, in embarrassing or preventing the Rector from helping the poor; and, 2dly, in destroying "the identity of the Communion Alms, as associated with the Blessed Sacrament; as begotten of that sympathetic Communion of the Saints which it quickens; and as baptized by the tears of that devotion and love for Him Who 'went about doing good,' and Who is brought so really and tenderly near us, in the Holy Eucharist."

This is a serious charge; but I think it can be readily answered. In the first place, the Offerings at Holy Communion are not all intended for the poor, that is, for the relief of their bodily needs. The Rubric provides for the collection of the "Alms for the Poor, and the other devotions of the people." The larger number of the sentences which are to be read while the Offerings are being received, refer to the duty of giving to God, for His Service, His House, His Ministers, and for the preaching of the Gospel; and, of those sentences which refer to the poor, the majority include their spiritual needs as objects for relief.

Your correspondent's argument, eloquent as it is (supposing the premises to be granted), shows how completely, by misuse of the Scriptural system, the management of churches has become secularized. It is seriously assumed, as a matter of course, that—when a man gives of his substance to Almighty God, in the most solemn way, and in conscientious ratio to his means; and when the money so given is used for the extension of "The Kingdom," by administering its Sacraments, and preaching it to all, freely (whether in the parish church or in churches and missions elsewhere), therefore, this is not an Offering which ought to be presented in the Solemn Oblation! It is assumed, that the only sacred Offering is that given to relieve physical suffering; and that those who are relieved by this part of the Offerings, are even deprived of their blessed association and influences, by the mere contact with such Offerings for God's House, as I have described!

It seems to me that the mere statement of such arguments carries with it its own refutation. The greater includes the less. The Offering made to God for all purposes, based upon ability, includes the physical relief of mankind, and all the intermediate forms or modes of doing God's will; and it is all consecrated, when offered from the heart. Even on your correspondent's supposition, if—say a tenth of it be devoted to the physical relief of the poor, that alone should consecrate the remainder.

As for the practical difficulty of dividing these Offerings, so that the proper provision may be made for the poor, it is easily adjusted. The Rector has an undoubted Canonical right to indicate what amount or percentage of the Offerings he will retain for the purpose. All the funds received at the Holy Communion are technically in his possession, as the representative or ambassador of Him for Whom and to Whom these Offerings are made; although, for convenience sake, his Wardens receive and account for the whole, returning to him the part he designates as necessary.

J. VAUGHAN MERRICK.  
PHILADELPHIA, Nov. 10, 1880.

**Church Growth in Minnesota.**

Correspondence of the Living Church.  
Morris is one of the prairie towns which owe their existence to the Minneapolis & Manitoba R. R. Co., and to the "Homestead" and "Tree-claim" Acts of Congress. So rapid has been the immigration into this country, that in five years' time there has grown up this village of Morris, with its 1,000 citizens and extensive farms and homesteads surrounding. Those whose families are familiar with the growth of Western inland towns, recognize two periods in their development. The first period we may call its "youth"; this is a time of rapid material increase, which adventurers seize, hoping to make money. These pitch their tents for a temporary stay, and bend their single energies to the recovery of shattered fortunes, or to making a fortune. Few come to make a home.

To this period, however, if the town be wisely located, and its better citizens should happen to be possessed of a progressive spirit, there succeeds the "manhood" of a town. At this stage, men begin to look toward a home for themselves. Residences are built with care and taste. Education is encouraged, and fitting accommodations are provided. Now, men's minds are open to religious teachings. For, when men bring their wives and children with them, then—if at no other time—they feel the want of the Church.

The village of Morris has fairly entered upon its manhood. The characteristic of all its newer buildings, its society, its business enterprises, is—permanence. Men have determined to stay. New families are coming, with a view to a permanent location.

When a call issued from the few Church people of Morris for a priest to minister to them, it was a Macedonian cry. There was but a single non-Roman Church in the village, and none in the adjoining villages along the line of railroad. Hancock and Benson are within 25 miles in one direction, and Donnelly and Herman in the other; while a new road, just finished, gives access to Brown's Valley, on the west.

At the Bishop's desire, Rev. T. C. Hudson accepted the call, and entered upon the work in October last. Already, lots have been secured,

and a neat Churchly edifice is in process of erection. Regular Services are held twice every Sunday in the Court-Room. The attendance at these Services is very encouraging. It was calculated that the church-building would be ready for occupancy on Christmas Day. The hope is now entertained, that—at least—the Festival of the Epiphany may be celebrated in the new "All Saints" Church. There is a glorious opportunity before the Church at this point. May the steps that have already been taken lead on to a golden harvest for the Master's Coming!  
H. MORRIS, MINN., Dec 9, 1880.

**Diocese of Illinois.**

The Kenyon College Alumni Association, in Chicago, at its Annual Banquet and Re-union, celebrated, as well, the College Semi-Centennial, at the Tremont House, at 9 P. M., on the eve of St. Andrew's Day, the attendance of members and guests being large, and the tables arranged to accommodate a company of fifty. The Rev. Dr. Wm. B. Bodine, President of Kenyon College, Gambier, Ohio, being present, responded to the "Sons of Kenyon." The Alumni Welcome was by Mr. Albert Hayden, B. A., of the Association. *Alma Mater*, its Founder, the Pioneer of Education, west of the Alleghanies, by the Rev. Henry G. Perry, M. A., of All Saints', Chicago. The American Citizen, Rev. James Trimble, M. A., of St. John's, Clinton Iowa. Kenyon's Patriotism, by Henry J. Peet, Esq., of Chicago. Mothers, Wives, and Sweethearts, Rev. Charles T. Stout, of St. Luke's, Kalamazoo, Mich. The Press, by Mr. W. H. Strong, of the Inter-Ocean; and the Learned Profession, by John A. J. Kendig, M. A., of the Chicago Bar, were among the toasts of the evening. Congratulatory communications and regrets of the Alumni unable to attend, were read—from His Excellency, Rutherford B. Hayes, President of the United States, and U. S. Senators Judge David Davis, of Illinois, and Hon. Stanley Matthews, of Ohio; Chief Justice Waite, of the Supreme Bench, a trustee of Kenyon College; the Rt. Revs. G. T. Bedell, and Thomas A. Jagger, D. D.; the Bishops of Northern and Southern Ohio; Gen. John McCook, of New York; Hon. Frank Hurd, Judge Granger, Gen. Mitchell, of Ohio; Rev. George A. Strong, of New Bedford, Mass.; Rev. A. F. Blake, of Avondale; and many others, sons of Kenyon, and friends of the College. The occasion proved most pleasant and profitable, and full of interest to all especially having at heart the success of an Institution of Learning so nearly attached to the Church. It is rumored that arrangements are likely to be made shortly, for the organization of a boy-choir for St. James' Church, Chicago. The services of the Church have been resumed at Pontiac, under the direction of the Bishop. The Rev. Mr. Hodge, Deacon, opened a Sunday School on the first Sunday in Advent. Much interest is manifested among the people. The Rev. John H. White, Rector of Grace Church, Saybrook, Conn., has accepted a call to Christ Church, Joliet, and will enter upon his work early in January. We wish our Brother much success in that important field. The Rev. Wm. J. Harris, D. D., of Detroit, will officiate next Sunday at St. John's, Naperville. The Rev. S. P. Simpson, of Bloomington, Diocese of Springfield, does Missionary work at El Paso, Diocese of Illinois. Bishop Molan visits El Paso this week. The Rev. Wm. H. Knowlton, Rector of St. Andrew's, Chicago has declined a call to Painesville, Ohio. An effort is in progress to clear the farm of the late Rev. Peter Arvedson, of a mortgage. The Rev. W. W. Steele, late of Dixon, has been settled as Rector of Grace Church, Galena. Mr. Steele has met with a most cordial reception. On the day after his return from the General Convention and a trip to England, the Rev. W. E. Toll's eldest daughter was stricken down with scarlet fever, and died in a few days. The same week, Mrs. Toll was prostrated with diphtheria, and her sister-in-law and two other children with scarlet fever. They are now convalescent. Mr. Toll has the sympathy of hosts of friends not only in St. James' but throughout the Diocese. We regret to hear of the bereavement in the family of the Rev. B. F. Fleetwood, Rector of St. Mark's, Chicago, in the death of his brother-in-law. He has our sincere sympathy. The Rev. Stephen H. Green, of Dallas, Texas, has declined a call to Hyde Park. Rev. A. W. Mann, the missionary to deaf-mutes, has begun a mission on the West Side, at the Cathedral, holding the first service on last Sunday morning. The usual afternoon service was held at St. James' Church, North Side, at three o'clock.

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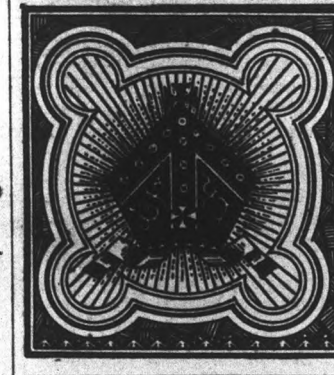
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